THE HISTORY OF THE SCRIPTURE:

CONTAINING

The many wonderfull things that were done in the World from Anno 29. *to* Anno 381.

How Christ set up his kingdome, and the state and condition of the Church.

A Chronologie of the miseries wherewith God did visit the Nations of the Earth (of the Roman Monarchy*) from* 381. *to* 1641.

Of the time of the comming of Christ.

Of the gathering of the Jews.

Of the state of the Gentiles when the Jews shall be converted.

Of the destruction of Mysticall Babylon.

By J. B. a lover of peace and truth in Christ Jesus.

LONDON,
Printed for *Wil. Rands* at *Fleet-bridge*, against the *Bear-Taverne*. 1660.

To the Elect, both Jewes and Gentiles.

Beloved Friends,

I *Have dedicated this* Book *unto you; becauſe the* Myſteries *that are contained in it doe chiefely belong unto you. I know it wil be condemned by thoſe who ſay in their hearts* there is no God; *for the eyes of their underſtandings are ſhut up, that they cannot beleeve the things which do concerne the great* Creator: *It will be deſpiſed by looſe and prophane* Libertines; *for it doth rebuke ungodlineſſe and worldly Luſts: It will be rejected by deluded* Enthuſiaſticks, *becauſe it doth juſtifie the Scriptures to be the* word of God; *which were written that we might beleeve: and it will be ſlighted and evill ſpoken of by onely formal Profeſſors; by reaſon that it holdeth forth the* Power of godlineſſe, *without magnifying the received* Formes *thereof. The Reproach of all theſe I expect, and will willingly undergoe it, ſo I may thereby declare the Truths of the everlaſting God; which in this Age and Generation, are much darkened, and obſcured, by the wilfull malice of ſome, and Ignorance of others.*

I have avoided Controverſies, Diſputations, and vaine Queſtions about Baptiſme, Juſtification, Formes of worſhip, and the like, intending only to declare the Truths of God faithfully, as they are delivered by the Prophets and Apoſtles; and continued unto us, by thoſe Tranſlations that are beſt witneſſed by parallel Scriptures.

... that whatsoever Principles, Doctrines, and Opinions of men are raised concerning any divine matter, which are not warranted by the writings of the Prophets and Apostles, in clear and expresse words will in time vanish away: although there may be some seeming colour for them; if we allow of the Inferences, and Conclusions of men, interpreting the Scripture by the strength of their Reason, and the Principles, and Rules of humane Arts, and Sciences. Wherfore, beloved friends, hold fast the words of sound Doctrine conteined in the Scriptures of God, which are able to make you wise unto Salvation, through your Faith which is in Christ Jesus.

The Mystery *of God concerning Christ, was typified by the Tree of Life: afterwards (immediately after man was excluded Paradise) it was prophetically shewed by a Promise, that the* Seed *of the woman should break the Serpents head; which was not then fully understood by our first Parents. And although God did reveal himselfe to the* Patriarchs *of the first Age, yet it was but darkly, untill the old world passed away. Then, the Lord manifested himselfe by Types, Figures, and Ceremonies, which did so vaile the thing signified, that (in the time of the Law) there was no clear knowledge of Christ, although God, by the Prophets, did foreshew all things which were to be done by him: for those things which were then predicted, were hidden from the generality of men, by reason of their Incredulity and Hardnesse of heart.*

But when the Fulness *of time came, and the* word *was made* Flesh, *a clearer Knowledge of those* Secrets *was revealed: yet, then, Power was given to the Prince of the Aire, to sow Tares, where Christ had*

sowen

ſowen his Wheate: and to perſecute the Generations of the Juſt, by his Inſtruments; obſcuring the Truths of ſound Doctrine, whereby the world hath laine ever ſince in groſſe Darkneſs and Ignorance of ſpiritual things.

One maine Policy of Satan (whereby he doth hinder men from attaining to the knowledge of the Truth) is, to vilifie the Scriptures; thereby cauſing men to think lightly and meanly of them, and to conceive a Prejudice againſt them. Wherefore, many do ſay, that the Scriptures are the writings of Men: that they may be wreſted, and turned any way: that they are darke, and obſcure in themſelves: that men who are not endued with humane learning, ſhould not ſtudy them: that they are the cauſe of all Errour: that our verſions, or Tranſlations, are ſo far different from the original, that they hold forth very few, or no divine Truths. Thus Satan ſeeketh to keepe men off from the knowledge of the Scriptures: For he knoweth that the minde of God was declared to the Prophets, and Apoſtles; and they were to leave it to ſucceeding Generations, that they might beleeve. Ioh. 20. 21. *But this, beloved friends, is your happineſſe; that neither by theſe, nor any other Arguments, he ſhall be able to draw any of you from the Son, unto whom ye were given. For all thoſe floods of Errours, which he ſendeth after you, to overwhelme you, ſhall be drunk up by earthly-minded men, who ſhall open their mouths, and ſwallow them up.* Rev. 12. 15, 16. *and if the Goſpel be hid, it is hid unto thoſe that are loſt:* 2 Cor. 4. 3, 4. *the diſobedient being ordained to ſtumble thereat.* 1 Pet. 2. 5, 6, 7.

Vouchſafe, therefore, to conſider the Truth of God con-

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contained in this Book; which I have laid together with as much faithfulneſſe as I could; and ſay not, We finde nothing therein but what is written in the Scriptures, and knowne already: *for although you may read of theſe things in the Scripture; yet let me tell you, that in the writings of the Prophets and Apoſtles, the* Miſteries *of God are ſo intermixed, that you muſt needs acknowledge the collecting, and laying of parallel Scriptures together, will be a great help for the underſtanding of them: for be aſſured, that Scripture will better interpret Scripture; then the Expoſitions, Interpretations Inferences, and Concluſions of men: and the Truths of God will better appeare when they are expreſſed in the plain Evidence of the Spirit, and language in which the Lord did reveale them to his ſervants; then when they are ſet forth and adorned, with the Excellency of words which mans wiſdom teacheth.*

Although the God of this world hath blinded the Eyes of Men, that the Light of the glorious Goſpel of Chriſt ſhould not ſhine unto them; yet, in theſe laſt daies, men ſhall run too and fro, and Knowledge ſhall be increaſed: ſealed Myſteries *ſhall be revealed, and the day will dawne, nay ſhine beautifully; before the Son of Righteouſneſſe doth ariſe.*

Be not you (Friends) *diſcouraged, when you ſee great Changes and overturings in the World; for, thereby the Lord intends not to bring all things to ruine and deſtruction: to leave the world without knowledge: himſelfe without a worſhip: and men without a Government: but, hereby he will exalt the lowly: bring in a true Light of underſtanding: be worſhipped in Truth, and not in empty Formes: and make way*

for

for the great King, (for whom the world was created) to Rule the Nations with righteous Judgement.

There is an appointed time for all things. All carnal things, as they have a beginning, ſo they wtll have an ending. Nothing ſhall continue alwaies happy, but the Truth; *which is* Chriſt, *together with the* Father, holy Spirit, *and* Elect-Saints. *Do not ye rejoyce (chiefly) that ye have large Poſſeſſions, great Honours, and admired learning; (although I deny not but there is a lawfull Enjoyment of theſe things) but rather, that your Names are written in the* Book *of Life, and what ye enjoy, poſſeſs it as if ye had it not: for the* Day *of the Lord is neer, cruel, with Anger and fierce wrath, to lay the Land waſte, and to deſtroy the ſinners out of it. Do not you therefore. Faſhion your ſelves like unto the World, neither do ye the works thereof, for, or ever it be long, Iniquity ſhal be taken away out of the Earth, and Righteouſneſſe ſhall Reigne among you.*

Untill then, give heed unto the Scriptures, which are left unto you, by divine Providence, to be your light in this darke World, untill the Day-ſtar ariſe. And for your more cleare underſtanding of them, give me leave to preſent you with four uſefull Obſervations: For it will be found a certaine Truth

Firſt, that all thoſe prophetical Scriptures which are clearly and plainly expreſſed; either have been, or will be, in their appointed time, fulfilled according to the Letter of the Word. as, A woman ſhall compaſſe a man. *Jer.* 31. 22. The heavens muſt conteine him untill the Reſtitution of all things. *Act.* 3. 21. This Jeſus which is taken up from you into heaven ſhall ſo come as ye have ſeene

him

him go into heaven [illegible] 11. of the fruite of his (*of Davids*) Lo[illegible] would raise up Christ concerning the flesh, to set him upon his Throne. *Act.* 2. 30.

Secondly, whereas some Scriptures are expressed by a Similitude, Comparison, or Parable; those Scriptures will not be accomplished according to the Letter, but in the thing signified. Finde out what is signified, in and by the Similitude, Comparison, or Parable; and that will really come to passe, whether the Scripture be doctrinal, or prophetical; as, Every Branch in me that beareth not fruit he taketh away, and every one that beareth fruit he purgeth it. *Ioh.* 15. 2. *Christ is no reall vine:* Yet *as sure as those Branches which are in a vine do bear fruit; so they who are ingrafted into Christ, will be fruitful in good workes.*

Thirdly, some Scriptures are plainly expressed, yet they may be mystically applied. The literal accomplishment of such Scriptures, *doth not take off from their mystical Application, & Interpretation: neither doth the mystical Application, prevent, or hinder the literal accomplishment thereof: as,* 1 *Ioh.* 3. 5. Christ was manifested to take away our sins. *This* Scripture *shewed, mystically, that Christ was to be manifested unto, and in every beleever: yet he was to be made man, and to take our* Nature *upon him: so becoming manifest in the flesh. So likewise,* He shall Reigne over the house of *Jacob. Luk.* 1. 33. *although this may be applied to Christs* Reigning *in his Saints by his Spirit, and Grace; as, Rom.* 5. 21. *yet when he will descend, he will* Reigne *with his Saints upon the Earth, and sit upon the Throne of his Father* David. *Rev.* 5. 10. *and* 20. 3, 6. *Isa.* 9. 7.

Fourthly,

Fourthly, ſome Scriptures are typicall, and they ſhal not onely be accompliſhed in the Type, but in the thing typified. As, the brazen Serpent was a Type of Chriſt. The brazen Serpent was lifted up upon a Pole: and Chriſt muſt be lifted up upon a Pole, or Croſſe. Num: 21. 9. *Ioh.* 3. 14.

For want of the knowledg of the firſt of theſe Rules, the Jewes knew not the Saviour of the World when he was madee fleſh.

Through the Ignorance of the ſecond, many do hold, that ſimilitudes and Parables do onely illuſtrate the Truth, but not prove it.

Becauſe many do not allow of the third Rule, they ſee in many things that which is the Truth, but they ſee not all the Truth.

And by reaſon that many do not obſerve the fourth Rule, they hold it unneceſſary to read and ſtudy many Places of the old Teſtament, which mention diverſe Types, of thoſe things which were accompliſhed in Chriſt at his firſt comming; and ſhall be more fully compleated hereafter.

To conclude this Epiſtle; Becauſe the time is not far off in which the things conteined in the fourth Part of this Book will come to paſſe; and that, in a very little while, he (*that is Chriſt*) *will come, and will not tarry: give me leave* (Beloved Friends) *to minde you of ſome few Duties, which the* holy Ghoſt *doth exhort unto in the Scriptures.*

Walke not by the Traditions of your Elders, further then they are warrantable by the Word of God. Depend not altogether upon your own Reaſon for the Interpretation of Scripture. Indeavour to informe your ſelfe of thoſe things

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which belong unto your preſent Diſpenſation. Looke not for the Accompliſhment of thoſe things in your Age, which the Scripture hath declared ſhall not be brought to paſſe untill future Times. Take heed how you apply thoſe Promiſes that are made unto the Jewes, (and ſhall not be fufilled unto them before their reſtoring out of their preſent great Captivity) unto the Gentiles who ſhall live before the converſion of the Jewes. Take notice of thoſe Scriptures that are Allegorical; but force no allegorical Interpretation upon the Scriptures that are plaine in themſelves. Be not Seduced by Dreames and viſions. Be ſober and not eaſily moved from the words of ſound Doctrine. Be watchful and vigilent over your own heart, Zeale, Principles, and temptations of Satan. Pray, continually, according to the minde of God, and in faith. Be ſtedfaſt in the Faith. Live peaceably and without ſpot until the next appearing of our Saviour. Have compaſſion of ſome in putting Difference. Waite for the coming of Jeſus Chriſt. Walke worthy of your vocation. Love your Enemies, and provoke one another to brotherly kindneſs. Bleſſe, but Curſe not. Speake not evil of your Rulers. Judge neither your Brethren, nor thoſe that are without. Pray for all men according to the Rule of the Apoſtle. And laſtly beloved friends I beſeech you ſeriouſly weigh and conſider that which is written in this Book.

By him who is your Fellow-ſervant
in the Lord Jeſus,

John Birſhenſha.

IF any be desirous to read the Authors who doe write of those things which are conteined in this *History*, let them seriously peruse

THe *holy Scriptures* : *Alstedius*'s *Chronologie* : *Archers personall Reigne of Christ* : *Aynsworths Annotations on the five Books of Moses* : *Cotton on the pouring out of the seven Vials* : *Eusebius* : *Foxes Acts and Monnments* : *Histories of the Turks*, *Romans*, *of Spain*, *France*, *England*, *Netherlands* : Sir W. R. *History of the world*: *Sweden Annals* : *Helvicas Chronologie* : Dr. *Holmes on the Personall Reign of Christ*: *Isaacsons Chronologie* : *Josephus*, *Napier*, *and Brightman on the Revelations* : *Polanus*: *the Lives and Acts of Popes*, *written by St. Jerome*, *Prosper*, *Anastatius*, *Benno Card*, *Raphael Volateran*, *Cæsar Baronius*, *Hen. Spondanus*, *Polidore Virgil.*

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Chap. 3. *Of the rage and malice of the Jewes againſt Chriſt: And how they perſecuted his Diſciples.*

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THE

THE FIRST PART OF THE HISTORY OF DIVINE VERITIES.

Containing many wonderfull things which were done in the World from *Anno Dom.* 29. *to Anno* 381.

INTRODUCTION.

WHen the time drew neer that the *Word* was to be made *flesh*; (according as God had spoken by the mouthes of the Prophets) the *Angel Gabriel* appeared unto a *Virgin* called *Mary*, and said unto her, Thou shalt conceive and beare a Son, and call his name *Jesus* the Son of the *most High*: and God shall give unto *him* the *Throne* of his father *David*; for he shall *reigne* over the house of *Jacob* for *ever*. Luke 1,26,2

And the *Holy Ghoſt* ſhall come upon thee, and the *power* of the *moſt high* ſhall overſhadow thee; for *that* which ſhall be born of thee, ſhall be called the *Son of God.* And when the daies were accompliſhed that ſhe ſhould be delivered, ſhe brought forth her *firſt begotten Son.* This wonderfull birth the Angels diſcovered unto the Shepheards; and by a Star the *Magi*, or wiſe men of the Eaſt were brought unto the houſe where Jeſus was: who worſhipping him, preſented him with gifts, even *Gold*, *Incenſe*, and *Myrrhe.*

Jeſus being about thirty yeers of age, goeth unto *John* the *Baptiſt*, and was baptized of him in *Jordan*: and when he came out of the water, the Heavens were opened, and the Spirt of God deſcended like a Dove upon him; and a voyce came from Heaven, ſaying, *This is my beloved Son, in whom I am well pleaſed*, Matth. 3. 13 to 17. Thus, this great Myſtery was fulfilled: God was manifeſted in the fleſh, juſtified in, or by the Spirit, and ſeen of the Angels, 1 *Tim.* 3. 16.

Jeſus was no ſooner come out of the water, but he was led aſide of the Spirit into the wilderneſſe to be tempted of the divel, whom he reſiſting overcame, *Matth.* 4. 1. to 12. Now is Satan like lightning caſt down from Heaven, *Luke* 10. 18. yet power is given unto him to be the Prince of this *World*, *Iohn* 12. 31. who was to come, *Iohn* 14. 30. but under judgement, *Iohn* 16. 11. Notwithſtanding he muſt rule in the *Ayre*, and work in the children of diſobedience, *Eph.* 2. 2. who are his *ſeed*, *Gen.* 3. 15. a *ſeed* of evil doers, *Iſa.* 1. 4. Chriſt likewiſe chooſeth a generation, and people unto himſelf, to be his ſeed; who are an holy ſeed, *Iſa.* 6. 13. the ſeed of the bleſſed, or whom the Lord hath bleſſed, *Iſa.* 65. 23. & 61. 9. a godly ſeed, *Mal.* 2. 15.

Between theſe two *ſeeds* there hath alwaies been *enmity*: but now the rage of Satan againſt the Saints, was higher then ever it was in former ages. And therefore the world hated *them*, becauſe Chriſt had choſen *them* out of the world, *Iohn* 15. 19.

Now, there is a twofold *Kingdom* ſet up. Chriſt ſetteth up his *Kingdom*, and *ruleth* in the hearts of the faithful;

Col.

*Col.*3.15, and *Satan* ſetteth up his *Throne* in the hearts of *unbelievers* and *blaſphemers*, *Rev.*2.9.13.

Between theſe two there is a great and continual battel, or war; *Michael* and his Angels, fight againg the Dragon and his Angels, *Rev.*12.7. The *fleſh* againſt the Spirit, *Gal.*5.17. and the *Saints* not onely againſt *Earthly powers*, but againſt *Principalities*, *Princes of darkneſſe*, *and ſpirituall wickedneſſes which are in high places*, Epheſ.6.12.

The enemies of Chriſt and his people, who act for *Satan*, and are to carry on *his* work in the world (untill the time of *his* power be expired) have divers names given them in the Scriptures: as *Antichriſt*, *Son of perdition*, *Court without*, *the Beaſt that came out of the bottomleſs pit*, *the Beaſt that came out of the Earth*, *deſtroying Mountain*, *falſe Prophet*, *great Whore*, and the like.

All which names are given to one and the ſame *Power*, which is that *fourth beaſt* ſpoken of by the Prophet *Daniel*, which is the fourth *Kingdom* or *Monarchy* of the World, *Dan.*7.7,17. Now, in the World there were four great *Monarchies*: the firſt was the *Aſſyrian*, the ſecond the *Perſian*, the third the *Grecian*, and the fourth the *Roman* Monarchy, which doth continue unto this day; whoſe head is the Pope of *Rome*, unto whom, (as being the *chiefe* in power) the aforeſaid names are given.

Neither doe thoſe names imply ſeverall *powers*; but ſeverall *perſons* exercifing the ſame *power* in ſeverall ages. For if we reſpect the *Power*, the *Beaſt*, the *Kingdome*, or *Dominion*, *Antichriſt*, *Babylon*, *the falſe Prophet*, and the reſt, they are the ſame: but if we reſpect particular *perſons* carrying on the work of Satan in divers ages, they are differently to be applied: yet all of them (conſidered in their ſeveral workings and actings) can be no other then the Monarchy of *Rome*, as to *Power*: and the *Emperors*: and *Popes*, as to Perſons, exerciſing both temporall and ſpirituall juriſdiction, with thoſe Kings that have given their power to this Beaſt, and the reſt of the Miniſters of that *Hierarchy*.

Antichriſt is he that is againſt Chriſt: and although they *Antichriſt.*

of the Church of *Rome* acknowledge in words that *Jesus* is *Christ*, yet they deny him in their doctrines and practices. For if Christ be come in the flesh, and have fully satisfied the wrath of the Father for the sins of the Elect, what need have we to pray unto Saints or Angels, to account our own works meritorious, or to look to be justified thereby? Thus the Church of *Rome* is *Antichrist*, who in effect doth deny the coming of Christ in the flesh, that is, the *vertue* and *efficacy* of his coming in the flesh, and taking of our nature upon him. But to proceed unto the rest.

1 John 4.3.

Son of Perdition. *The son of Perdition*, saith the Apostle, is an *Adversary*, and exalts himselfe against all that is called *God*, or that is worshipped: so that he doth sit as God in the Temple of God, shewing himself that he is God, 2 *Thes.* 2.4. this is the Roman Hierarchy. Hath not the power of *Rome* exalted it self against the Saints of God, and so consequently against God? *Matth.* 18. 5,6. will not the blood of all the martyred Saints be laid to her charge? whose cruelties against them will appeare through the whole *Series* of this discourse, and in every part thereof. Yet he sitteth in the Temple of God as God; as a wolf in Lambs cloathing, pretending himself to be Christs vicar, yet the the greatest enemy to his people.

Court without. *The Court without.* Which will tread the holy City under feet, is the Church of *Rome*, *Rev.* 11.2. Hath not the pride of *Rome* insulted over the professors of godlinesse in all times and places within her power?

Beast that came out of the Sea. *Beast that came out of the Sea.* Which should speak blasphemy against God, and his Saints, *Revel.* 13. 5,6. is the Papall power: doth not the Pope take upon him to remit sins, and reproach *his* servants (the servants of God) stiling them *Sectaries*, *Hereticks*? *&c.*

Beast that came out of the earth. *The Beast that came out of the earth*, which had two horns, and spake like the Dragon: who caused the earth to worship the first beast, *Rev.* 13. 11, to 16. is the Pope. Hath not the Pope a twofold power, spirituall and temporall? and doth he not speak like the *Dragon*? doth he not speak

war,

war, *deſtruction*, and *perſecution* to the Saints?

The falſe Prophet, working miracles, *Revel.* 19.20. this was the *Pſeudo-Propheticall Popes*, who by their lying *Legend* of Saints, and other *deceits*, have deluded the moſt part of the world. *False Prophet.*

By all which it will appeare, that by theſe enemies of Chriſt, we are to underſtand the power of the *Roman* Church: but I will not enlarge my ſelfe upon this ſubject in this Introduction, becauſe the truth hereof will appeare in every part of this diſcourſe.

The *time*, during which theſe enemies of Chriſt are to have *power* over the Nations, will be from the time of the miniſtry of Chriſt, untill his next coming. The direct number of yeers I dare not ſay I doe know; neither is it my purpoſe to declare it poſitively: but becauſe I have been importuned by divers to make known my thoughts concerning the number of yeeres, I wil declare them; and although I may not clearly ſee the juſt and direct time, it is poſſible that I may not erre far from it. But it is my intent rather to ſhew thoſe things that ſhall be done, then the certain time in which they ſhall be accompliſhed. Yet I will not be altogether ſilent herein, becauſe the Scripture doth give ſome light unto the *Time*: of which I have written in the firſt Chapter of the fourth part of this Book.

In the *Revelations* we read of ſeven *Seals*, *Trumpets*, or *Vials*, which I ſuppoſe are the ſame ſpace of time, but called *Seales*, becauſe the Myſteries of God were ſealed unto former Ages, but in theſe times the Seales are *opened*, that is, *fulfilled*, *manifeſted*, or *accompliſhed*. They are called *Trumpets*, becauſe during theſe times God will *proclaime* by the mouthes of his Angels, Miniſters, or Meſſengers, the wickednеſſe of theſe times; *publiſh* the judgements which he will poure upon wicked men, declare their malice againſt the Saints, and bring to light the erroneous opinions of the wicked, who pretend for God, and yet act againſt him. And theſe Ages are called *Vials*, becauſe that God by his Angels (both ſpirits and men) will poure in theſe

theſe times many great plagues and judgements upon the world, and at laſt cruſh the men thereof to pieces, after they have for a long time perſecuted the Saints. So that I ſuppoſe the *Seals, Trumpets, and Vials* begin and end at the ſame time.

The firſt *Seale* was opened by *Chriſt*, by the *Lamb*, *Rev.* 6. 1. about the 29 or 30 yeers of his age. For the opening of the firſt Seale was when the Goſpel was firſt publiſhed by Chriſt, and Chriſt when he was baptized (at which time he began to preach the Goſpel) was about 30 yeeres of age, *Luke* 3. 23.

So that from *Anno* 29. to *Anno* 1661. there will be 1632 yeers; in which the ſix ſeales will be *opened*, ſix Trumwill *ſound*, and ſix Vials will be *poured out*. For when the ſeventh Trumpet ſhall ſound, Chriſt wil come. As St. *John* ſpeaketh, when the ſeventh Angel blew the Trumpet, the *Kingdoms of this world became our Lords and his Chriſts*, *Rev.* 11. 15.

Unto every one of theſe *Seales, Trumpets* and *Vials*, I doe allow a certain equall number of yeers, becauſe that in thoſe ſpaces of time, Hiſtory will bear witneſſe that thoſe things which were ſpoken of in every of them (according to the time paſt) were accompliſhed, as will appear by this enſuing diſcourſe. So that dividing 1632 yeers into ſix equal parts, every *Seal*, *Trumpet*, and *Viall* will containe 272. yeers: then

The firſt Seal, Trumpet, or Viall	began	*Anno* 0029	and ended	*Anno* 0301
The ſecond		0301		0573
The third		0573		0845
The fourth		0845		1117
The fift		1117		1389
The ſixth		1389	& wil end	1661
The ſeventh	wil begin	1661		

Theſe 1632 yeers, are the times appointed for the Dragon and his inſtruments to *reigne* in the world. For Satan began

began to be the Prince of the world when Christ was upon the earth. And in the time of the seventh Trumpet when Christ shall come, he shall be destroyed, *Rev.*19.20.

But although the times, or yeers allowed to every *Seale*, *Trumpet*, or *Viall* are the same (that is, to the first Seale, Trumpet, and Vial 272 yeers, to the second 272 yeers, and so of the rest) yet the things which the Prophets did foreshew shall be done in those times, wil be doing and accomplishing in all those times, but most fully transacted in some one particular time. As thus, the Gospel is published under the first *Seale*, and so it wil be under all the *Seales*, *Trumpets*, and *Vialls:* Yet under the first Seale it is first, and in most eminent manner to be published, and so of other things.

Thus I have written of these things by way of *Introduction*, that the *Reader* may the better understand what is written in the following Discourse, which I have divided into four parts, and every part into several Chapters.

And here the Reader is to note, that as in the created World there is the *Heaven*, and in it the *Sun*, *Moon*, and *Stars*, with the *Ayre*, and the *Earth*, in which are *Rocks*, *Mountains*, *Rivers*, *Fountains*, *Trees*, *Grasse*, *Beasts*, *Waters*, *Vineyards*, *Fire*, *Smoke*, *Locusts*, *Frogs*, *Sea*, *Fishes*, *Ships*, and the like. So in the Antichristian world, there are some things which are called by those *Names*, which if it were rightly understood, the *Revelation of St. John*, and the *Mysteries* contained therein, would be more cleare, plain, and easie. Wherefore I wil (according to my light) open the Metaphorical sense of divers words, that the following History may be better understood.

1. The word *Heaven*, as is referrs to the Antichristian State, is the *Hierarchy* of the Church of *Rome*, or the Ecclesiastical jurisdiction of *Rome*, as reputed by most people in the world, to be the true visible Church of Christ: and thus it is called in opposition to the true Church of Christ, which in *Scripture* is called *Heaven*, *Rev.* 18. 20. So the Church of Antichrist, or *Court which is without*, is called *Heaven*, *Rev.*6.13,14.

2. In-

2. In this earthly *Heaven* there is a *Sun* oppoſite to that *Sun* which is in the *Heaven* of the true Church, which is Chriſt, *Mal.* 4. 2. So in the Babyloniſh *Heaven* the chiefe and ſupreame officer, or Miniſter, is the *Sun* thereof, which is the *Pope*, *Rev.*6.12. & 8,12, & 9,2, & 16,8.

3. In the *Antichriſtian* heaven there is a *Moon*: and as the natural *Moon* in Scripture doth ſignifie earthly governments, *Rev.* 12. 1. So by the *Moon* in the Antichriſtian *Heaven*, we are to underſtand the temporal *Government* of the Romane Monarchy exerciſed by the Pope of *Rome*, *Rev.* 6.12. & 8.12.

4. In the Antichriſtian heaven there are *Stars*, in oppoſition to the *Stars* in the heaven of the true Church: the *Stars* in the Church of Chriſt, are the *Miniſters* of the Church, *Rev.*1.20. and the *Stars* in the Babyloniſh heaven are the Miniſters of that Antichriſtian Church, *Rev.* 8. 10, 11, & 9;1. *Rev.*8.12.

5. The *Antichriſtian Ayre* is the *Romiſh Religion*, or Church in which the aforeſaid Babyloniſh *Sun*, *Moon*, and *Stars* are placed and do move, *Rev.*9.2. & 16.17.

6. The word *Earth* as it relateth to the *Antichriſtian world*, is ſometimes taken for the *main continent of Land* which is inhabited by any people who are or have been under the juriſdiction or power of the *Popes* of *Rome*, *Rev.* 7.1,3. and ſometimes for the *meaneſt and baſeſt ſort of people* of that Antichriſtian *Church*, *Rev.*16.2.

7. By *Fire* in the *Babyloniſh world*, we are to underſtand not onely *War*, but *Plagues*, *Peſtilence*, and *hot burning diſeaſes*, *Rev.*8.7,8. & 9.18.& 16,8.

8. *Smoke* in the Antichriſtian *World* ſignifieth *Darkneſſe*, *Ignorance*, and *Errour*, *Rev.*9.2,3,17,18.

9. By *Rocks* there we are to underſtand *ſtrong Nations*, or *Men* mighty in War, who are to the Kings and Princes of that *Kingdome* as ſtrong *Defences*, *Forts*, and *Rocks* to protect them from the danger of Enemies, *Rev.*6.15,16.

10. The Mountaines of the *Babyloniſh world* are the *Noble men*, *Gentry* and other perſons, who by their quality and favour of their *Prince*, are *exalted* above others in honour,

nour, *Isai.*2.14. *Rev.* 6.14. and some time by a *Mountaine*, we are to understand the whole *Roman State*, as *Rev.*8.8. *Ier.*51.25.

11. By the *Vine* of the Earth, is meant all the Inhabitants of the Earth who worship the beast, and must be *gathered*, that is, *destroyed*, when Christ shall execute vengeance on *Babel*, *Rev.*14.18,19.

12. The *trees* of the *Antichristian world*, are the *men* who are member of that Church, *Rev.*8.7.

13. By *green Grasse* is to be understood *those* who professing Christianity had some true knowledge, and feare of God, but persisted not in it, *Rev.*8.7.& 9.4.

14. *Beasts* of the *Earth*, that is, of that Antichristian Earth, are those *Tyrants* and *bloody-minded men*; who tear and devour one another, *and persecute the Saints*; *Rev.*6.8.

15. *Waters* are taken for *People* and *Nations*, *Rev.* 17.15. and sometimes for *Errours* and *Heresies*, *Rev.*12.15.

16. *Rivers and Fountaines* in the *Babylonish Kingdome* do signifie the *Doctrines* of that Church, set in opposition to the *true word of God* which is compared to a *River*, *Rev.*22. 1, & 21,6. So the *word* corruptly Preached, is compared to *Rivers* and *Fountaines*, *Rev.*8.10, & 16,4.

17. *Locusts*, are the *Fryers* and *Monkes*, *Rev*,9.3,7.

18. *Frogs* are the *Jesuits*, *Rev.* 16.13.

19. By the *Sea* we are either to understand the whole *Babylonish or Antichristian Kingdome*, *Ier.*51.36. *Rev.* 18.17. Or the *Inhabitants* of the Islands encompassed by the Sea, who are under the power thereof, *Isai.* 23.4. *Ezek.* 26.5. & 28. 2.

20. By *Fishes* in that *Sea* are meant the *Men* living in that Antichristian *Kingdome* or *World*, who submit to the power thereof, *Ezek.*29.4.

21. By *Ships*, those *Eminent men* in that Hierarchy, that doe oppresse the people of God, *Isai.*33.21. *Rev.*8.9.

For further particulars I will refer the Reader to the perusal of the work it self; in which these expressions, and many others in the Revelations are opened, and explained by parallel Scriptures.

CHAP. I.

Of the Publication of the Gospel; and how Christ set upon his Kingdome.

Luke. 323. FRom the time that *Iesus* was baptized of *Iohn*, and had overcome Satan in the Wildernesse, which was when he was about thirty yeares of Age, he began to Preach the *Gospel*; of *whom*, *Iohn* did beare witnesse that he was the *Lambe of God*, *Ioh.* 1.29,36. This is that * *Angel* whom *Iohn* saw flying in the midst of *Heaven*, having an everlasting *Gospel*, *Rev.* 14.6. This is the *Lambe* who stood on *Mount Sion* with 144000. *vers.* 1. this is *he* in whose right hand *Iohn* saw a *Book*, written within, and on the backside *Sealed* with seaven *Seales*; *who* was worthy to open the *Book*, and to loose the *Seales* thereof; for no man in Heaven, nor in Earth, neither under the Earth, was able to open the *Book*, neither to look thereon: this *Lambe* is the *Lion* which is of the Tribe of *Iudah*, the *root* of *David*: *he* obtained to open the *Book*, and to loose the *Seales* thereof. This *Lambe* took the *Book* and opened one of the *Seales*, *Rev.* 5. & 6,1. for it was the will of God (for the iniquities of the Jewes) that the *Testimony* should be bound up, and the *Law* (that is the Law of the Gospel, or of life) *Sealed*, *Isai.* 8.16. until the time of the comming of *Christ* in the flesh: *who* was to be a *light* to lighten the Gentiles, *Luke* 2.32. for the Lord had covered the Jewes with the spirit of slumber, and shut up their eyes: their *Prophets*, and chiefe *Seers* were covered, and the *Vision* of them became as a *Book* sealed up, *Isai.* 29.10,11. and so it was to be unto them, untill this *Lambe* came; and in that day it was appointed unto men to heare the words of the *Book*, and the eyes of the blinde to see out of obscurity: then they

* By his Ministers.

they that erred in *Spirit* were appointed to have underſtanding: and they that murmured to learne doctrine, *verſe* 18,24. So that *Ieſus* as ſoon as he was *Baptized*, began to Preach the *Goſpel*, *Matth*,5.*

Of the Goſpel. *Of the Goſpel.*

The *Goſpel* is the *glad tydings of ſalvation*, which is to be unto all people, *Luke* 2.10. called the *word of God*, *Rom.* 10.17. the *wiſdome of God*, *Matth.* 11 19. 1 *Cor.* 2.7. the *unſearchable riches of Chriſt*, *Eph.*3.8. the *Myſtery hidden from the foundation of the world*, *verſ.* 9. the *Miniſtration of the ſpirit, and of righteouſneſſe* 2 *Cor.*3.8,9.

By the *Goſpel* both Jewes and Gentiles are brought unto Chriſt, which was not to be publiſhed, (that is, both to the Jewes and Gentiles,) untill the Law was aboliſhed. This publication of the *Goſpel* unto the Gentiles was foretold by the Prophets, as how they ſhould ſtay upon Chriſt, who ſhould bring forth judgment unto them, *Iſai.* 42. 1. and that from the utmoſt parts of the Earth, the *Gentiles* ſhould come unto him, *Iſai.* 16. 19. amongſt whom the name of the Lord ſhall be great, and unto whom they ſhall come, not with ſuch polluted offerings, as the Jewes did, but in every place they ſhall offer up *Incenſe* unto his name, and a *pure offering*, *Mal.* 1.11. To this purpoſe the *Goſpel* was to be Preached throughout the world, and therefore Chriſt commanded his Diſciples to Preach the *Goſpel* unto every creature, which they accordingly did; for when the day of *Pentecoſt* was come (after they had received the holy *Ghoſt*) there came unto them men of *every Nation* under heaven, unto whom they Preached the *Goſpel*, *Acts* 2.5, to 13. and of the truth hereof St. *Paul* beareth witneſſe, ſaying, *you* (writing to the Gentiles) *hath he reconciled, if yee be not moved away from the hope of the Goſpel, whereof yee have heard, and which hath been Preached to every Creature which is under heaven*, *Col.*1.21,22,23. yet *all* they unto whom the Apoſtles Preached, believed not the *Goſpel*, nether obeyed it, *Rom.*10.16. (as the Prophet *Mark* 16. 15. 20.

spake, *who will believe our report? and to whom is the Arme of the Lord revealed? Isai.* 53.1.) by reason that the god of this world doth blinde the eyes, that is, the mindes of *unbelievers* (who are lost, and from whom the *Gospel* is hid) that the *light* of the glorious Gospel of Christ should not *shine* in them, 2 *Cor.*4.3,4. unto these children of perdition sometimes *Satan* commeth, and taketh away the *word*: sometimes they forsake it in time of persecution: and sometimes it is choaked with the *Cares* of the world, *Mar.*4.15, to 20. but unto the elect it is fruitful, *verse* 21. who have *Faith* given unto them to believe the Gospel, *Acts* 13.48. And to the end that they might *believe* Christ sent out labourers into his *Vineyard*, Therefore he ordained in the Church, *Apostles, Prophets, Teachers, them that worke miracles, those that had the gift of healing, Helpers, Governours, Linguists*, of whom particularly.

Apostle: Luke 6.13.

Of Apostles.

Christ by his Ministry having gathered many Disciples, of them he chose *twelve*, whom he called *Apostles*: as, *Peter, Andrew, James, John, Philip, Bartholmew, Matthew, Thomas, James the son of Alphæus, Simon* called *Zelous, Judas James* his brother, and *Judas Iscariot*. These twelve *Jesus* sent forth, commanding them not to goe into the way of the Gentiles, (for the *Kingdome of God*, or the *Gospel* was first to be Preached unto the *Iewes*) but to goe to the lost sheep of the house of *Israel*, and Preach, saying, *The Kingdome of Heaven is at hand*; he commanded them likewise to worke *miracles*: to take no thought for the *world*: nor to feare the *rage* of men, *Matth.*10. 1, to 24.

The Apostles (by the *holy Ghost*) were called the *light of the world, Matth,*5.14. *The salt of the Earth, Matth.*5.13. *Disposers of Gods secrets,* 1 *Cor.*4.1. *Ambassadors, Eph.*6.20. *Ministers of Christ,* 1 *Cor.*3.5, & 4,1. *Gods labourers,* 1 *Cor.*3.9. *Witnesses of the Passion and Resurrection of Iesus Christ, Acts* 1.8,22.

One of the twelve Apostles being lost, (which was *Iudas*

Iudas Iscariot) *Matthias* was chosen in his stead, *Acts* 1.26.

Besides these, *Paul* was (in an extraordinary manner) called to be an *Apostle*, as he testified of himselfe, *Rom.*1.1. sent to the *Gentiles*, *Rom.*11.13. 1 *Tim.*2.7.

Also *Christ* is called an *Apostle*, *Heb.* 3.1.

The *Apostles* being thus called and Commissioned, have their faith proved by a Tempest, *Matth.*8.24. are reproved for not fasting, *Math.*9.14. and foretold by Christ that they should fast after his Ascending into heaven, *Math.*9.15. *they* are forbidden to salute any, *Luke* 10. 4. Christ foreshewth them the troubles they should suffer for the *Gospel*, *Math.*10.16. Christ prayeth for them, *Ioh.* 17.9,15,20. and teacheth them his fathers will, *verse* 8. foreshewing them that they should be dispersed, and leave him alone at his *Passion*, *Iohn* 16.32. he sendeth (after his Resurrection) the *Holy Ghost unto them*; and they speake divers Languages, *Acts* 2.4,6. *They* Preach in the Temple, and in the houses, *Acts* 5.42. *They* are put into Prisons and beaten, and commanded to speake no more in the name of *Iesus*, *Acts* 4. 3.5. *They* rejoyce that they were accounted worthy to suffer for *Christ*, *Acts* 5.41. *They* had the true understanding of the Prophets, 2 *Pet.*1.19. and reaped that which the Prophets did sow, *Ioh.*4.38.

The *Office* and *Duty* of the *Apostles* was to Preach the *Gospel*, *Rom.*1.1. To provoke others to follow them, *Rom.* 11. 14. to worke wonders, 2 *Cor.* 12. 12. to *teach in Faith and Verity*, 1 *Tim.*2.11. to *shew* how life and immortality came by Christ (he having abolished death,) 2 *Tim.*1.10,11. to *publish* the *Gospel* no otherwayes then Christ had commanded, *Tit.*1.1,2,3. to *send chosen men* to Preach the *Gospel*, of their own company, with Letters to the Churches, *Acts* 15. 22. to *ordaine Elders* in every *Church*, *Acts* 14.23. and to *ordaine Decrees* for the establishing of the *Churches*, *Acts* 16.4,5. The next degree are Prophets. *Prophets.*

Of Prophets.

I will not here speake of the *Prophets* under the Law, but of

of *Prophets* during the time of the *Gospel*.

The first, chiefest, and greatest Prophet was *Iesus Christ*, *this is Jesus the Prophet of Nazaret*, *Math.*21.11. as *Zacharias* propheſied, *Thou ſhalt be called the Prophet of the moſt high*, *Luke* 1.76. ſo the people teſtified ſaying, *of a truth this is the Prophet*, *Ioh.*7.40.

In the time of the *Gospel* we read of divers *Prophets*, as thoſe who came from *Jeruſalem to Antiochia*, *Acts* 11.27. *Iudas* and *Sylas* were *Prophets*, *Acts* 15.32. ſo were *Barnabas*, *Simeon* called *Niger*, *Lucius* of *Cyrene*, *Manahen*, and *Saul*, *Acts* 13.1, with *Anna* a Propheteſſe, *Luke* 2.36. and others, *Acts* 21.9,10.

Theſe were called *Prophets* becauſe they had the gift of *Propheſie*, 1 *Cor.*12.10. which *gift* God by his *Prophets* did promiſe to beſtow on his ſervants in thoſe dayes. *It ſhall be in the laſt dayes ſaith God, that I will poure out my ſpirit upon all fleſh, and your ſons and your daughters ſhall Propheſie*, *Acts* 2.17. *Ioel* 2.28.

They who have this *gift* ſhould *Propheſie* according to the *proportion* of *Faith*, *Rom.*12.6. to edification, *Rom.*14.* and in order. *Propheſie* is a *gift* which the Saints ſhould much deſire; 1 *Cor.*14.39. though in this life they cannot have it in perfection. 1 *Cor.*13.9. *Propheſie* is a *gift* not given unto all the Saints; for unto one is given *Faith*, to another *healing*, to another *utterance*, and to another *Propheſie*. 1 *Cor.*12.10. this, and other *gifts* were given in the the Apoſtles time, by *the laying on of the hands* of the company of the *Elderſhip*. 1 *Tim.*4.14. God gives the *gift of Propheſie* unto many who ſhall not enter into the *Kingdome of Heaven*. *Math.*7.22. it was uſually given unto the *High Prieſts*. *Ioh.*11.51. the *Holy Ghoſt* comming on the *Gentiles* endued them with the *gift of Propheſie*, *Acts* 11. 15. no man ought to *Propheſie* with his head covered. 1 *Cor.*11.5. the *gift* of *Propheſie* was given for the *edification* of the *Church*. 1 *Cor.*14.4. They that *Propheſie* are greater then *Linguiſts*. *verſe* 5. *Propheſying* ſerveth not for them that believe not, but for them that believe. *verſe* 22. this *gift* is not to be deſpiſed, 1 *Theſ.*5.20. The *Prophets* were the ſe-

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cond degree of *Miniſters* in the *Church*. 1 *Cor.*12.28. the ſpirits of the *Prophets* are ſubject unto the *Prophets*, 1 *Cor.*14. 32. and during the time that the *Gentiles* ſhall tread the *holy City* under foot, the *ſpirit* of *Propheſie* ſhall be given unto thoſe who ſhall be drawn out *to beare witneſſe* unto the *truths* of *Ieſus*, *Rev.*11.3. The next degree are Teachers,

Teachers or Doctors.

Of Teachers or Doctors.

Teaching is a particular *gift* of the *Spirit*, *Eph.*4.11: *Paul* was a *Teacher*; and they who are *Teachers* ſhould *teach* in faith and verity, 1 *Tim.*2.7. they ſhould declare how that life and immortality is by *Ieſus Chriſt*, 2 *Tim.*1.10,11. they ſhould not give heed to fables and genealogies, which are endleſſe, and breed queſtions, rather then godly edifying which is by *Faith*; nor turne unto vaine jangling, but be able to underſtand what they ſpeak, and whereof they affirme. 1 *Tim.*1,4, to 8. This will be the errour of the world (and hath been) that men will not ſuffer *wholſome Doctrine*, but having itching eares will after their own luſts get them an heap of *Teachers*, turning their eares from *Truth*, being given over to lying *Fables*. 2 *Tim.*4.3,4. The *gift* of *Teaching* was not only given unto *men*, but alſo to *women*; thus *Priſcilla* with *Aquila* her husband did expound unto *Apollos* the way of God, *Acts* 18.24,25,26. wherefore *Paul* ſaluting her, called her his *fellow-helper*, *Rom.*16.3. and exhorted the *elder* women to be *Teachers* of honeſt things. *Tit.*2.3. *Teaching* being a particular *gift*, *they* unto whom it is given, ſhould apply themſelves thereunto. *Rom.*12.6,7. *They* who labour in this worke, (bearing only their own burden) ſhould be made partakers of *their goods* who are taught in the *word* by them. *Gal.* 6.5,6. The *gift* of *Teaching* is from the *Spirit*, who being the *Annoynting*, can only *teach* us all things. 1 *Ioh.* 2.27. *Teaching* is a work, (in ſome reſpects) required of all the *Saints*. 1 *Theſ.*5.11. although *women* were *privately* to *teach*, yet they were not permitted to teach *publickly*. 1 *Tim.*2.12.

1 *Cor.*

1 *Cor.*14.34. *Teacking* was part of the work required of a *Bishop*, 1 *Tim.* 3.2. they who have this *gift*, should declare that *Iesus is the Saviour of all men*, *especially of them that believe*, 1 *Tim.*4.10.11. *That they who are servants, should honour their masters, especially those who are believers*, 1 *Tim.* 6.1,2. The *Elders*, were required to labour in this *gift*. 1 *Tim.*5. 17. but there will be false *Teachers*. 2 *Pet.*2.1. The next degree are workers of miracles.

Workers of miracles.

Workers of Miracles.

When Christ sent forth his *Apostles*, he gave them power to work *Miracles*, *Math.*10.8. the *operation* of *great workes* is a distinct *gift* of the *Spirit*. 1 *Cor.*12.10. workers *of Miracles* are the fourth degree of Ministers in the *Church*. *verse* 28. but this *gift* in the Apostles time was not given to all the *Saints*. *verse* 29. The Ministration of the *Spirit* and working of *Miracles* came not by the workes of the *Law*, but by hearing of *Faith* Preached. *Gal.*3.5. the *Gospel* being published by Christ and his Apostles, was confirmed and witnessed unto them that heard it, with *Signes* and *Wonders*, and divers *Miracles*: *Heb.*2.3,4. and (as shall appeare hereafter) *Satan* and the *false Prophet* shall deceive the world with *lying Miracles*. *Rev.*13.14,& 16,14,& 19,20. The next is healing.

Healing.

Healing.

Healing is a particular *gift* of the *Spirit*, 1 *Cor.*12.9. and they who received it, were the first degree of Ministers in the *Church*; *verse* 28. but unto all the Ministers this *gift* war not given, *verse* 30. The next degree are helpers.

Helpers.

Helpers.

Helpers were such as were added unto the Apostles for the work of the Ministry; for as the number of *Disciples* grew, (because the widowes were neglected in the daily mini-

The sixth degree Ministers.

miniſtring) the *twelve* called the multitude (of *Diſciples*,) and ſaid, it is not meet that we ſhould leave the *word of God*, and ſerve the *Tables*: (that is, to make proviſion for the maintenance of the poor) wherefore they choſe out ſeven men whom they made *Deacons* (that is, *Servants* or *Helpers*) to wit, *Stephen*, *Phillip*, *Prochorus*, *Nicanor*, *Timon*, *Parmenas*, and *Nicholas*, who were men full of *honeſt report*, of the *Holy Ghoſt*, of *Wiſdome*, and of *Faith*.

Of Deacons or Helpers. *Deacons.*

Deacons were to be *honeſt*, not *double-tongued*, not *given unto much wine*, nor *filthy Lucre*, having the *miſtery* of *Faith* in a *pure conſcience*: they were firſt *to be proved*, and then, if they were found *blameleſſe*, *to Miniſter*. They were to marry women, *honeſt*; not *evil ſpeakers*, but *faithful* in all things. *Deacons* were to be the husband of one wife, and ſuch as could rule their children and their houſhold well; who, by their miniſtring well, did get themſelves a good degree (or report) and great liberty in the *Faith*. 1 *Tim*. 3. 8, 9, 10, 11, 12, 13. There were alſo *Deaconeſſes* or women-*Helpers*.

Deaconeſſes or women-helpers. *Deaconeſſes.*

They were uſually widowes who did daily Miniſter (probably in the *diſtribution* of *Almes*,) *Acts* 6.1. as *Phebe* who was a ſervant (or *Deaconeſſe*) of the Church of *Cenchrea*, whom *Paul* commanded to be received and aſſiſted in whatſoever buſineſſe ſhee needed: who had given hoſpitality unto many. Alſo *Priſcilla*, *Pauls fellow-helper*, *Rom*. 16. 1, to 5. the widowes who were thus admitted into the *Church*, were to be at leaſt 60. yeares old, which had been the wife of one husband, well reported of for *good workes*: that is, if they had nouriſhed their children, lodged ſtrangers, waſhed the Saints feet, miniſtred unto them who were in adverſity, and were continully given to good works. 1 *Tim*. 5. 9, 10. The next degree are Governours.

Governours or Rulers.

Governours or Rulers.

Governours or *Rulers* were the seventh degree of Ministers in the *Church*, 1 *Cor.*12.26. *They* had the oversight of the *Church*, and declared unto them the *word of God*, whose *Faith* the Saints were commanded to follow: and unto *them* (as having the oversight of them) to submit and be obedient. *They* were to watch over the souls of the Saints, as they who were to give an account thereof; which they were to do joyfully, *Heb.*13.7,17. These *Governours* or *Rulers* appeare to be those officers who were called *Elders*, by that of *Paul* to *Timothy*. *The Elders that rule well are worthy of double honour.* 1 *Tim.*5.7.

Of Elders or Presbyters.

Elders or Presbyters.

Elders were not to be rebuked, but exhorted as *Fathers*, 1 *Tim.*5.1. *they* were to take care of the *flock* of *Christ* which depended on *them*; not by constraint, but willingly; not for lucre, but of a ready minde; not as Lords over Gods heritage, but as being examples unto them. 1 *Pet.* 5.1, to 5. *In* every City or Church there were *Elders* ordained, *Tit.*1.5. which *Elders* (assembled together) were called the *Eldership* or *Presbytery*. The *Elders* were ordained by the *Apostles*, or such as they did appoint *by Election*, *Act.*14.23. *Tit.*1.5. when they collected Almes they sent it sometimes to the *Elders*. *Acts* 11:30. When the Apostles gathered together at *Jerusalem* about the dissention between the Jewes, and *Paul*, and *Barnabas*, concerning circumcision, the *Elders* assembled with them. *Acts* 15.1,2,4,6,22,23. the *Decrees* concerning the *Churches* were ordained by the *Apostles* and *Elders*. *Acts* 16.4. when *Paul* came to *Jerusalem*, he and *James* went where the *Elders* were assembled, who advised him to purifie himself. *Acts* 21. 18, to 26. when any were sick, they did call for the *Elders* of the Church, who did pray for the sick, and annoynt him with oyle, in the name of the Lord: and when *they* prayed in *Faith*, the sick were saved, and raised up. *Iam.*5.14.15. these *Governours*

nours, *Rulers*, or *Overſeers* were likewiſe called *Paſtors* or *Biſhops*. They were called *Governours* as they did *rule* the Church: they were called *Elders* as they were *choſen* out of the *Antients* of the people: they were called *Paſtors* as they did *feed the flock* with wholſome doctrine, and they were called *Biſhops* as they did *overſee* the *Church*.

Of Paſtors or Shepheards.

Paſtors or Shepheards.

Of this name we read, *Eph.*4.11. and that theſe were no other then the *Elders*, will appeare by that of 1 *Pet.* 5.1. where the Apoſtle writing to the *Elders*, biddeth them to *feed the flock of God*, which depended on them. So *Acts* 20. 28. *Paul* exhorted the *Elders* of the *Church* of *Epheſus* to to take heed unto the *flock*, whereof the Holy Ghoſt had made them *Overſeers*, and to *feed* the Church of God, which he (that is Chriſt) had purchaſed with his blood. Theſe I ſay are likewiſe called *Biſhops*.

Of Biſhops or Overſeers.

Biſhops or overſeers:

Chriſt is called the *Biſhop* of our ſouls. 1 *Pet.*2.25. the *office* of a *Biſhop* is a worthy worke. A *Biſhop* ought to be *unreproveable*, the *husband of one* wife, *watchful*, *ſober*, *modeſt*, *harberous*, *apt to teach*, *not given to wine*, *no ſtriker*, *not given to filthy Lucre*, but *gentle*; no *fighter*, not *covetous*, one *that can rule his own houſe honeſtly*, *having children under obedience*: no *young Scholler*, but *well reported* of, even of them that were without. 1 *Tim.*3.1, to 8. Not *froward*, not *angry*, but a *lover of goodneſſe*, *wiſe*, *righteous*, *holy*, *temperate*, *holding faſt the faithful word* according to Doctrine, *able to exhort* with *wholſome Doctrine*, and *reprove them that ſay againſt it*: Not taking heed to *Jewiſh fables*, and *commandements of men*. *Tit.*1.7,8,9,14. The next degree of Miniſters are Linguiſts.

Linguiſts, or ſuch as had diverſity of Tongues.

Diverſity of Tongues.

Diverſity of *Tongues* was a diſtinct *gift* of the *Spirit*. 1

Cor. 12.10. When the *Holy Ghost* (at the time of *Pentecost*) descended on the *Apostles*, they began to speak with other *Tongues* as the *Spirit* gave them *utterance*. *Acts* 2. 4. And the multitudes were astonished because every man heard them speak in his *own language* the wonderful workes of God. *verse* 6,11. *Tongues* are given for a *Signe*, not to them that believe, but to them that believe not. 1 *Cor.* 14. 22. He that speaketh *a strange Tongue*, speaketh not unto men, but unto God. *verse* 2. For he edifieth only himselfe, *verse* 4. except he interpret. *verse* 5,9. But there were other Ministers of the Church, which were called *Evangelists*.

Evangelists:

Evangelists.

He gave some *Evangelists*. *Eph.* 4.11. If we respect only the writers of the History of Christ, then we read but of foure *Evangelists:* As *Mathew*, *Marke*, *Luke*, and *John*. But if we look into the *office* or *worke* of an *Evangelist*, (which was to declare the glad tydings of salvation) then there were more, as *Timothy*. 2 *Tim.* 4.5. And *Philip*. *Acts* 21.8. And others who Preached the Gospel.

These Ministers had divers *gifts* bestowed upon them by the *Spirit* of *God*, as *Wisdome*, *Knowledge*, *Faith*, *Healing*, *the operation of great workes*; *Propheſie*, *Discerning of Spirits*, *Diversities of Tongues*, *Interpretation of Tongues*. 1 *Cor.* 12. 6, 10 12, By which *gifts* so bestowed upon *them*, and *others*, (according as the *Spirit* was pleased to distribute *them*) many were added unto the *Church*; even as many as were *appointed* for *Salvation*. *Acts* 2.40, to 47. For so many as were *ordained* unto eternal life, believed. *Acts* 13.47. And these *Believers* assembling together with gladnesse, and singlenesse of heart, praising God, were called *a Church*. *Acts* 2.47.

Of the Church.

Christ is the *Rock* upon which the Church is built: *Math.* 16.18.

16.18. But under him, the *Foundation* is the *Doctrine* of the *Prophets* and *Apoſtles*, *Eph.*2.20. contained in the Scripture; which, by the power of the *Spirit*, (working *Faith*) is effectual to ſalvation, and for the gathering together of the *Church*. By the Miniſtry therefore of the Apoſtles the Lord added many unto the *Church*. The Apoſtles, when they travelled from place to place, gathered the *Churches* together, rehearſing what things God had done for the *Gentiles*. *Acts* 14.27. The *Church* had its *name* ſometimes from the body of which they are members, (as the *body of Chriſt*) the *Church* or *Churches* of Chriſt. *Rom.* 16.16. *Col.* 1.24. Sometimes of the City in which the members inhabited, as the *Church of Corinth*, the *Church of Epheſus*, the *Church of Pergamus:* and ſometimes of the houſe and family in which theſe believers lived; as the *Church in the houſe of Nymphas*. *Col.* 4.15. *The Church in the houſe of Philemon. Phil.*2. The *Church* is compared unto a natural body, and *Chriſt* unto the *head*. *Eph.*1.22,23. *Col.*1.18. For as the *joynts* of a natural body being knit together, and joyned unto the *head* receiveth increaſe: So all believers being *united* unto Chriſt, and *knit together* by every *joynt*, for the furniture thereof (according to the effectual power, which is in the *meaſure* of every part) receiveth *encreaſe* of the body unto the *edifying* of it ſelfe in *love*. *Eph.* 4. 13, 16. *Col.*1.19. The *Church* is compared unto a *wife*, and Chriſt unto an *Husband*: unto an *Husband* who loveth and cheriſheth his *wife* as his *own body*; whoſe love unto his *Church* is expreſſed in this, in that he gave himſelfe for it, that he might make it unto himſelf a glorious *Church* not having *ſpot* or *wrinkle*. *Eph.*5.25,26,27. When the *Church* commeth together there ſhould be no *diſſentions* nor *hereſies* amongſt them, eſpecially when they come *to breake bread*. 1 *Cor.*11.18. The *Churches* ſhould put up earneſt prayers for the diſtreſſed *members* thereof. *Acts* 12. 5. The *Churches* ſhould receive the *members* and *ſervants* of Chriſt when they come unto them. *Acts* 14.4. *Chriſtians* ought to give no offence unto the *Churches* of God, 1 *Cor.*10.32. Nor diſpiſe them. *verſe* 11.22. St. *Paul* did thanke God for

for the *Churches. Rom.*16.4. *Christians* are to be followers of the *Churches* established by the *Apostles.* 1 *Thes.*2.14. And the *Churhces* which were gathered by the Apostles were of *one heart*, and of *one minde* or *soul. Acts* 4.32. But long they continued not in that *happy condition*, for Jesus Christ had no sooner *established* his *Gospel*, and the husbandman had no sooner sowed the *good seed*, but the enemy sowed *Tares* in the same field, and that among *those* who professed *Christianity.* Among the Apostles there was a *Judas*, and presently after him a *Simon Magus*, with hypocritical *Ananias* and *Saphyra. Varience* ariseth about circumcision. *Acts* 15.1 to 22. *Separation* was begun amongst the Apostles. *v.* 36,37,38,39. *False teachers* did begin to shew themselves. *Acts* 20.28,29. Among the Romans (through weakness of *Faith*) there were *differences* about meates, and drinkes, and observati- of dayes, *Rom.* 14.* And such as caused *divisions* and *offences. Rom.* 16.17,18. Among the Corinthians there were *strivings* and *contentions:* for some were for *Paul*, some for *Apollos*, some for *Cephas*, and some for *Christ*; 1 *Cor.*1.10, to 14, & 3, 1, to 8. Some were fornicators and incestuous persons. 1 *Cor.*5.1,2,3. Some made merchandize of the word of God; 2 *Cor.*2.17. And some were false Apostles, transforming themselves into the Apostles of Christ. 2 *Cor.* 11.12, to 16. Among the Galatians some removed to another *Doctrine* or *Gospel*: *Gal.* 1.6,7. And others were *disobedient* to the *truth. Gal.*3.1. Among the *Phillippians* there were *dogs*, *evil workers*, and those of the *Concision. Phil.*3.1,2,3. Among the Colossians there were those who spoyled others through *Philosophy* and *vain deceit*, and the *Traditions of men. Col.*1.8. Among the Thessalonians the *mistery of iniquity* began to work; even in the Apostles time: 2 *Thes.*2.7. And some professors began to walk *inordinately.* 2 *Thes.* 3.6,7. In the Church of *Ephesus* there were those who *lost their first love. Rev.*2. 4. In the Church of *Smyrna* there were *blasphemers. Rev.* 2.9. In the Church of *Pergamus*, there were those who maintained the *Doctrine of Balaam*, and of the *Nicholaitans.*

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verſe 14.15. In the Church of *Thyatira* they ſuffered the *woman Jezabel* to teach and *deceive*, to cauſe ſome to commit *fornication*, and *eat meates ſacrificed to Idols. verſe* 20. In the *Church* of *Sardi* they had a *name* that they were *living*, but they were *dead*; and their *workes* were not *perfect* before God. *Rev.*3.1,2. And in the *Church of Laodicea* they were neither hot nor cold, but *lukewarme*: they were *wretched*, and *miſerable*, and *poor*, and *blind*, and *naked: verſe* 14.to 19. For which their falling away, God did threaten to remove his *Candleſtick* out of his place:(to deprive them of *Church-order*;for the *ſeven Candleſticks* were the *ſeven Churches. Rev.*1.20.) To give power to the Divel to caſt ſome of them into priſon: to afflict them with Tribulations: to fight againſt them with the ſword of his mouth: to kill their children with death: and to *ſpue* them out of his mouth: which things afterwards came to paſſe, as will at large appeare in the firſt part of this diſcourſe. And now having written of the ſetting up of the *Kingdome* of Chriſt by the publication of the *Goſpel*, and *Miniſtry* of the Apoſtles: I will in the next Chapter ſhew the beginning of the working of *Satan*, and how he ſet up his *Kingdome* and *Throne* in the hearts of *unbelievers*.

CHAP. II.

Of the ſeed of the Serpent, or enemies of Chriſt and his Saints: from Anno 29. *to* Anno 381. *And how Satan did ſet up his Kingdome.*

THe grand *Enemy* of *Jeſus Chriſt* is Satan, and all other enemies are but ſuch as derivatively doe receive their power from *him*. They who were his inſtruments during the aforeſaid time, that is, from *Anno* 29. to *Anno* 381.

381, were either *Jewes* or *Gentiles*. The Jewiſh *adverſaries* were the *Scribes* and *Phariſees*: and the Gentile *Enemies* were the power and dominion of *Rome*, both under Heathen *Emperours*, and *Popes*. Concerning *Satan*, I will firſt write of his *Names*, and ſecondly of his *working*. His Names are firſt,

Lucifer.

Lucifer is the name of the *day-ſtarre* which appeareth with the firſt light of the morning. This name of *Satan* is applyed unto *Babylon*; for God by the Prophet, ſpeaking of the deſtruction of *Babylon*, (foreſhewing how that both heatheniſh *Babylon*, and myſtical *Babylon*, ſhall be caſt downe, and utterly deſtroyed for their pride and haughtineſſe,) uſeth this expreſſion: *how art thou fallen from heaven, O Lucifer, ſon of the morning? Iſai.* 14.12. This name alludeth unto the Angelical nature of *Satan*, in which he was created; and likewiſe to thoſe glorious ſhapes and appearances, by which he deludeth the men of the world, and doth often attempt (as farre as it is poſſible) to deceive the very *Elect*: by transforming himſelfe into an Angel of Light. 2 *Cor.* 11.14. A ſecond name which is given unto this great enemy is:

Beelzebub, or *Baalzebub.*

Baalzebub was the name of an Idol which the *Philiſtines* who inhabited *Ekron* did worſhip as a god. Unto this Idol *Ahaziah* the ſon of *Ahab* King of *Iſrael* (falling through a Latteſſe window in his upper chamber, which was in *Samaria*) ſent meſſengers, ſaying, enquire of *Baalzebub* the god of *Ekron*, if I *ſhall recover* of my diſeaſe: for which *ſin*, his life was taken away. 2 *King* 1. 2, 3, 6, 16. *Baalzebub* or *Beelzebub* ſignifieth the *Poſſeſſor* or *Maſter* of *Flies*, perhaps becauſe the *Ekronites* did ſuppoſe that this Image or Idol did preſerve them from the biting of *Flies*: or elſe becauſe *Flies* were ingendred in great aboundance of the blood of the Sacrifices that were offered to that Idol. By this we may ſee that *Satan* for a long time hath owned this name, as being worſhipped by it, in this Idol. This name doth ſignifie that rule, power, and dominion, which

which *Satan* hath over the reſt of the evil Angels; for amongſt them there is a certain rule or government: ſome being ſuperiour, and ſome inferiour; ſome commanding, and ſome commanded: And in order to that warfare which is between *Michael* and his Angels, and the Divel and his Angels, they are divided into bands or Legions, in every one of which there are very many divels. *Mark.*5.9,15. *Luke* 8.30. Of whom Satan is the maſter, chiefe, or Prince, and therefore called *Beelzebub*. *Mark.*3. 22. For he is a great Prince; Prince of Divels. *Matth.* 9.34.

Prince of this *World*, whom Chriſt hath caſt out, *Joh.*12. 31. And is called the *Prince* of this world; that is, of the world of wicked and ungodly men, in whom Chriſt hath nought: for his Kingdome is of another world, of thoſe who are choſen out of this world, *Joh.*14.30, and 18.36. This *Prince* is already judged, & 16.11.

He is alſo called the *Prince* of the *power of the Ayre*; or that ruleth in the Ayre: *Eph.*2.2. Therefore ſaith the Apoſtle, we *wreſtle not* (that is, not onely) againſt fleſh and blood, but againſt *Principalities*, againſt *Powers*, and againſt the *worldly governours*, *Princes* of the *darkneſſe* of this world, and againſt *ſpiritual wickedneſſes*, which are in high *Places*: *Eph.*6.12. Thirdly, this great enemy is called *Satan*.

Satan.

Satan ſignifieth an Adverſary or Enemy; not a weake Adverſary, but a powerful and mighty adverſary; who maketh it his work to hunt after men, (eſpecially the Saints) to devour them: whoſe malicious *rage* ſhould provoke the Elect to *ſobriety* and *ſedulity*. 1 *Pet.* 5. 8. Fourthly, this adverſary is called the *Divel*. *Satan.*

Divel.

The *Divel* ſignifieth a *Deceiver*, *Rev.* 20.12. For he *deceives* all the world. *Rev.*12.9. Hereupon his inſtruments doe deal ſo deceitfully both in their words and actions, having their hearts filled with *deceit*. *Mark.*7.22. With their tongues uſing *deceit*. *Rom.* 3.13. *Deceitful* in *Devil.*

their actions. *Mich.*6.11. and *deceitful workers.* 2 *Cor.* 11. 13. *Dan.*11.23. In the beginning the Divel was a *deceiver.* 1 *Tim.*2.14. and at the end he ſhall be looſed and go out to *deceive* the people. *Rev.*20.7,8. Fifthly this Divel is called the old *Serpent.*

Old Serpent.

The old Serpent.

He hath this name from the forme and ſhape in which he deceived our firſt Parents. For the *Serpent* was more ſubtil then any beaſt of the field, and in that ſhape he *deceived. Gen.*3.1. They who are wiſe are ſtirred up to imitate the *Serpent* in point of wiſdome. *Math.*10.6. This old *Serpent* is likewiſe called a *Dragon.*

2 *Cor.*11.3.

He is called a *Dragon* for his fierceneſſe and rage; and therefore wicked men who are cruel and mighty, and full of power, are called *Dragons. Iſai.* 27. 1. *Ezek.* 29. 3. Thus much ſhall ſuffice concerning his names; I will now write of his working. His *deceitful workings* are either againſt the *Saints*, or in wicked and ungodly men.

Of Satans working againſt the Saints.

Jeſus diſcourſing with his Diſciples told them, that the *Prince* of this world ſhould be *caſt out. Joh.* 12. 31. And if any deſire to know into what place he was *caſt out*, St. *John* tells them, he was caſt into the *Earth*; and if any demand wherefore; it was to deceive all the world. *Rev.* 12.9. From theſe deceptions of *Satan*, and the wrath of this adverſary, all the *woes* have ariſen which have been brought upon the Earth: *verſe* 12. whoſe temptations doe ſpare none, neither godly, nor ungodly.

*Mar.*1. 10,11, 12,13.

As ſoon as Chriſt was baptized, Satan aſſaulted him: for he tempted the firſt *Adam* in *Paradiſe*, and the ſecond *Adam* in the wilderneſſe. *Chriſt* being forty dayes in the Wilderneſſe (in which time he did eat nothing) Satan ſets upon him. Firſt, he took advantage of his *hunger*; Secondly, he thought to ſtirre up *ambition* in him; Thirdly, he endeavoured to tempt him to *Idolatry*: And fourthly, he thought to infect him with *hereſie*, but *Jeſus* reſiſting him, overcame him with *Thou ſhalt not tempt the Lord thy God, Luke* 4. 1, to 14. And as he dealt with the maſter,

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ſo he will with the ſervants, cunningly and narrowly, as a man ſifteth wheat: *Luke* 22.31. ſeeking to circumvent them, 2 *Cor.*2.11. even in every thing. The intentions of the Saints are obſerved by him; neither can they endeavour any thing which may tend for good or ſpiritual advantage, (if it be but to aſſemble or meet together,) but Satan doth ſtrive to prevent it. 1 *Theſ.* 2. 17,18. And ſo fierce is his rage, that he doth ſeek (if it were poſſible) to devour them. *Rev.* 12.15. Unto theſe temptations the Saints ſhould not ſubmit, but with all their might(which they receive from the ſpirit of God) they ſhould oppoſe this great enemy; and by no meanes give way or place unto him: *Eph.*4.27. becauſe that being reſiſted he fleeth away. *James* 4.7. But he is not eaſily reſiſted, and therefore they that fight againſt him ſhould be compleatly armed, even with the whole Armour of God, as with the *girdle* of *verity*, the *breaſt-plate* of *righteouſneſſe*, the *ſhield* of *faith*, the *helmet* of *ſalvation*, and *the ſword of the ſpirit*. *Eph.* 6,11, to 18. And although I will not determine the certainty of this, that is, whether there be wars and fightings between the created Angels, good and bad, yet it is certaine that there is a continual warfare between evil Angels and the Saints upon the earth: *Michael* and his Angels, fight againſt the Divel and his Angels. *Jud.*9. *Rev.* 12.7. And the Elect wreſtle not (onely) againſt fleſh and blood, but againſt *Principalities*, againſt *Powers*, againſt worldly *governours*, *Princes* of the *darkneſſe* of this world, and againſt *ſpiritual wickedneſſes*, which are in high places, *Eph.*6.12. No way doth Satan leave unattempted to deceive; for his various transformations are innumerable, ſometimes in one ſhape, and ſometimes in another; there being no guiſe, forme, quality, perſon, or thing into which he doth not metamorphiſe himſelfe to deceive: not onely by appearing in his own perſon in ſome angelical ſhape, but in his Miniſters, that is, in falſe Apoſtles, deceitful workers, in ſuch as transforme themſelves into the Apoſtles of Chriſt: making as though they were the Miniſters of Chriſt, and of righteouſneſſe, when they are

the Miniſters of *Satan.* 2 *Cor.* 11.13,14,15. But this is the comfort of the *Saints*, that againſt all their enemies they ſhall be preſerved; they ſhall be preſerved from the generation of wicked men. *Pſal.* 12.7. From trouble: *Pſal.* 32.7. By the mercies and truth of God. *Pſal.* 40.11. From the feare of enemies. *Pſal.* 64.1. When they are deſigned for death. *Pſal.* 79.11. From violent men; *Pſal.* 140. 1. And unto the heavenly Kingdome of Chriſt. 1 *Tim.* 4.18. *Againſt* the elect *Satan* doth warre as againſt enemies: but *with* the wicked as his Souldiers, and warriors, who are deceived by him, and taken in his cunning ſnares.

Of Satans workings in ungodly men.

The way that *Satan* doth work in wicked and reprobate men, is not onely by ſuggeſtions and outward temptations, but by a reall intration, cohabitation, and indwelling in them. Thus he entred into *Judas.* *Joh.* 13. 27, For as the *Spirit* of God doth enter into the *Saints*, and dwelleth in them, whereupon they become the *Temple* of God: ſo *Satan* entereth into wicked men, and they thereby become his *Temple* or *Synagogue.* *Rev.* 2.9. For he dwelleth in their hearts, and there erecteth his *Throne.* *verſe* 13. There he doth exerciſe *rule*, *power*, and *dominion.* Therefore he is called the Prince of this world. *Matth.* 9. 32,33,34. Who is caſt out. *Joh.* 12. 31. And hath no ſhare in Chriſt, *Joh.* 14.30. But is already judged. *Joh.* 16. 11. This is the *Spirit* and *Prince* that *ruleth* in the Ayre, and worketh in the children of diſobedience: *Eph.* 2.2. Even of them that are loſt, to whom he is as a God, having power to blind their mindes, that the light of the glorious Goſpel of Chriſt ſhould not ſhine unto them. 2 *Cor.* 4.3,4. Filling their hearts with lyes. *Acts* 5.3. With madneſſe. *Luke* 6.11. And with indignation againſt Chriſt, and his ſervants. *Acts* 5.17. Theſe ungodly men thus filled with *Satan*, are called the *root* of the *Serpent.* *Iſai.* 14.29. A *root* which bringeth forth gall and wormewood. *Deut.* 29. 18. For as the generations of the righteous are called the *root* of the righteous, *Prov.* 12. 3, 12. And as Jeſus Chriſt

Chriſt is called the *root* of *David*. *Rev*. 5,5. So wicked men are called the *ſeed* of *Satan*, and *roots* of the Serpent; they are likewiſe called *Tares*, which are ſowen by the *Divel*: as the righteous are called the good ſeed. In the one is ſowen the good ſeed of the *Word*, or words of *ſound Doctrine*: and in the other is ſowne the *bad ſeed*, the *ſeed of errours* or *doctrine of Divels*. 1 *Tim*.4.1,2,3,4,5. As the wicked are the *ſeed* of the Divel, he is called their *father*. *Ioh*.8.44. And they his *children*. *Acts* 13. Which doth appeare by this, in that they commit ſin, doing unrighteouſneſſe, hating their brethren: 1 *Ioh*. 3.8,10. By reaſon that *Satan* dwelleth in them and ruleth in them. Nay the Scripture goeth further, and ſaith that they are *Divels*, *Ioh*.6.70. For unto *theſe Satan* giveth his power, *Rev*.13. 2. And by *theſe* he is worſhipped, *verſe* 4. Thus *Satan* (as ſhall hereafter be ſhewen) ſhall exerciſe *rule* in the world, until the next comming of *Chriſt*: and *then* he ſhall be bound up for a *thouſand yeares*. *Rev*.20.2,3. And after be looſed again for a little ſpace, for a certain time. Likewiſe as the *Divel* is called a *Dragon*, ſo wicked men (in whom he dwelleth) are called *Dragons*: and as *Satan* ſhall be deſtroyed and caſt into the bottomleſſe pit; ſo theſe wicked men ſhall be deſtroyed, *Iſai*.27.1. & 51.9.

The enemies of the righteous (who carried on the work of *Satan* in this time) were either *Iewes* or *Gentiles*. The *Iewes* (except a very few) did in a manner wholly oppoſe Chriſt and his ſervants. The chiefe of theſe were the *Scribes* and *Phariſees*, with the Rulers of the people. Thoſe things which moved them hereunto may be reduced unto theſe two heads; *a blind and ignorant zeale*: and *Incredulity* or *unbeliefe ariſing from hardneſſe of heart*.

Zeal is very pernicious and dangerous if it be not ſtrictly bounded and kept in with knowledge on the one hand, and with humility on the other: eſpecially if there can be any pretence of working for God, and doing of him ſervice; and therefore *Zeal* is ſometimes taken for *Envy*, *ardent affection* and *hot emulation*, being indeed (moſt commonly) rather *paſſion* in men, then a *grace*: and doth

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oftner proceed from *carnal principles*, then from the *Spirit of God*. Of this blind, falſe, and diſorderly *zeal*, we may read, *Acts* 22.3. *Matth.* 26.51. *Luke* 9.54,55. of which Chriſt foretold his Diſciples; whoſe effects were cruelty to the *Saints*, *Trechery*, *Inſurrections*, *Hatred*, and *Perſecution*.

The heat of this Zeal brake forth in the *Apoſtles*, *Luke* 9.52, to 57. And the *Scribes* and *Phariſes* (as they thought) in vindication of the honour of God, would have ſtoned *Chriſt*. *Ioh.* 8.54, to 59. From hence perſecution aroſe in the Primitive times, *Ioh.* 16.2. And from this principle (that is, from *ignorant zeal*) the Jewes did condemne *Paul* (when he publiſhed the *Goſpel*) for throwing downe the *Law of Moſes*. *Acts* 21.27,28,29,30. And *hence* it is that in all Ages, they who have made a profeſſion of the *forme of godlineſſe* more then the power thereof (as moſt men doe,) have alwayes oppoſed, hated and maligned thoſe whom God hath raiſed up to pull down that *forme*. And aſſuredly the *Divel* does much work upon this paſſion in men, in all Ages, to ſtirre them up to war and inhumane cruelties. Wherefore ſince it is of great concernment to all men to take notice hereof, it will be neceſſary to obſerve theſe things. Firſt, that there is no *diſpenſation* or *forme of worſhip* which God would have continue in all Ages; but as there is a time when *formes of worſhip* are to begin, ſo there is a time for *them* to end. Secondly, whenſoever God hath laid any *forme of worſhip* aſide, moſt men who did walk under the *ſame*, have not ſeen it, neither could ſubmit to the laying of it aſide: as for example, when the *worſhip* according to the Law of *Moſes* was laid aſide, the *Scribes* and *Phariſes* ſaw not the will of God herein, but roſe up againſt the *publiſhers* of the *Goſpel*: when *Popiſh worſhip* was diſcountenanced in *England* in the time of King *Edward* the ſixt, Queen *Elizabeth*, and ſince, how mightily did they of the Church of *Rome* rage? when *Epiſcopacy* was ſuppreſſed, they who were under that *forme* hated thoſe who ſurprized it, and we have yet reaſon to be ſenſible of the hatred of that party. When *Presbytery* was diſcountenanced, many were diſcontented; and

and if the Lord ſhould lay aſide other *formes* which now are exereiſed, I ſuppoſe that very few that walke under them would be able to beare it. And the reaſon is, becauſe every one doth think that *Adminiſtration* and *forme* they are under, is agreeable to the *will of God*, and therefore they ſeek to uphold it; and in maintaining of it, they will hazzard life and all; and they will perſecute thoſe who oppoſe it, and in this doe they not all the ſame thing? this *Zeal*, I ſay, was that which made, and ſtill maketh the Jewes ſuch bitter enemies to Chriſtians.

The other thing that doth occaſion *cruelty* between man and man, is *unbeliefe* ariſing from *ignorance* and *hardneſſe of heart*. Thus the Jewes had eyes and ſaw not, and eares and heard not, and hearts and underſtood not. *Ioh.*14.40. For they *believed* not that Chriſt was the *Son of God* and *Saviour* of the world: therefore they did *hate him*, *betray him*, and *crucifie him*; but had they known him, they would not have done ſo. 1 *Cor.*2.8. And becauſe men are ignorant of the things of their generation, and have not the eye of Faith to ſee what God is doing in the preſent time, therefore they oppoſe not onely his *will*, but alſo his *People*.

The other enemies of the Church were the governo ur of the fourth Monarchy (which is the Roman *M*onarchy) even the great, the learned, and wiſe men of the world, with thoſe that adhered to them; from the Reigne of the Emperour *Tiberius*, to the time of *Julian* the Apoſtate, which was for the ſpace of about three hundred yeares: during which time Chriſt and his Saints did ſuffer grievous *perſecutions*, as will appear in the following Chapters.

CHAP.

CHAP. III.

Of the rage and malice of the Iewes againſt Chriſt, and his Diſciples.

Chriſt had no ſooner overcome *Satan* in the wilderneſſe, but the old *Serpent* and his inſtruments did begin to perſecute Chriſt and his *Saints*, with the ſame malice and rage that they did perſecute the Prophets: therefore *Stephen* ſaid, yee *ſtiff-necked*, as your *Fathers* did, ſo doe yee: which of the Prophets have not your Fathers perſecuted? *Acts* 7. 51, 52. For uſually they expreſſed their rage when they were reproved by the Saints. And now I will declare wherfore the Scribes and Phariſes did envy and maligne Chriſt.

The Jewes perſecute Chriſt.

The firſt time that Jeſus rebuked the Jewes, was, when he ſcourged out of the Temple *thoſe* who ſold, there, Oxen, Sheep, and Doves. *Ioh.* 2. 14, 15, 16.

The ſecond time that the Jewes were diſpleaſed with Chriſt, was, when Jeſus being in *Capernaum*, (healing the ſick of the Palſie,) ſaid, *Son thy ſins are forgiven thee.* This to the *Scribes* and *Phariſes* ſeemed to be blaſphemy:

Thirdly, they were offended becauſe (being at *Levis* houſe) he did eat with *Publicans* and *ſinners*, *Mar.* 2. 15.

Fourthly, they were diſpleaſed becauſe his Diſciples *did plucke the eares of Corne as they went thorow the Field on the Sabbath day*; alſo becauſe he ſaid that *he was greater then the Temple*, and *Lord of the Sabbath*. *Matth.* 2. 1, 2, 5.

Fifthly, *Jeſus* entering into the *Synagogue healed a man that had a withered hand*, for which (becauſe it was the *Sabbath* day) they were filled with madneſſe, and communed one with another what they might doe unto him; where-

w herenpon they took counſel with the *Herodians*, againſt him, *how they might deſtroy him. Matth:* 12.9, to 15. *Mar.* 3. 1, to 6.

Sixthly. The *Scribes* and *Phariſes* were vexed *becauſe the people did acknowledge him to be the ſon of David:* therefore when he diſpoſſeſſed one of a *Divel*, blind and dumb, they (enviouſly) ſaid that he caſt out *Divels* by *Belzebub* the *Prince* of *Divels*.

Seventhly, *Jeſus* upbraideth them, calleth them *a generation of Vipers*. Then certain of the *Scribes* and *Phariſes* tempted him, deſiring a ſign of him; whom he calleth *an evil and adulterous Generation*, *Matth.* 12.34, to 39.

Eightly, Chriſt being at a *Phariſes* houſe at dinner, ſat down, and *waſhed not his hands*; they marvel thereat: whereupon he rebuked them, ſaying, that they were *full of ravening* and *wickedneſſe:* calleth them *fooles* and denounceth divers *woes* againſt *them* and the *Lawyers*: laying to their charge, and to their Fathers, the blood of all the *Prophets* (from righteous *Abel*, to *Zacharias* the ſon of *Barachias*.) Therefore they urged and provoked him to ſpeak many things, (laying wait for him) ſeeking to catch ſomething out of his mouth, that they might *accuſe him*. *Luke* 11.37, to 54. *Math.* 23.23, to 33.

Then he exhorted his Diſciples to beware of the *Scribes* and *Phariſes*, diſcovering unto them their *hypocriſie* and *covetouſneſſe*, for which *they* derided him. *Luke* 12. 14, *Luke* 16.14.

Jeſus being come into the Country of the *Gadarens*, diſpoſſeſſed the man that dwelled among the Tombes, and gave power to the divels to goe into the herd of Swine, who running immediatly into the ſea, were drowned. Upon this they pray him to depart out of their Coaſts. *Mar.* 5.1, to 18. *Luke* 8. 26, to 37. *Matth.* 8, 28, to 34.

Afterwards he entered into the *Synagogue* on the *Sabbath* day, and opening the book, he found a place in the Prophefie of *Iſaiah* which he expounded unto them: but notwithſtanding, that he (in Preaching) did offer *ſalvation*

unto them, they were filled with wrath, and rose up, and thrust him out of the City, and led him unto the brow of an hill, from whence they would have thrust him down: but he passing through the midst of them, went his way. *Luke* 4.16, to 30.

Being in the *Synagogue* on the *Sabbath* day, *Jesus healed* a woman that had a *Spirit* of infirmity eighteen yeares; for which the ruler of the *Synagogue* with indignation, said unto the people; there are six dayes in which men ought to work, in them therefore come and be healed, and not on the *Sabbath* day. The Lord then answered, thou Hypocrite; doth not each of you on the *Sabbath* day loose his Oxe, or Asse, and lead him to watering? then his adversaries were ashamed, *Luke* 13.10, to 17.

After this, *Jesus* goeth up to *Jerusalem* and healeth the Cripple that lay at the poole of *Bethesday*, on the *Sabbath* day, and said unto him, take up thy bed and walk. The Jewes therefore said unto him that was cured; it is the *Sabbath* day, it is not lawful for thee to carry thy bed: and for this cause they did persecute *Jesus*, and sought to slay him: But *Jesus* answered, *My father worketh hitherto, and I worke*: therefore the Jewes sought the more to kill him, not onely because he had broken the *Sabbath*, but said, that God was his *father*, making himselfe equal with God. *Ioh.* 5.1, to 19.

Iesus declaring himselfe to be the bread of life, many of his disciples murmurred thereat, and said, it is an hard saying, who can beare it; whereupon *Iesus* said, there are some of you that believe not. (Knowing who should betray him,) From that time, many of his Disciples went back, and walked no more with him. And likewise because he said, have not I chosen twelve, and one of you is a *Divel?* and after these things *Iesus* walked in *Galilee*, because the Jewes sought to kill him. *Ioh.* 6: 47, to 71, & 7, 1.

Then came to him the *Pharises*, and certain *Scribes* from *Ierusalem*, who, when they saw his Disciples eat with unwashed hands, found fault; and asked him, saying why do thy

thy Diſciples tranſgreſſe the Traditions of the Elders? unto them he anſwered, ſaying, why doe you trangreſſe God by your Traditions? then he ſhewed them the vanity of many of their Traditions; upbraided them with the name of *Hypocrites*; and admoniſhed the people to beware of them. *Mar.*7.1. to 23.

Ieſus beingin the parts of *Dalmanutha*, the *Phariſes* with the *Sadduces*, came unto him, and began to queſtion him, ſeeking a ſigne from heaven, (tempting him;) but he rebuked them, and called them *Hypocrites*. *Mar.*8.9. to 13.

Afterwards *Ieſus* being in the Coaſts of *Iudea*, beyond *Iordan*, the *Phariſes* came unto him, tempting him, and aying, is it not lawful for a man to put away his wife for ſevery cauſe? *Matth.*19.1,2,3.

And being at the feaſt of *Tabernacles* the Jewes ſought him, ſaying, where is he? and there was much murmuring among the people, concerning him. For ſome ſaid he is a good man, and others ſaid, he deceiveth the people. *Ioh.*7.2. to 13.

About the midſt of the feaſt *Ieſus* ſaid, why goe yee about to kill me? then they ſought to take him, but no man laid hands on him, becauſe his houre was not yet come. *Ioh.*7.14. to 31.

Then the *Phariſes* and chiefe *Prieſts* ſent officers to take him, and ſome of them would have taken him, but no man laid hands on him. And when the officers came back unto them, they ſaid unto them, why have yee not brought him? and they anſwered, never man ſpake like this man. Then anſwered the *Phariſes*, are yee alſo deceived? have any of the rulers, or *Phariſes* believed on him? but this people who know not the law are accurſed *Nicodemus* ſaid unto them, doth our law judge any man before it heare him? they anſwered and ſaid unto him, art thou alſo of *Galilee*? ſearch, and look: for out of *Galilee* ariſeth no *Prophet*. *Ioh.*7.32. to 53.

And as *Ieſus* came into the Temple, (early in a morning) the *Scribes* and *Phartſes* brought him a woman taken in Adultery, and ſaid, (tempting him) this woman

was taken in adultery; and by *Moſes* law ſhe ſhould be ſtoned; but what ſayeſt thou? and he ſaid, he that is without ſin among you, let him caſt the firſt ſtone at her; but being convicted by their own conſcience, they went away from him. *Ioh.*8.2. to 12.

Afterwards *Ieſus* ſaid, I am the light of the world; The *Phariſes* therefore ſaid, thou beareſt record of thy ſelf, thy record is not true. Theſe words ſpake *Ieſus* in the Treaſury, as he taught in the Temple and no man laid hands on him, for his hour was not come. Then ſaid *Ieſus*. I goe my way & ye ſhal ſeek me, and ſhal dye in your ſins, whither I go ye cannot come. Then ſaid the Jewes, wil he kill himſelf? and he ſaid unto them, yee are from beneath, I am from above. Then they ſaid, who art thou? and he ſaid, when yee have lift up the ſon of man, then ſhall yee know that I am he: Even the *truth*, and the truth muſt make you free. Then they anſwered him, we are *Abrahams* ſeed; how ſayeſt thou, yee ſhall be made free? and he ſaid, if yee were *Abrahams* children, yee would doe the works of *Abraham*: but yee ſeek to kill me. Yee are of your father the *Divel*, and the luſts of your father yee will doe; and becauſe I tell you the truth, yee believe me not. Then anſwered the Jewes, ſay we not well that thou art a *Samaritane*, and haſt a *Divel*? *Ieſus* ſaid, I have not a *Divel*: but I honour my father, and ye diſhonour me. Verily, I ſay, if a man keep my ſayings, he ſhall never ſee death. Then ſaid the Jewes unto him, now we know that thou haſt a *Divel*: *Abraham* is dead, and the Prophets, and thou ſayeſt, if a man keep my ſaying, he ſhall never taſt of death. Art thou greater then our Father *Abraham*? and *Jeſus* ſaid, your father *Abraham* rejoyced to ſee my day, and was glad. Then ſaid the Jewes, thou art not yet fifty yeares old, and haſt thou ſeen *Abraham*? then *Ieſus* ſaid, *before Abraham* was, *I am*. Then took they up ſtones to caſt at him: but *Ieſus* hid himſelf. *Iohn* 7.21. to 59.

Afterwards *Ieſus* gave ſight to a man that was borne blind: and becauſe he opened his eyes on the *Sabbath* day,

day, the *Phariſes* ſaid, this *man* is not of God, becauſe he keepeth not the *Sabbath*, and they caſt the man out of the *Synagogue*. *Ioh.* 9.1. to 38.

Then *Ieſus* ſaid, for judgement I am come into this world, that they which ſee not, might ſee; and they which ſee, might be made blind. And when ſome of the *Phariſes* heard this, they ſaid unto him, are we blind alſo? and *Ieſus* ſaid, he that entereth not in by the door into the ſheepfold is a thiefe and a robber: Therefore there was a diviſion among the Jewes for theſe ſayings: And many ſaid he hath a *Devil*, and is mad, why heare yee him? and others ſaid, theſe are not the words of him that hath a *Devil*. Can a *Divel* open the eyes of the blind? *Ioh.*9.39. to 41. & 10. 1. to 22.

But at the feaſt of the *Dedication*, *Ieſus* walking in *Solomons* Porch, the Jewes came round about him, and ſaid unto him, If thou be the Chriſt, tell us plainly? Jeſus ſaid, I told you, and yee believed not; the workes that I doe in my fathers name they beare witneſſe of me; but yee believe not, becauſe yee are not of my ſheep. My ſheep heare my voyce, and I know them, and they follow me: and I give unto them eternal life, and they ſhall never periſh, neither ſhall any man pluck them out of mine hand. My father which gave them me is greater then all, and no man is able to pluck them out of my fathers hand. *I and my father are one.* Then the Jewes took up ſtones again to ſtone him. And Jeſus ſaid, many good workes have I ſhewed you from my father, for which of thoſe workes do yee ſtone me? the Jewes anſwered, for a good work we ſtone thee not, but for blaſphemy, and becauſe that thou being a *man*, makeſt thy ſelf *God*. Therefore they ſought again to take him, but he eſcaped out of their hand. *Ioh.*10.22. to 40.

Ieſus having raiſed *Lazarus*, many of the *Iewes* believed. Then gathered the chiefe *Prieſts* and *Phariſes* a Counſel, and ſaid, if we let this man alone, all men will believe on him, and the Romanes ſhall come, and take away both our place and Nation. And *Caiaphas*, being the high

high *Priest* that same yeare, said unto them, yee know nothing at all: it is expedient for us that one man should dye for the people, and that the whole Nation perish not. (This spake he not of himself, but being high Priest that year, he prophesied that Jesus should dye for that Nation; and not for that Nation only, but that also he should gather together in one the children of God, that were scattered abroad.) Then from that day forth, they took counsel together for to put him to death. *Ioh.*10.17. to 53.

When the Jewes Passeover was nigh, and many went up to *Jerusalem*, before the Passeover, to purifie themselves, then sought they for Jesus, and spake among themselves as they stood in the Temple, what think yee? that he will not come to the feast? now, both the chiefe Priests and the Pharises had given a commandement, that if any man knew where he were, he should shew it, that they might take him. *Iob.* 11.55,56,57.

About six or seven dayes before the Passeover, Christ rideth into *Ierusalem* in *triumph*, at which all the City was moved. The *Pharises* therefore said among themselves, perceive yee how yee prevaile nothing? behold how the world is gone after him. *Matth.* 21. 10, 11. *Ioh.*12.18,19.

Afterwards Jesus entered into the Temple, and cast out all them that bought and sold in the Temple; and overthrew the Tables of the mony changers; and the seates of them that sold Doves, and would not suffer that any should carry any vessel thorow the Temple. But when the chiefe *Priests* and the *Scribes* heard of it, and the chiefe of the people, they sought how they might destroy him; yet they feared him, because all the people was astonished at his doctrine, and they could not finde what they might doe, for all the people were very attentive to heare him. And when the chief *Priests* and *Scribes* saw the wonderful things that he did, and the children crying in the Temple, saying, *Hosanna to the son of David*, they were sore displeased. *Matth.*21.12, to 17.

And at another time as he was walking in the Temple, and

and Preaching the Goſpel, the chiefe *Prieſts*, and *Scribes*, and *Elders* came unto him, and ſaid, by what authority doeſt thou theſe things? and who gave thee this authority? but after many things, *Ieſus* ſaid, the Kingdome of God ſhall be taken from you, and given to a Nation bringing forth the fruits thereof. And when the chiefe *Prieſts* and *Phariſes* heard this, the ſame hour they ſought to lay hold on him, for they knew that he had ſpoken againſt them; but when they ſought to lay hands on him, they feared the multitude, becauſe they took him for a Prophet, and they left him, and went their way. *Mar.* 11. 27.* & 12. 1. to 12. *Luke* 20. 1. to 19.

Then went the *Phariſes* and took counſel how they might intangle him in his talke; and they watched him, and ſent forth ſpies; namely, certain of the *Phariſes* diſciples, with the *Herodians*; whirh ſhould fain themſelves juſt men, that they might take hold of his words, that ſo they might deliver him unto the power and anthority of the Governor. And theſe ſaid unto him, Maſter, we know that thou art true, and careſt for no man, for thou regardeſt not the perſon of men, but teacheſt the way of God in truth: Tell us therefore what thinkeſt thou, is it lawful to give tribute to *Cæſar*, or not? but *Jeſus* perceived their wickedneſſe, and ſaid why tempt yee me ye *Hypocrites*? ſhew me the tribute mony? and he ſaid, give unto *Cæſar* the things that are *Cæſars*, and unto God the things that are Gods, and they could not take hold of his words before the people, and they marvelled at his anſwer, and held their peace, and left him, and went their way. *Matth.* 22. 15. to 22.

The ſame day the *Sadduces* reaſoned with him, and the multitude were aſtoniſhed at his doctrine. *Matth.* 22. 23. to 33. And when the *Phariſes* heard that he had put the *Sadduces* to ſilence, they gathered together. Then one of them, which was a *Lawyer*, asked him a queſtion, tempting him, ſaying, Maſter, which is the greateſt Commandement? and *Ieſus* ſaid, thou ſhalt love the Lord thy God withall thine heart, and thy neighbour as thy ſelfe.

and

And no man was able to anſwer him a word, neither durſt any man from that time forth aske him any more queſtions. *Matth.*22.34. to 46.

Two dayes before the Paſſeover, the chiefe *Prieſts*, and *Scribes*, and *Elders* aſſembled together unto the Palace of the high *Prieſt* who was called *Caiaphas*, and they conſulted that they might take *Ieſus* by ſubtilty, and kill him: but they ſaid, not on the feaſt day, leaſt there be an uproare among the people. *Matth.*26.2,3,4,5.

Ieſus being in *Bethany* in the houſe of *Simon* the *Leper*, as he ſate at meat, there came a woman, having an Alablaſter box of oyntment, of Spikenard very precious, and ſhe brake the box and powred it on his head. Then entred *Satan* into *Iudas Iſcariot*, and he went, and communed with the chiefe *Prieſts*, and *Captaines*, how he might betray him unto them, and ſaid unto them, what will you give me, and I will deliver him unto you? and when they heard it they were glad, and promiſed to give him mony, and they covenanted with him for thirty pieces of ſilver; and he promiſed, and ſought opportunity to betray him unto them in the abſence of the multitude. *Mar.* 14.3. to 11 *Matth.*26.6.to 16.

Afterward when Chriſt did eate the Paſſeover with his Diſciples, he ſaid, one of you which eateth with me ſhall betray me: and every one of them ſaid unto him, *Lord, is it I?* and he ſaid, he that dippeth his hand with me in the diſh, the ſame ſhall betray me. Then *Judas* ſaid, Maſter, *is it I?* and he ſaid unto him, thou haſt ſaid it. And as he gave the Cup unto his Diſciples he ſaid, the hand of him that betrayeth me, is with me on the Table. The Supper being ended (the *Divel* having put into the heart of *Judas Iſcariot*, *Simons* ſon to betray him) *Ieſus* waſheth his Diſciples feet, and exhorteth them unto humility. Then *Ieſus* ſaid, one of you ſhall betray me. And he dipped a ſop and gave it to *Iudas Iſcariot*, and after the ſop *Satan* entered into him, and *Ieſus* ſaid, what thou doeſt, doe quickly, then he having received the ſop went immediatly out. *Luke* 22.7. to 38. *Mar.*14.12. to 24. *Matth.*26.17. to 28. *Ioh.*13.2.to 31.

Ieſus

Ieſus riſing from prayer in the Garden, ſaid unto his Diſciples, loe, he that betrayeth me is at hand, and immediatly while he ſpake, commeth *Judas*, having received a band of men, and officers from the high Prieſts, and *Phariſes*, and a great multitude with Swords and Staves; and *Judas* ſtraitwayes, goeth unto *Jeſus*, and ſaith, *Maſter, Maſter*, and kiſſed him, and *Jeſus* ſaid, whom ſeek ye? and they ſaid, *Jeſus* of *Nazareth*, and as ſoon as he ſaid I am he, they went backward and fell to the ground. But afterwards they laid hands on him and took him. *Matth.* 26. 36, to 56. *Ioh.* 18. 1, to 11. *Mar.* 14. 32. to 52. *Luke* 22. 40. to 53.

Then the band, and the Captaine, and the officers of the Jewes took *Jeſus* and bound him, and led him away to *Annas* firſt; and from thence they led him to *Caiaphas* the high Prieſt; and with the high Prieſt were aſſembled all the chiefe *Prieſts*, and *Elders*, and *Scribes*. Then the high *Prieſt* asked *Jeſus* of his Diſciples, and of his Doctrine; and *Ieſus* ſaid, I ſpake openly to the world, I ever taught in the *Synagogue*, and in the Temple; (whether the Jewes alwayes reſort,) and in ſecret have I ſaid nothing. And when he had thus anſwered him, one of the officers which ſtood by, ſtroke *Ieſus* with the *Palme* of his hand, ſaying, anſwereſt thou the high Prieſt ſo? *Ioh.* 18. 12, to 23. *Mar.* 14. 53, 54. *Matth.* 26. 57, 58. *Luke* 21. 54. 55.

Now the chiefe *Prieſt* and *Elders*, and all the Councel ſought falſe witneſſe againſt *Ieſus* to put him to death, but their witneſſes agreed not together. At the laſt came two falſe witneſſe, and ſaid, this fellow ſaid, *I am able to deſtroy the Temple of God, and to build it in three dayes*; we heard him ſay, *I will deſtroy the Temple that is made with hands, and within three dayes I will build another made without hands*; but neither ſo did their witneſſes agree together. And the high *Prieſt* ſtood up in the midſt, and asked *Ieſus*, ſaying, anſwereſt thou nothing? what is it that theſe witneſſe againſt thee? and he held his peace. And the high *Prieſt* ſaid, I adjure thee by the living God, that

thou tell me whether thou be Chriſt the ſon of God: Jeſus ſaid, thou haſt ſaid. Nevertheleſſe, I ſay unto you, hereafter ſhall yee ſee the ſon of man ſitting on the right hand of power, and comming in the Clouds of heaven. Then the high Prieſt rent his Cloathes, ſaying, he hath ſpoken *blaſphemy*, what further need have we of witneſſes? Behold now yee have heard his *blaſphemy*; what think yee? they anſwered and ſaid, he is guilty of death. Then did they ſpit in his face and buffeted him; and others ſmote him with the palmes of their hands: and the men that held Jeſus mocked him and ſmote him. And when they had blindfolded him, they ſtroke him on the face, and asked him ſaying, Propheſie unto us thou Chriſt, who is he that ſmote thee? and many other things blaſphemouſly ſpake they againſt him. *Ioh.* 18.18. to 27. *Matth.* 26.59. to 66. *Luke* 22.64, 65, 69.

And as ſoon as it was day, the *Elders* of the people, and the chiefe *Prieſts* and *Scribes* came together, and the chiefe *Prieſts* held a conſultation with the *Elders* and *Scribes*, and whole Councel, and took counſel againſt Jeſus to put him to death, and they led him into their Councel, ſaying, art thou the Chriſt? and he ſaid unto them, if I tell you, you wil not believe: and if I aske you, you will not anſwer me, nor let me goe. Hereafter ſhall the ſon of man ſit on the right hand of God. Then ſaid they all, Art thou the ſon of God? and he ſaid, ye ſay that I am: And they ſaid, what need we any further witneſſe? for we our ſelves have heard of his own mouth. *Luke* 22.66. to 71. *Matth.* 27.1.

And the whole multitude of them aroſe, and bound Jeſus; and when they had bound him, they led him away from *Caiaphas* unto the hall of Judgement; and delivered him to *Pontius Pilate* the Governour. And it was early in the morning, and *Pilate* went out unto them, and ſaid, what accuſation bring ye againſt this man? and they anſwered, if he were not a malefactor we would not have delivered him up unto thee. Then *Pilate* ſaid unto them, take yee him and judge him according to your

your law: The Jewes therefore ſaid unto him, it is not lawful for us to put any man to death. And they began to accuſe him, ſaying, we found this fellow perverting the Nation, and forbidding to give gifts to *Cæſar*; ſaying that he himſelf is Chriſt, a King. *Luke* 23.1,2. *Matth.*27. 2. to 11.

Then *Pilate* entred into the Judgement hall again, and called Jeſus; and *Ieſus* ſtood before the Governour, and the Governour asked him ſaying, art thou the *King of the Jewes?* and he anſwered, thou ſayeſt it; ſayeſt thou this of thy ſelf, or did others tell it thee of me? *Pilate* anſwered, am I a Jew? thine own Nation, and the chiefe *Prieſts* have delivered thee to me; what haſt thou done? Jeſus anſwered, my *Kingdome* is not of this world. *Pilate* anſwered, art thou a *King* then? Jeſus ſaid, thou ſayeſt that I am a *King*: to this end was I borne that I ſhould beare witneſſe unto the *Truth*. *Pilate* ſaid unto him, what is *Truth?* and when he had ſaid this, he went out againe unto the Jewes, and ſaid unto them, I finde no fault in this man. But the chiefe *Prieſts* accuſed him of many things, but he anſwered nothing. *Pilate* asked him againe, ſaying, anſwereſt thou nothing? behold how many things they witneſſe againſt thee? and he anſwered never a word, inſomuch as the Governour marvelled greatly: But they were the more fierce, ſaying, he ſtirreth up the people, teaching throughout all *Jury*, beginning from *Galilee* to this place. *Ioh.*18.33. to 38. *Matth.*27.11. to 14. *Mar.*15.2. to 5. *Luke* 23. 3, to 5.

When *Pilate* heard of *Galilee*, he asked whether the man were a *Galilean*; & as ſoon as he knew that he belonged to *Herods* juriſdiction, he ſent him to *Herod* (who was at *Ieruſalem* at that time.) Then *Herod* queſtioned him in many words, but he anſwered him nothing: and the chiefe *Prieſts* and *Scribes* ſtood and vehemently accuſed him. And *Herod* with his men of war, ſet him at naught and mocked him, and arrayed him in a gorgeous *Robe*, and ſent him againe to *Pilate*. And *Pilate* when he had called together the chiefe *Prieſts*, and the *Rulers*, and the *People*,

ſaid unto them, yee have brought this man unto me, as one that perverteth the people, and behold I have examined him before you, and have found no fault in this man, touching thoſe things whereof yee accuſe him. No nor yet *Herod*. For I ſent you to him; and lo nothing worthy of death is done by him; I will therefore chaſtiſe him, and releaſe him. Therefore when they were gathered together, *Pilate* ſaid unto them, ye have a cuſtome that I ſhould releaſe unto you one at the *Paſſeover*: whom wil ye that I releaſe unto you? *Barabbas* or Chriſt? Will you that I releaſe unto you the King of the Jewes? (for he knew that the chiefe Prieſt had delivered him for envy.) But they ſaid, releaſe unto us *Barabbas*. *Pilate* being willing to releaſe Jeſus, ſaid againe, what ſhall I doe then with *Ieſus* that is called *Chriſt*? they all ſaid unto him, *Let him be crucified*: and the voices of them and of the chiefe *Prieſts* prevailed. Then *Pilate* therefore took *Ieſus* and ſcourged him, and the Souldiers of the Governour took *Jeſus* into the common hall, and gathered unto him the whole band of *Souldiers*, and they ſtripped him, and put on him a *Scarlet* (or *Purple*) *Robe*. And when they had platted *a Crowne of Thornes*, they put it upon his head, and a *Reed* in his right hand: and they bowed the knee before him, and mocked him ſaying, *Haile, King of the Jewes*. And they ſpit upon him, and took the *Reed* and *ſmote* him on the *head*. *Pilate* therefore went forth againe, and ſaith unto them; behold I bring him forth to you, that yee may know that I finde no fault in him. Then came *Jeſus* forth wearing the Crown of Thornes, and the *Purple-Robe*; and *Pilate* ſaith unto them, behold the man. When the chiefe *Prieſts* therefore and officers ſaw him, they cryed out ſaying, *Crucifie* him, *Crucifie* him. *Pilate* ſaith unto them, take yee him and crucifie him, for I finde no fault in him. The Jewes anſwered him, we have a Law, and by our Law he ought to dye, becauſe he made himſelf the *Son of God*. When *Pilate* therefore heard that ſaying, he was the more afraid: and went again into the Judgment hall, and

ſaith

ſaith unto *Jeſus*, whence art thou? but *Jeſus* gave him no anſwer: then ſaid *Pilate* unto him, ſpeakeſt thou not unto me? knoweſt thou not that I have power to crucifie thee, and power to releaſe thee? *Ieſus* anſwered, thou couldeſt have no power at all againſt me, except it were given thee from above: therefore he that delivered me unto thee, hath the greater ſin. And from thenceforth *Pilate* ſought to releaſe him, but the Jewes cryed out, ſaying, if thou let this man goe, thou art not *Cæſars* friend; whoſoever maketh himſelf a *King*, ſpeaketh againſt *Cæſar*. When *Pilate* therefore heard that ſaying, he brought *Ieſus* forth, and ſate down in the Judgment ſeat, in a place that is called the *Pavement*, but in Hebrew *Gabbatha*; and he ſaith unto the Jewes, *Behold your King?* But they cryed out, away with him, crucifie him. *Pilate* ſaith unto them, ſhall *I* crucifie your *King?* the chiefe *Prieſt* anſwered, we have no King but *Cæſar*. When *Pilate* therefore ſaw that he could prevaile nothing, but that rather a tumult was made, he took water and waſhed his hands before the multitude, ſaying, I am innocent of the blood of this juſt perſon: ſee yee to it. Then anſwered all the people and ſaid, his blood be on us, and on our children. And ſo *Pilate* willing to content the people, gave ſentence that it ſhould be as they required, and delivered *Ieſus* to their will to be crucified. And after they had mocked him, they took the Robe off from him, and put his own Rayment on him, and led him away to crucifie him. *Luke* 23.5. to 25. *Matth.*27.15. to 31. *Mar.*15.6. to 20. *Ioh.* 18.39. to 40. & 19.1. to 16.

And he bearing his Croſſe went forth; and as they came out they found a man of *Cyrene*, *Simon* by name, who paſſed by, comming out of the Country; the father of *Alexander*, and *Rufus*; him they compelled to beare his Croſſe, and on him they laid it, that he might beare it after *Ieſus*. *Ioh.*19.17. *Matth.*27.32. *Mark.*15.21. *Luke* 23.26. to 32.

And they bring him unto the place *Golgotha* (by interpretation a skull) and they gave him to drinke Wine mingled with *Myrrhe* (or *Gall*,) and when he had taſted thereof

thereof, he would not drinke: And it was the third houre of the day, and they crucified him with two malefactors, one on the right hand and the other on the left: and Jeſus in the midſt. Then *Pilate* wrote a title in *Hebrew*, *Greek*, and *Latine*, and put it on the Croſſe; and the writing was, *Ieſus of Nazareth, King of the Iewes.* Then ſaid the chiefe *Prieſts* of the Jewes unto *Pilate*, write not the *King* of the *Iewes*, but that he ſaid, *I* am the *King* of the *Iewes.* But *Pilate* anſwered, what I have written, I have written. Then the Souldiers when they had crucified *Ieſus*, took his garments (and made four parts, to every Souldier a part) and alſo his Coat. Now the Coat was without ſeam, woven from the top throughout; they ſaid therefore, let us not rent it, but caſt lots for it, whoſe it ſhall be. And ſitting down they watched him there. And the people ſtood beholding him, and the Rulers alſo with them derided him, ſaying, he ſaved others, let him ſave himſelf, if he be the Chriſt the choſen of *God*. And the Souldiers alſo mocked him, comming to him and offering him vinegar, and ſaying, if thou be the *King of the Iewes ſave thy ſelfe.* And they that paſſed by reviled him, wagging their heads and ſaying, *Thou that deſtroyeſt the Temple and buildeſt it in three dayes, ſave thy ſelfe.* If thou be the ſon of God, come down from the Croſſe: likewiſe alſo the chiefe *Prieſts*, mocking him, with the Scribes and Elders, ſaid, he ſaved others, himſelf he cannot ſave: if he be the King of *Iſrael*, let him now come down from the Croſſe, and we will believe him: he truſted in God, let him deliver him, if he will have him, for he ſaid, I *am the Son of God.* The Thieves alſo which were crucified with him, caſt the ſame in his Teeth: and one of the malefactors which were hanged, railed on him, ſaying, if thou be the Chriſt, ſave thy ſelf and us; and it was about the ſixt hour, and there was a darkneſſe over all the earth until the ninth hour; and the Sun was darkned, and about the ninth hour *Ieſus* cryed with a loud voyce ſaying, *Eli, Eli, Lamaſabachthani*, that is, *my God, my God*, why haſt thou forſaken me? Now there was a veſſel full of *Vinegar*, and ſtrait

Matth. 27. 44.

ſtrait way one of them ran, and took a Spunge, and filled it with Vinegar, and put it on a *Reed*, & gave him to drink, the reſt ſaid, let be, let us ſee whether *Elias* wil come to ſave him, & to take him down. When *Ieſus* therfore had received the *Vinegar*, he ſaid, *It is finiſhed*, and when he had cried with a loud voyce he ſaid, *Father, into thy hands I commend my ſpirit*; and having ſaid thus, *he bowed his head, and gave up the ghoſt*. And the vail of the Temple was rent in twain, (in the midſt) from the top to the bottom. And the Earth did quake, and the Rocks rent, and the Graves were opened, and many bodies of Saints which ſlept aroſe, and came out of the Graves after his *Reſurrection*, and went into the holy City, and appeared unto many. And when the Centurion which ſtood over againſt him, and they that were with him, watching *Jeſus*, ſaw the Earth-quake, and thoſe things that were done, and that he ſo cried out, and gave up the Ghoſt, he glorified God, and ſaid, certainly this was a righteous man; and they feared greatly, ſaying, *truly, this was the Son of God*; and all the people that came together to that ſight, beholding the things that were done, ſmote their breaſts and returned. The *Iewes* therefore, becauſe it was the preparation (that the bodies ſhould not remain on the Croſſe on the *Sabbath* day) beſought *Pilate* that their legs might be broken, and that they might be taken away: but when they came to *Jeſus*, and ſaw that he was dead already, they brake not his legs: but one of the Souldiers with a Speare pierced his ſide, and forthwith there came out blood and water.

Thus the unbelieving Jewes crucified the Lord of life: which they could not have done if power had not been given unto them from above. For his ſufferings proceeded not from the will of man, but from the will of God; whoſe hand and counſel did determine whatſoever *Herod*, *Pilate*, the *Gentiles* and people of *Iſrael* did do againſt him, *Act.* 4. 27, 28. His *Paſſion* was typified by divers Rites and Ceremonies enjoyned the Jewes in the time of the law. As firſt, by the *Paſchal Lamb*, or Lamb ſlain at the Exod. 12. 11, 13.

the Feaſt of the Paſſover. At that feaſt *a Lamb* was to be ſlain in memory of Gods paſſing thorow the Land of *Egypt*, and ſlaying the firſt-born thereof: and of his paſſing over the *Iſraelites*. This did figure the death of *Chriſt our Paſſover*. 1 *Cor.* 5.7. who by his blood cleanſeth us from all ſins, and delivereth us from wrath. 1 *John* 1.7. 1 *Theſ.* 1.10. Secondly, his death was typified by the *Scape-goate*. *Lev.* 16. 5, to 29. which in the Type did ſignifie, that Chriſt ſhould be a ſin-offering for his Church, 2 *Cor.* 5. 19, 21. That he ſuffering for ſin, ſhould be put to death in the fleſh, but quickned by the Spirit: 1 *Pet.* 3.18. that he ſhould purge our conſciences from dead workes, to ſerve the living God. *Heb.* 9.7, 11, 14. that God would lay on him the iniquities of us all, and that he who knew no ſin ſhould be made ſin for us. *Eſay* 53.6. that he was to dye for our offences, and riſe for our juſtification. *Rom.* 4.25. that the ſalvation of Chriſt ſhould be communicated to the Gentiles and people of the world. *Eſay* 42. 1, 4, 11. & 49. 6. and likewiſe the ſufferings of Chriſt were foreſhewed by lifting up the brazen Serpent in the Wilderneſſe. *Numb.* 21. 8, 9. which ſignified that the ſon of man ſhould be lifted up. *Iohn* 3.14, 15. that although Chriſt was man, yet he was without ſin. *Heb.* 4.15. that being lifted up, he ſhould draw all men unto him. *Ioh.* 12. 32. and their eyes ſhould have reſpect unto the holy one of *Iſrael*. *Eſay* 17.7. that he ſhould be for an *Enſigne* to his people, whereunto the Nations ſhould ſeek. *Eſay* 11.10. that he ſhould be unto them who are called both Jewes and Gentiles, the *Power* of God, and the *wiſdom* of God. 1 *Cor.* 1.23, 24. that by his ſacrifice for ſin, he ſhould condemn ſin in the fleſh. *Gal.* 3.10, 13. *Rom.* 8.3. that the juſt ſhould live by faith in him. *Hab.* 2.4. and believing on him that ſent him, have everlaſting life. *John* 5.24.

What the Brazen Serpent was a Type of, and the Myſtery of that Type.

As his ſufferings were appointed from everlaſting, by an eternal and unchangeable decree, and prefigured by divers types, ſo they were predicted and foreſhewen by the Prophets of former ages; As Chriſt ſaid unto his Diſciples, thus it is written, and thus it behooved Chriſt to ſuffer

ſuffer. *Luke* 24.46. *They have often afflicted me from my youth, but they could not prevaile againſt me: the Plowers plowed upon my back, and made long furrows.* Pſal. 129. 1,2,3. *He was deſpiſed and rejected of men: He hath born our infirmities, and carried our ſorrows: He was wounded for our tranſgreſſions: he was broken for our iniquities: the chaſtiſement of our peace was upon him, and with his ſtripes we are healed: the Lord hath laid upon him the iniquity of us all. He was oppreſſed, he was afflicted, he did not open his mouth; he is brought as a ſheep to the ſlaughter, and as a ſheep before the ſhearer is dumb, ſo he opened not his mouth. He was taken out from priſon, and from judgement; and who ſhall declare his age? for he was cut out of the Land of the Living; for the tranſgreſſions of my people was he plagued; and he made his grave with the wicked, and with the rich, in his death. Though he had no wickedneſs, neither was deceit in his mouth, yet the Lord would break him, and make him ſubject to infirmities. He ſhall divide the ſpoile with the ſtrong, becauſe he hath poured out his ſoul unto death.* Iſai. 53. 3. *to* 11. And thus Chriſt propheſied of himſelfe, as *Moſes lift up the Serpent in the Wilderneſs, ſo muſt the ſon of man be lifted up,* John 3.14. and unto *Peter* he ſaid, *the Scriptures muſt be fulfilled, which ſay, it muſt be ſo:* (that is, *he muſt die.*

The original cauſe of his ſufferings, was the will of the *Father.* The rage and envy of the Jewes was occaſioned, by reaſon that he rebuked them oftentimes for their cruelty, and hypocriſie; their chiefe accuſations againſt him were grounded upon his doing good upon the *Sabbath* dayes: (which they called a breach of *Moſes* Law) and calling himſelf the *Son* of God, (which they ſuppoſed to be *Blaſpemy.*) He was betrayed by *Judas Iſcariot,* one of his Diſciples: apprehended by the Souldiers, and multitude: led away to *Caiaphas* the high Prieſt: *accuſed* by the *Scribes* and *Phariſees:* arreigned before *Pilate,* by him condemned, and delivered to the Souldiers and other Jewes to be crucified.

After the Inſtruments of *Satan* (the wicked *Jewes*) had thus inhumanely ſlaine the *Son* of God: they proceeded

to perſecute his Diſciples: which was by Chriſt foretold them, ſaying, *Yee ſhall be hated of all men for my name: for the Diſciple is not above his maſter. If they called the maſter of the houſe* Beelzebub, *how much more them of his houſhold?* Matth.10.22,23,24,25. *They ſhall lay hands on you, and perſecute you, delivering you up to the Synagogues, and into priſons, bringing you before Kings and Rulers. Yee ſhall be betrayed of your Parents, and brethren, and kinſmen, and friends: and ſome of you ſhall they put to death,* Luke 21.12. to 20. *If they have perſecuted me, they will alſo perſecute you.* Iohn 15.20. *They ſhall excommunicate you, yea the time ſhall come, that whoſoever killeth you will thinke that he doth God ſervice.* Iohn 16.2.

But leaſt this ſhould diſcourage them, Chriſt did animate them, ſaying, *Bleſſed are they which ſuffer perſecution for righteouſneſſe ſake. Bleſſed are yee when men revile you, and perſecute you, and ſay all evil of you for my names ſake falſly. Rejoyce and be glad, for great is your reward which is in heaven; for ſo perſecuted they the Prophets which were before you.* Matth.5.10.11,12. And as Chriſt foretold them, ſo immediatly after his *Reſurrection* it came to paſſe. But concerning the *Iewes* perſecuting of the *Saints*, I will make mention onely of thoſe things which are recorded in the *Acts* of the *Apoſtles*.

How the Iewes perſecuted the Diſciples of Chriſt.

Acts 2. * *Chriſt* being aſcended into heaven, the *Holy Ghoſt* deſcended on the *Apoſtles*, and enabling them, calleth, and leadeth them forth to beare teſtimony unto the *Truths* of *Ieſus*: which when they did publiſh, ſome were aſtoniſhed, and others mocked, ſaying, *They are full of new wine.* But *Peter* declared that the *gift of Tongues* which they had received, was given, that thoſe things which were ſpoken by the *Prophet Ioel* might be fulfilled. Afterwards *Peter*

Acts 3. * and *Iohn make a lame man goe*; at which the people being amazed, *Peter* taketh an occaſion to beare record of *Chriſt*, and upbraid the Jewes for murthering the *holy one of Iſrael*: exhorteth them to repentance. But as he ſpake, the *Prieſts*, the Captain of the *Temple*, and the *Sadduces*

came

came unto them, (to wit, to *Peter* and *Iohn*) taking it grievouſly that they taught the people, and preached in *Ieſus* name the *Reſurrection* from the dead: And they laid hands on them, and put them in hold until the next day. And it came to paſſe on the morrow that the *Rulers*, and *Elders*, and *Scribes* were gathered together at *Ieruſalem*, and *Annas* the chiefe *Prieſt*, and *Caiaphas*, and *Iohn*, and *Alexander*, and as many as were of the kindred of the high *Prieſt*. And when they had ſet them before them, they asked by what power, and by what name they did thoſe things; and they commanded them (after *Peter* had boldly ſpoken unto them) to goe aſide out of the Counſel: and they conferred among themſelves ſaying, what ſhall we doe to theſe men, *For a manifeſt ſigne is done by them, and it is openly known to all them that dwell in Ieruſalem, and we cannot deny it. But that it be noiſed no farther among the people, let us threaten and charge them that they ſpeake henceforth to no man in this name.* So they called them, and commanded them that in no wiſe they ſhould ſpeak or teach in the name of *Ieſus*. But *Peter* and *Iohn* ſaid, whether it be right in the ſight of God to obey you rather then God, judge yee: for we cannot but ſpeake thoſe things which we have heard and ſeen. So they threatned them and let them goe. *Acts 4.*

Then there came a multitude out of the City round about unto *Ieruſalem*, bringing ſick folkes, and them which were vexed with uncleane ſpirits, who were all healed: and they brought the ſick into the ſtreets, and laid them on Beds and Couches, that at the leaſt the *ſhadow* of *Peter* when he came by, might ſhadow ſome of them. Hereupon the chiefe *Prieſt* roſe up, and all they that were with him (which was the ſect of the *Sadduces*) and were full of *Indignation*, and laid hands on the *Apoſtles*, and put them in the common priſon; out of which they were brought by the Angel of the Lord, and commanded to ſtand in the Temple, and ſpeak unto the people. Then the chiefe *Prieſt*, and they that were with him, called the Counſel together, and all the *Elders*, and ſent to the pri- *Acts 4.*

ſon to cauſe them to be brought out. But when the officers came and found them not in the priſon, they returned, and told it, ſaying, *We found the priſon ſhut as ſure as was poſſible, and the keepers ſtanding without before the doors, but when we had opened, we found no man within.* When the chiefe *Prieſts*, and Captaine of the Temple, and the high *Prieſt* heard theſe things, they doubted of them, whereunto they would grow. But one ſaid unto them, the men that yee put into priſon are ſtanding in the Temple, and teach the people. Then went the Captain with the officers, and brought them without violence. (For they feared the people leaſt they ſhould have been ſtoned) and when they had brought them, they ſet them before the Counſel, and the chiefe *Prieſt* asked them, ſaying, did not we ſtraitly command you that yee ſhould not teach in this name? and behold yee have filled *Jeruſalem* with your doctrine, and would bring this mans blood upon us. Then *Peter* and the Apoſtles anſwered, *we ought rather to obey God then men*? ſhewing how Chriſt was raiſed up to be a *Prince* and a *Saviour*, to give repentance & forgiveneſſe of ſins to *Iſrael*. But when they heard it, they braſt for anger, and conſulted to ſlay them: but by the Counſel of *Gamaliel* they called the Apoſtles, and when they had beaten them, they commanded that they ſhould not ſpeak in the name of *Jeſus*, and let them goe. So they departed from the Councel, rejoycing that they were counted worthy to ſuffer rebuke for his name.

*Acts 6.** After this the Apoſtles made choyce of ſeven men whom they called *Deacons*, to be helpers unto them; amongſt whom was *Stephen*, *a man full of faith and power*; with whom certain of the *Synagogue* called *Libertins*, and *Cyrenians*, and of *Alexandria*, and of them of *Cilicia*, and of *Aſia*, diſputed, but they were not able to reſiſt the *wiſdome*, and the *Spirit* by which he ſpake. Then they ſuborned men, which ſaid, we have heard him ſpeak blaſphemous words againſt *Moſes*, and God. Thus they moved the people, and the *Elders*, and *Scribes*, and running upon him, caught him, and brought him to the Counſel,

and

and ſet forth falſe witneſſes, which ſaid, *This man ceaſeth not to ſpeake blaſphemous words againſt this holy place, and the Law:* for we have heard him ſay, that *this Jeſus of Nazareth ſhall deſtroy this place, and ſhall change the Ordinances which Moſes gave us.* And as all in the Councel looked ſtedfaſtly on him, they ſaw his face as it had been the face of an Angel.

Then *Stephen* declared the great things which God had done for them, and their forefathers; who notwithſtanding did remaine a people ſtif-necked, and uncircumciſed in heart; alwayes reſiſting the holy Ghoſt: charging them with the death of all the *Prophets*, and of Chriſt. And when they heard that, their hearts did burſt for anger, and they gnaſhed at him with their teeth: but he *being full of the ſpirit of God*, ſaid, *I ſee the heavens open, and the ſon of man ſtanding at the right hand of God.* Then they gave a ſhout with a loud voyce, and ſtopped their eares, and ran upon him all at once, and caſt him out of the City: and they ſtoned *Stephen*, who called on God, and ſaid, *Lord Ieſus* receive my *Spirit*; and he kneeled down, and cryed with a loud voyce, *Lord lay not this ſin to their charge.* And when he had thus ſpoken he ſlept. Thus dyed *Stephen* the *Protomartyr*. *Acts* 7. *

At this time there was a great perſecution againſt the Church which was at *Jeruſalem*, ſo that they were all ſcattered abroad through the *Regions* of *Iudea* and of *Samaria* (except the Apoſtles.) For *Saul* breathing out threatnings, and ſlaughter againſt the Diſciples of the Lord; (being zealous of the traditions of his fathers) went unto the high *Prieſt*, and deſired of him letters to *Damaſcus*, to the *Synagogues*, that if he found any that were of that way (either men or women) he might bring them bound to *Ieruſalem*. So that by him the Church of God was extreamly perſecuted, and waſted: for he perſecuted them *unto the death*, (being one of them who conſented unto the death of *Stephen*, for *at his feet* the witneſſes laid downe their cloathes, when they ſtoned him) and *being zealous towards God*, he bound and delivered into priſon both *Acts* 8. * *The Churches ſcattered.* *Acts* 9. 1. * *Gal.* 1. 13.

both men and women to be puniſhed.

This great enemy of the Church was afterwards *by the power of God*, and *a voyce from heaven*, miraculouſly converted: and from a Perſecuter became an Apoſtle, whoſe name was afterwards called *Paul*. Who was ſent unto the *Gentiles*, to beare before them the name of *Ieſus*, as will hereafter appeare in the inſuing part of this Chapter. For,

*Acts 9.** *Paul* being converted, and having his ſight reſtored unto him by the Miniſtry of *Ananius*, Preached Chriſt in the *Synagogues*; that *he was the ſon of God*, to the amazement of all that heard him. For which the Jewes took counſel together to kill him, watching the gates day and night. This being known unto the *Diſciples*, they took him by night, and put him through the wall, and let him downe in a basket. From thence (that is, from *Damaſcus*) he went to *Ieruſalem*, and ſpeaking boldly in the name of the Lord *Ieſus*, (diſputing with the Grecians) they went about to ſlay him. But when the brethren knew it, they brought him to *Ceſaria*, and ſent him forth to *Tharſus*.

*Acts 11.** *Peter* being come to *Ieruſalem*, they of the circumciſion contended againſt him. Alſo *Paul* and *Barnabas* were withſtood by *Elimas* the *Sorcerer*.

*Acts 13.** *Paul* Preaching in the *Synagogue* at *Antiochia*, the *Iewes* were full of envy and ſpake againſt thoſe things which he declared, contrarying them, and rayling on them. They alſo ſtirred up certain devout and honourable women, and the chiefe men of the City, and raiſed *Perſecution* againſt *Barnabas* and *Paul*: and expelled them out of their Coaſts.

*Acts 14.** From thence they went to *Iconium*, where the unbelieving Jewes ſtirred up, and corrupted the mindes of the Gentiles, againſt the brethren: then the people of the City were divided. Some were with the Jewes, and ſome with the *Apoſtles*. And when there was an aſſault made both of the *Gentiles*, and of the Jewes, with their Rulers, to doe them violence, and to ſtone them, they were aware of it, and fled into *Lyſtra*, and *Derbe*, Cities of *Lycaonia*.

Then

Then certaine Jewes came from *Antiochia* and *Iconium*, who perſwaded the people to ſtone *Paul*, after which they drew him out of the City, ſuppoſing he had been dead.

Paul going from the houſe of *Lydia*, caſt out of a maide a ſpirit by which ſhe did divine, for which the Maſter of the maide caught *Paul* and *Silas*, and drew them into the Market-place, unto the Magiſtrates, and brought them to the Governours; complaining *that they troubled the City; Preached Ordinances which were not lawful for them to receive nor obſerve, being Romanes.* Then the people roſe up againſt them, and the Governours rent their cloathes, and commanded them to be beaten with rods, and when they had beaten them ſore, they caſt them into priſon, commanding the Gaoler to keep them ſurely. Who having received ſuch commandement, caſt them into the inner priſon, and made their feet faſt in the Stocks. But by an Earthquake, which ſhook the foundation of the priſon, the doores were opened. The keeper of the priſon being amazed thereat, was converted: and in the morning they were diſcharged by the Governour. *Acts* 16.

Paul being in *Theſſalonica*, and alleadging that *Chriſt* ſuffered and roſe againe; the Jewes which believed not, were therefore moved with anger, and envy; and took unto them certaine vagabonds, and wicked fellowes; and when they had aſſembled the multitude, they made a tumult in the City, and an aſſault againſt the houſe of *Iaſon*, and ſought to bring them out to the people: but when they found them not, they drew *Iaſon* and certaine brethren unto the heads of the City, crying, theſe are they which have ſubverted the ſtate of the world, and here they are whom *Iaſon* hath received. *Acts* 17.

Afterwards *Paul* went to *Athens*, and diſcourſing of the true God, and of the reſurrection, ſome mocked him. From thence he went to *Corinthus*, and teſtifying that *Ieſus* was the *Chriſt*, the Jewes reſiſted and blaſphemed. But when *Gallio* was Deputy of *Achaia*, the Jewes aroſe with one accord againſt *Paul*, and brought him to the Judgements ſeat, but the Governour drove them from thence. *Acts* 18.

Then

Then all the Grecians took *Soſtines* the chiefe ruler of the *Synagogue*, and beat him before the Judgements ſeat.

Acts 19. *Paul* being in *Aſia*, *Demetrius* the Silver-ſmith aſſembled the Craftſmen, ſaying, *Yee ſee, and heare, that not alone at Epheſus, but almoſt throughout all Aſia, this Paul hath perſwaded, and turned away much people, ſaying, they are no gods which are made with hands. So that not onely this thing is dangerous unto us, that the ſtate ſhould be reproved, but alſo that the Temple of the great goddeſſe Diana ſhould be nothing eſteemed, and her magnificence deſtroyed.* And when they heard that, they were full of wrath, and cryed, great is *Diana* of the *Epheſians*, and the whole City was full of confuſion, and they ruſhed into the common place with one conſent, and caught *Gaius* and *Ariſtarchus*, men of *Macedonia*, and *Pauls* companions of his journey: ſome crying one thing, and ſome another, the aſſembly was out of order; and the moſt part knew not wherefore they were come together: but at laſt the tumult was ceaſed and the aſſembly diſmiſſed by the Towncleik.

Acts 21.* From thence *Paul* went to *Ieruſalem*, where the Jewes, which were of *Aſia*, when they ſaw him in the Temple, moved all the people, and laid hands on him, crying, men of *Iſrael*, help, this it *the man that teacheth all men every where againſt the people and the Law, and this place: and hath brought Grecians into the Temple and poluted this holy place.* Then all the City was moved, and the people ran together, and they took *Paul*, and drew him out of the Temple, and ſhut the doors But as they went about to kill him, tidings came to the chiefe Captain of the band, that all *Ieruſalem* was on an uproare; who immediately took Souldiers and Centurions and ran down unto them, and when they ſaw the chiefe Captaine, and Souldiers, they left beating of *Paul*. Then the chiefe Captaine came neer and took him, and commanded him to be bound with two chaines; demanding of him whom he was, and what he had done: and one cryed this, and another that. So when he could not know the certainty for the tumult, he commanded him to be led into the Caſtle: where *Paul* rendred

rendred an account of his life and doctrine; and when they heard him, they lift up their voyces, and ſaid, Away with ſuch a fellow from the earth, for it is not meet that he ſhould live: and as they cryed, and caſt duſt into the Ayre, the chiefe Captaine commanded him to be led into the Caſtle, and bad that he ſhould be ſcourged, and examined, that he might know wherefore they cryed ſo on him; and as they bound him with thongs, *Paul* ſaid unto the Centurion that ſtood by, Is it lawfull for you to ſcourge one that is a Roman, and not condemned? and when they heard he was a Roman, they departed.

The next day, the Captaine commanded the high Prieſt, and all their Counſell to come together; and he brought *Paul*, and ſet him before him, to whom *Paul* ſaid, I have in all good Conſcience ſerved God untill this day. Then *Ananias* the chiefe Prieſt commanded them that ſtood by to ſmite him on the mouth: but when *Paul* perceived that the one part were of the *Sadduces*, and the other of the *Phariſes*, he cryed in the Councell, *I am a Phariſee*, the ſon of a *Phariſee*: and *am accuſed of the hope and reſurrection* of the dead: and when he had ſaid this, there was a diſſention between the *Phariſees* and the *Sadduces*, ſo that the *multitude* was divided; then there was a great cry, and the *Scribes* of the *Phariſes* part, roſe up, and ſtrove, ſaying, we find no evill in this man: but if a Spirit, or an Angel have ſpoken to him, let us not fight againſt God. And when there was a great deſſention, the chiefe Captaine fearing that *Paul* ſhould have been pulled in peeces of them, commanded the ſouldiers to go downe, and to take him from among them, and to bring him into the Caſtle. *Acts* 23. *

The next day, certaine of the Jewes bound themſelves with an oath, neither to eat, nor drinke, till they had killed *Paul*. Which Conſpiracy when it was known to the chiefe Captaine, he called to him two Centurions, commanding them with two hundred ſouldiers, and ſeventy horſmen, and two hundred with darts, to go to *Ceſarea*, at the third houre of the night, and carry *Paul to Felix*, the Governour. *Acts* 24. *

Felix commanded him to be kept in *Herods Judgment hall*: and after five daies, *Ananias* the high *Prieſt*, came downe, with the Elders, and with *Tertullus* an Oratour. *Tertullus* pleaded againſt *Paul*; and *Paul* anſwered for his life, and Doctrine, againſt his Accuſers. *Felix* deferred the matter to the comming of *Lyſias* the chiefe Captaine, commanding a Centurion to keepe *Paul*, and to forbid none of his Acquaintance to come unto him.

After *Felix Portius Feſtus* ſucceeded; *Felix*, willing to get favour of the *Jewes*, left *Paul* bound.

*Acts 25.** When *Feſtus* was come into the *Province*, after three daies, he went from *Ceſarea* to *Jeruſalem*; then the high Prieſt, and chiefe of the *Jewes* appeared before him againſt *Paul*, and deſired him to ſend for him to *Jeruſalem*; and they laid wait to kil him by the way: but *Feſtus* anſwered, that *Paul* ſhould be kept at *Ceſarea*, and that he would ſhortly depart thither.

And being come to *Ceſarea*, he ſate in the Judgment ſeat, and commanded *Paul* to be brought: againſt whom the *Jewes* laid many grievous complaints, which they could not prove. Then *Paul* appealed unto *Ceſar*. Afterwards King *Agrippa* and *Bernice* came down to *Ceſarea*, to ſalute *Feſtus*, unto whom *Feſtus* after certain dayes, propoſed *Pauls* cauſe, which was heard before King *Agrippa*.

*Acts 28.** Then was *Paul*, and other priſoners delivered to a Centurion, called *Julius*, of the band of *Auguſtus*; and after a dangerous voyage, he arrived at *Rome*.

Thus far the holy Ghoſt maketh mention of the perſecution of Chriſt and his Diſciples. But if we look into Hiſtory, we ſhall finde many barbarous cruelties exerciſed by the Jewes againſt thoſe who profeſſed Chriſtianity.

In all theſe things the Scriptures were fulfilled, which ſaid: *There will be enmity between the ſeed of the woman and the ſeed of the Serpent.* Gen. 3. 15. *That the unbelieving Jewes would not onely hate Chriſt, but his Diſciples.* *Joh.* 15. 18. For the Apoſtles were not onely called to witneſſe both to Jewes and Grecians repentance towards God, and *faith* towards *Jeſus Chriſt*: *but to ſuffer bonds and afflictions.*

Acts

Acts 20.21,23. *Jesus told Peter that when he was young he girded himselfe, and walked whether he would: but when he was old, he should stretch forth his hands, and another should gird him, and lead him whether he would not. Joh.* 21. 18. *And Agabus* (by the appointment of the *Holy Ghost*) *took Pauls girdle, and bound his own hands and feet, and said, thus saith the Holy Ghost, so shall the Iewes at Ierusalem doe to the man that oweth his girdle, and shall deliver him to the hands of the Gentiles, Acts* 21.11. *Also their reviling, scourging, and imprisoning* of the Apostles was fortold by the Holy Ghost, who said, *They will make a gazing stock of you by reproaching or revilings, and afflictions. Heb.*10.33. *They will deliver you up to the Councels, and scourge you in the Synagogues. Acts* 10.17. *They will lay hands on you, and persecute you, delivering you up into Synagogues, and into Prisons. Luke* 21. 12. But because these were sad tidings and hard sayings to flesh and blood, therefore *Iesus* said, *Observe all things whatsoever I command you, and loe I am with you alwayes unto the end of the world. Matth.*28.20. But,

Having shewed how the Jews persecuted Christ and his Disciples, I will declare the just judgements of God upon that Nation, for their sins and impieties: especially because they persecuted his people, and rejected the tenders of salvation.

CHAP. IV.

Of the judgements of God, and great calamities which fell upon the Jews for their sins, as the Prophets had foretold.

IN the prosecution of this Subject I will shew first *what the sins of the Iewes were:* Secondly, *divers Propheſies of their destruction*, and Thirdly, *the calamities which fell upon them.*

Of the ſins of the Jews.

The ſins of the Jewes were, *Rebellion againſt God: Ignorance of God: forſaking of God: provoking of God: falling away from God:* they were *corrupt from the ſole of the foot, unto the head: they were murderers, thieves, lovers of gifts, followers after reward: perverters of judgment:* Eſay 1.1, to 24. *full of the Eaſt manners: ſorcerers: extortioners: ſpoylers of the poor: Idolaters:* Eſay 2.6, to 10. & 3.12,14. *Oppreſſors, drunkards, rioters:* Eſay 5.8, to 13. *They ſought for help of the enemies of God:* Eſay 8.6. *they contemned the word of God; and made a covenant with hell:* Eſay 28.1, to 24. *they laid ſin upon ſin:* Eſay 30.1. *they put confidence in the arm of fleſh:* Eſay 31.1, to 9. *they were hypocrites: obſtinate: grievous tranſgreſſors:* Eſay 48.1, to 11. *they forſook the fountain of living water, and did dig unto themſelves pits that had no water. They followed Baalim:* Jer.2.1, to 31. *their hearts, and thoughts were wicked:* Jer.4.1. to 19. *they were fooliſh people, without underſtanding: they feared not the Lord, but were unfaithful: lyers in wait for the people of God: their houſes were full of deceit; they became thereby great, and waxed rich and fat: they overpaſſed the deeds of the wicked: they did not execute judgement for the poor, nor fatherleſs: the Prophets prophecyed lyes: the Prieſts received gifs: and the people delighted therein:* Jer.5.15, to 31. *They were covetous: falſe dealers: the Prieſts cried peace, where none was: they were not aſhamed when they committed abominations:* Jer.6,13, to 21. *they were adulterers, lyers: they had no courage for the truth; they proceeded from evil to worſe: they took great paines to do wickedly: they were diſobedient, ſtubborn-hearted,* Jer.9.1, to 17. *Conſpirators: turning back to the iniquity of their fore-fathers: breakers of the covenant:* Jer.11.10, to 15. *they oppreſſed the ſtrangers: they vexed the fatherleſs and widdow: they deſpiſed the holy things: they polluted the Sabbaths: they carried tales to ſhed blood: they diſcovered their fathers ſhame: they vexed her that was polluted in her flowers: they committed abominations with their neighbours wives: they defiled their daughters: and forced their ſiſters: they were uſurers, extortioners.* Ezek.22.1, to 14.

unmerciful,

unmerciful: ſwearers: ſtealers: Hoſea 4. 1, to 4. *delighters in ſcorning:* Hoſea 7. 5. *they had divided hearts:* Hoſea 10. 2. *they were proud: they ſacrificed men: they kiſſed their Idols:* Hoſea 13. 1, 2. *They put the evil day far off: they fared deliciouſly, and were not ſorry for the afflictions of Joſeph:* Amos 6. 1. to 7. *they wrought wickedneſſe upon their beds, and practized it in the morning, becauſe their hands were full of power: they coveted fields, and took them by violence.* Micah 2. 1. to 5. *they were haters of good, lovers of evil: they did eat the fleſh of the people of God: they flayed their skin, they brake their bones, and chopped them in pieces as for the pot: They built Zion with blood: the Prieſts taught for hire:* Micah 3. 1, to 12. *they were filled with ſhame for glory:* Hab. 2. 16. *they received no correction: they truſted not in God: the Prieſts polluted the Sanctuary, and wreſted the Law:* Zeph. 3. 1, to 5. *they ſtopped their eares that they ſhould not heare, and made their heart as hard as the Adamant:* Zach. 7. 11. to 13. *They offered the blind for a ſacrifice.* Mal. 1. 8, 13. *and when the Son of righteouſneſſ came, they did perſecute him, and ſlay him, and his Diſciples; thereby heaping upon their heads all the blood of the Prophets. And to fill up the meaſure of their wickedneſſe, they refuſed to imbrace mercy offered them by the tenders of the Goſpel of Jeſus Chriſt.* The ſins of *Judah* were reduced unto ſeven ſins. *Amos* 2. 4. or to ſeven times in which they did ſin grievouſly. If we wil reduce all their great abominations into ſeven, we may count as the Holy Ghoſt doth by the wiſe man. *Prov.* 6. 16, 17. If we look at ſeven ſeveral times ſinning, we may reckon thus: Firſt, when they ſold *Ioſeph. Gen.* 37. 28. Secondly, when they made the molten Calfe. *Exod.* 32. 4. Thirdly, when they murmured in the Wilderneſſe. *Pſalm* 106. 25. Fourthly, when they caſt off the government which God gave them. 1 *Sam.* 8. 5, 6. Fifthly, when their Idolatry and Rebellion grew high, with the iniquity of the Prieſts. *Ier.* 29. 27, to 32. Sixthly, when they rejected Chriſt, and crucified him. *Luke* 19. 14, *Iohn* 19. 18. And ſeventhly, when they contraried, and railed againſt the Apoſtles. *Acts* 13. 46. thereby hardning their hearts. By

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ſinning the firſt of theſe times their ſeed was in bondage in *Egypt* 430 yeere. For the ſecond tranſgreſſion 3000 men were ſlain. For the third, they were cut off in the Wilderneſſe, ſo that they did not enter into the Land of *Canaan*. For the fourth, they were governed by tyrants. For the fifth they were captives 70 yeers in *Babylon*. For the ſixth, they were driven into perpetual ſlavery. And for the ſeventh, they were deprived of the true reſt, and *Canaan*, even Jeſus Chriſt.

Propheſies of the deſtruction of the Jews.

But God is a God of long ſuffering, and of much patience. He doth forbear much, but he doth at laſt ſtrike home, and ſure. Yet ſo great is his goodneſſe, that he doth not puniſh before he doth give warning by his Prophets. In whoſe Books or Writings, we ſhal finde all thoſe judgements foreſhewn, and foreſpoken of; which afterwards fell upon the Jewes: as, *famine, imprudent Governours: oppoſing of Magiſtrates, deſolation, heavineſſe, and ſorrow: war, tempeſtuous ſeaſons:* Eſay 3. * & 5.1, to 8. *ignorance, and hardneſs of heart: infatuation of their wiſe men;* & 29. 1. to 24. *Plague: ſhutting up the mouthes of the Prophets, that they ſhould not pray:* Jer. 11. 1, to 17. *Affliction:* Jer. 4.15. *devouring by wild beaſts: diſperſion: deſtruction: captivity:* Jer. 15. * *That they ſhould die unlamented: that mirth and gladneſs ſhould ceaſe:* Jerem. 16.1, to 13. *that their lewdneſs ſhould be diſcovered: that the fruit of the Land ſhould periſh:* Hoſea 2.5, to 12. *that they ſhould be many daies without a King, Prince, Offering, Image, Ephod, and Teraphim:* Hoſea 3.1, to 5. *that they ſhould ſeek the Lord, but not finde him: that God would be unto them as a moth, as a Lyon, and a Lyons whelp.* Hoſ. 5.1, to 15. *that he would ſpread his net over them: and chaſtiſe them, according to all the curſes of the Law declared in their Congregations: that their Princes ſhould fall by the ſword:* Hoſ. 7.11, to 16. *that their Sacrifices ſhall not be accepted: that the nettles ſhall poſſeſs their pleaſant places; that their Prophets ſhould prove fools, and their ſpiritual men mad: that their children ſhould not live to be men, but be brought forth to the murtherers: that their women*

ſhould

ſhould have barren wombs, and dry breaſts. Hoſea 9. 1. to 16. that he would puniſh them with *untemperate ſeaſons: blaſtings: mildew: Peſtilence: Amos* 4. 1. to 12: *that they ſhall be abhorred of the Lord, Amos* 6. 1. to 10. *That night ſhould be to the Prophets for a viſion: that Ieruſalem ſhould be an heap: Mich.* 3.* *And compaſſed about with Armies, in which a ſtone ſhould not be left upon a ſtone. Luke* 19. 20, 44. *that they ſhould be ſcattered among all the Nations. Zach.* 7. 12. *that they ſhould be deſpiſed and vile among all People. Mal.* 2. 9.

The deſtruction of the *Iewes* was declared by divers ſignes and tokens which were ſhewed unto the Prophets in their viſions. As, the deſtruction of the Jewes was prefigured by *a linnen girdle* which the Prophet *Ieremiah was commanded to buy, and put it upon his loynes; which girdle he was not to put into the water. Likewiſe the Prophet was to hide the girdle in the cleft of a Rock; who afterward being commanded to dig up it up, he found it corrupted. Which ſignified that the* people for their wickedneſſe ſhould be like unto that *girdle, profitable for nothing. Ier.* 13. 1. to 15. Alſo by the example of a Potter, God ſhewed how he would break the deſpiſers of *Iſrael. Ier.* 18, 1. to 11. The deſtruction of *Ieruſalem* was likewiſe thus fore ſhewed; the Prophet was commanded to *buy an earthen bottle of a Potter, and to break it before the antients of the people. Ier.* 19. 1. to 14. *Alſo the Prophet* Ezekiel *was commanded to take a brick, and lay it before him, and to purtray upon it the City Ieruſalem, and to lay ſiege againſt it, and caſt a Mount againſt it, to ſet a Campe againſt it, and to lay engines of war againſt it. Then the Prophet was to take an Iron pan, and to ſet it for a wall of iron between him and the City, and direct his face towards it, and beſiege it. This was to be a ſign unto the houſe of Iſrael,* and did ſignifie the beſieging of *Jeruſalem. Ezek.* 4. 1, 2, 3, 4. The deſtruction and diſperſion of the Jewes was foretold *by the ſharpe knife or Barbers razor which the Prophet was to cauſe to paſſe over his own head, and beard, which haire he was to weigh in ballances, and to burne the third part with fire, in the midſt of the City: and to ſmite*

the

the other third part with a knife: and to ſcatter the laſt third part in the wind. Ezek. 5. 1. to 6. In like manner the captivity of the Jewes was ſignified by the command which was given to the *Prophet to bring forth his ſtuffe by day in the ſight of the Iewes, and to dig an hole in the wall in their ſight, and carry out thereby, and to beare it upon his ſhoulders and to cover his face that he ſhould not ſee the Earth.* Ezek. 12. 1. to 10. After this the Prophet was commanded to *prepare a Pot, and to poure water into it; to gather the pieces into it, even every good piece, as the thigh, and the ſhoulder, and to fill it with the chiefe bones. Then to take of the beſt ſheep, and burne the bones under it, and make it boyle well, and ſeeth the bones of it therein.* By this the Lord did ſignifie the deſtruction of *Ieruſalem*, and of the Inhabitants thereof. Ezek. 24. 1. to 14. By theſe and the like ſignes, all the calamities which did befal the Jewes, and their City *Ieruſalem*, was ſignified, and prefigured. And now I will relate the great *Plagues*, *Iudgements*, and *Miſeries*, which have befallen that afflicted and much to be lamented and pitied Nation of the Jewes; according to what the Lord had ſpoken by the mouthes of the *Prophets*.

Of the calamities of the Iewes.

Not one *Iota* nor title of any thing which God had foreſpoken by his Prophets did fall, but were afterwards accompliſhed, as will fully appear. For about *Anno Chriſti* 49. at *Ieruſalem*, at the feaſt of *Eſther*, the Jewes aſſembled to *Ieruſalem*: whereupon the Governour *Cumanus*, fearing ſome commotion, commanded his ſouldiers to keep their guard in the *Porches* of the Temple. On the fourth day, a ſouldier ſhewing his hinder parts, diſpleaſed the Jewes. Whereupon the Jewes caſt out ſpeeches againſt *Cumanus* the Governour; which when *Cumanus* unſterſtood, he commanded his armed men to retire into the fortreſſe of *Antonia*, which was neer unto the Temple. The Jewes ſeeing the Souldiers were afraid, and began to flye, and becauſe the places through which they iſſued were but narrow, (they imagining that they were purſued by the enemies) they thruſt on one another in the flight:

flight: and in the throng there dyed 10000. *Ioſeph. lib.* 20. *Chap.* 4. *Of the Jewes antiquity.* According to that of the Lord. *The wicked flee when no man purſueth them. Prov.* 28. 1.

Anno 52. A Galilean, of the number of the Jewes, being ſlaine in *Samaria*; *Eleazer* and *Alexander*, two Princes of the Jewes, exerciſe much cruelties: for they entered into the Country of *Acrabatena*, and killed man, woman, and child: they ſpared no age, but burnt the Towns, and committed many Thefts and robberies. Afterward *Cumanus* took many of them priſoners, whom *Quadratus* the Governour of *Syria*, crucified alive: beheading eighteen men who were in the broile. *Ioſeph. Anno.* 53. *Felix* Governour of *Judea*, *Samaria*, and *Galilea*, ſurprized *Eleazer*, Captaine of the Thieves, with divers of his confederates, and ſent them bound to *Rome*, crucifying a great number of them. After theſe, there aroſe up a certaine company of Thieves named *Sicarij*, who with ſhort ſwords, at noon day in the midſt of the City, killed *Ionathas* the high *Prieſt*, and many others: and that ſo ſecretly that for a great while the murderers were not found out. *Felix* perceiving that the actions of the Jewes tended to rebellion, ſent an Army of horſe and foot, and killed many of them. But a great maſſacre was cauſed among the Jewes by a falſe Egyptian Prophet, a Magitian, who gathered unto him almoſt 30000. Jewes, with whom he intended to goe to *Jeruſalem*, and to drive back the forces of the Romans: but *Felix* foreſeeing his intent, met him, and fought him. Thus the word of the Lord was fulfilled, which ſaid, *Thy Princes are rebellious, and companions of Thieves.* Iſa. 1.24. *This people have an unfaithful and rebellious heart.* Jer. 5.23. *Say unto the rebellious houſe, I have ſet her blood upon an high Rock, that it ſhould not be covered.* Ezek. 24. 3, 4, 5, 6, 7 8.

Now the deſtruction of *Jeruſalem* drew neer, and many prodigious wonders, and ſignes thereof, were ſeen. As a *Comet* in forme of a fiery ſword, which continued a years ſpace. At the feaſt of the Paſſeover, about the ninth hour

of the night, there was ſo much light about the Altar, and the Temple, as though it had bin bright day: which remained ſo half an hour. At the ſame feſtivity an Oxe led to be ſacrificed brought forth a Lamb, in the midſt of the Temple. The inner gate of the Temple, being of Maſſy braſſe, which had alwayes at leaſt twenty men to ſhut it, and was bound with locks of Iron, and barred with barres, in the firſt hour of the night was ſeen to open of his own accord. A little while after the feaſt, before the Sun ſet, there was ſeen in the Ayre, Iron Chariots all over the Country; and an Army paſſing along in the Clouds, begirting the City. Upon the feaſt of *Pentecoſt* at night, the *Prieſt* going into the inner Temple, felt the place to move and tremble, and heard a voyce ſaying, let *us depart hence*. Four years before the wars began, one *Jeſus* or *Joſhua* comming to the celebration of the feaſt to *Ieruſalem* (called the feaſt of *Tabernacles*,) ſuddenly cryed out, *A voyce from the Eaſt, a voyce from the Weſt, a voyce from the four winds, a voyce againſt Ieruſalem and the Temple, a voyce againſt the bridegroom and the bride; and a voyce againſt this People*. And though he were ſcourged and beaten until his bones appeared, he never intreated nor wept: but with a mournful voyce, cryed, *Woe, woe, unto Ieruſalem*. And in the time of the *Siege* going upon the walls about the City, cryed, *Woe, woe, unto the Temple, City, and people*. And laſtly he ſaid, *Woe alſo unto my ſelfe*: which words were no ſooner uttered, but a ſtone ſhot out of an Engine ſmote him, and ſo he yeilded up the Ghoſt, lamenting them all.

About *Anno* 70. (according to *Ioſephus*) ſedition aroſe in the City, by reaſon whereof many were cruelly murdered, according to that of the *Prophet*: *No man ſhall ſpare his brother. Iſa.* 9. 19. For *Eleazar* with his company took the *Temple* and the *Court* about it. *Iehochanan* took the *Market-place* and *Streets*, and *lower parts of the City*. And *Simeon* the *Ieruſalimite* took the *higheſt part* of the Towne. So that by them many were ſlaine, the blood ran through every place abundantly: and the dead bodies lay one upon

upon another in heaps. For thus had the Lord ſpoken by the *Prophets*: *The ſlain ſhall fall in the midſt of you.* Ezek.6.7. *And I wil bring diſtreſſe upon men, that they ſhall walk like blind men, and their blood ſhall be poured out as duſt, and their fleſh as dung.* Zeph.1.17. And ſo proceeded they in wickednes ſe, that they ſlew *Ananus* and *Ioſhua*, *Prieſts*, and *Sechariahu* a faithful Prophet of the Lord. Now the daily ſacrifice ceaſed, as *Daniel Propheſied*: *They ſhall pollute the Sanctuary, and take away the daily ſacrifice.* *Dan.* 11.31. and alſo as our Saviour propheſied. *Matth.*24.15. For the dead bodies of men were caſt into the Temple, and the dead body of the *Prieſt* that was offering ſacrifice, lay upon the Earth together with his offering, as the Lord had ſpoken by *Ieremiah* the Prophet. *The Lord hath forſaken his Altar, he hath abhorred his Sanctuary: ſhall the blood of the Prieſts and the Prophets be ſlaine in the Sanctuary of the Lord?* (that is, they ſhall be ſlaine there. *Lament.* 2.7,20.) Then did the ſeditious pull down in *Ieruſalem* all the faire houſes and goodly buildings. For ſo it was ſpoken: *I will break this people* (ſaith the Lord) *and this City, as one breaketh a Potters veſſel; for the houſes of Ieruſalem ſhall be defiled.* *Ier.*19.11.12,13. And at this time the Citizens of *Ieruſalem* were viſited with foure kinde of *Plagues*: *Sword, Peſtilence, Hunger,* and *Fire.* As *Ieremiah* propheſied: *The young men ſhall dye by the Sword, their ſons and their daughters ſhall dye by Famine, and I will bring a Plague upon them.* Jer.11.22,23. *I will conſume them by the Sword, and the Famine, and the Peſtilence.* Jer.14.12. *And they ſhall burne thine houſes with fire.* Ezek. 16.41.

About the yeare 72. as *Ioſephus*, or as others, about the yeare 68. *Titus* having taken a view of *Ieruſalem*, led his hoſt to Mount *Olivet*, where he incamped againſt *Ieruſalem*, over againſt the brook *Cedron*; his Camp being about ſix furlongs, or three quarters of a mile from the City: but afterwards he commanded Ladders, Brakes, Slings, Iron-Rams, and other Engines of Warre to be brought to aſſault the Towne; then the Jewes were ſore afraid; According to the word of the Lord by *Ezekiel*, ſaying, *Lay*

ſiege againſt it, (againſt *Ieruſalem*) and build a Fort againſt it, and caſt a Mount againſt it, *Set the Campe againſt it, and lay Engines of Warre againſt it round about.* Ezek. 4.3. As thus ſaid the Lord by *Iſaiah: I will beſiege thee as a Circle, and fight againſt thee on a Mount, and will caſt up Ramparts againſt thee.* Iſa. 29.3. For *Titus* had erected wooden Towers before the Walls to view out of them the Towne, and ſee what the Jewes did: which being finiſhed, he brought his whole power to the Wall, addreſſing an Iron Ram therewith to batter the Wall. As the Lord had ſaid, *At his* (that is *Nebuchadnezars*, who was a Type of *Titus*,) *right hand was the divination for Ieruſalem to appoint Captaines, to open their mouth in the ſlaughter, and to lift up their voyce with ſhouting, to lay Engines of War againſt the Gates* (or as ſome tranſlations have it, *to appoint battering Rams againſt the Gates*) *and to caſt a Mount, and to build a fortreſſe.* Ezek. 21.22.

Titus then beſieged the Towne, and cloſed up all the wayes of the City round about, and appointed watchmen, day, and night, to take heed that no man ſhould come out of Towne to gather herbs for their ſuſtenance. Then encreaſed the *Hunger* in *Ieruſalem.* There dyed therefore of the *Famine* wonderful many, ſo that the Jewes could not finde place to bury them in. Many caſt their dead folkes into wells, and tumbled in themſelves after, and dyed. Many made themſelves Graves, and went into them alive. All mourning and accuſtomed lamentation for the dead was left off, becauſe of the unmeaſurable *Famine* which was ſo great that it cannot be told. This was foretold by the Prophet *Iſaiah*, ſaying, *He ſhall ſnatch at the right hand, and be hungry; and ſhall eate on the left hand, and not be ſatisfied.* Iſa. 9.19,20. And *Ieremiah* Propheſied ſaying: *The Prophets ſaid, Sword and Famine ſhal not be in this Land; but by the Sword and the Famine ſhall thoſe Prophets be conſumed, and the people to whom they Propheſied ſhall be caſt out into the Streets of Ieruſalem, becauſe of the Famine, and the Sword, and there ſhall be none to bury them.* Jer. 14. 15,16. *For thus ſaith the Lord concerning*

cerning the ſons and the daughters that are borne in this place (in Jeruſalem.) And concerning their mothers that beare them, and concerning their fathers that beget them: they ſhall dye of deaths and diſeaſes: they ſhall not be lamented, neither ſhall they be buried, but they ſhall be as dung upon the Earth, and they ſhall be conſumed with the Sword, and with the Famine.

Then the ſeditious took *Amittai* the Prieſt, upon a ſlanderous accuſation, and his three ſons, and killed them; and ſo the blood of the ſons was mixed with the blood of the father. This wickedneſs the Prophet prophetically lamented, ſaying, *They reverenced not the face of the Prieſts, nor had compaſſion of the Elders. Lam.* 4.16. After this eleven of the Noble men of *Jeruſalem* paſſing by the ſtreets ſaw forty two innocents put to death by *Simeon*; whereat they lift up their eyes, ſaying: *Lord, how long wilt thou hold thy hand, and keep in thine anger againſt theſe tranſgreſſors of thy will?* which when *Simeon* heard, he commanded them to be apprehended, and killed them with his own hands: as *Jeremiah* propheſied: *In thy wings is found the blood of the poor Innocents. Jer.* 2.34. *And therefore will I bring a Plague upon this place, becauſe they have filled this place with the blood of Innocents. Ier.* 19.3,4.

The *Famine* ſtill encreaſed, ſo that, after they had eaten up all their horſes, they eat up alſo their dung, and the Leather of the Chariots; neither was there left any green boughes, nor any herbes that they might eat; yet they held out againſt the Romans, until the Romans raiſed and pulled downe the Walls of the Temple, and three Walls that compaſſed the Towne. For thus ſaid the Lord, *I will call all the families of the Kingdome of the North, and every one ſhall ſet his Throne in the entring of the Gates of Jeruſalem, and on all the Walls thereof round about. Ier.* 1.15. *Climbe up upon theſe Walls and deſtroy them, but make not a full end, take away their Battlements. Ier.* 5.10. *For the Lord hath given into the hands of the Enemy the Walls of her Pallaces: The Lord hath determined to deſtroy the Wall of the daughter of Zion, therefore he made the Rampart and the Wall to lament. Lamen.* 2.7,8.

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The *Famine* ſtill encreaſed, and among the reſt, a Noble woman having by force all her proviſion taken from her, and being oppreſſed with hunger, ſhe began to ſcrape in the chaffe and duſt for beaſts dung, but could finde none. Then returning home, and ſeeing her onely ſon weep, and aske for meat, which ſhe had not to give him: ſhee ſaid, *My ſon, heare my voyce, and ſuſtaine my ſoul and life, and gee to the end which is determined for thee by my hands: be thou meat for me, and a rebuke and ſhame to the ſeditious, that they may be compelled to ſay: A woman hath killed her ſon, and hath eaten him.* When ſhe had thus ſpoken, ſhe took the childe, and turning her face away leaſt ſhe ſhould ſee him dye, ſhe killed him with a Sword, and after cut his body into pieces, whereof ſome ſhe roaſted, and ſome ſhe ſod, and when ſhe had eaten of them, ſhe laid up the reſt to keep. The ſavour of the fleſh roaſted came into the Streets, and the ſeditious came into her houſe, demanding meat of her; of which ſhe gave them ſome, ſaying eate, here is a childs hand, and here is his foot and other parts, and never report that it is another womans child, but mine own onely ſon: that yee may know with me, him I bare, and have alſo eaten part, and part I have kept for you: which words being ſpoken, ſhe burſt forth and wept, ſaying, *My ſon, how ſweet waſt thou while thou waſt with me? and now at thy death thou art ſweeter to me then honey.* Then ſhe ſaid to the ſeditious, taſte how ſweet my ſons fleſh is? yee have conſtrained me to make this feaſt: whereat the ſeditious being amazed, departed. This was done that the word of the Lord might be fulfilled which was ſpoken by the Prophet *Jeremiah* ſaying, *Shall the women eat their fruit, and children of a ſpan long? Lament.2.20. The hands of the pittiful women have ſodden their own children, which were their meat in the deſtruction of the daughter of my people. Lament.4.10.* But a little while after, *Jeruſalem* was taken by *Titus* with all the precious things that were therein. *Titus* alſo took Mount *Zion*; and razed the Walls thereof, according to the word of the Lord; *The enemy hath ſtretched out his hand upon all her*

pleaſant

pleaſant things: for ſhe hath ſeen the heathen enter into her Sanctuary. Lament. 1.10. *Zion ſhall be plowed as a field, and Jeruſalem ſhall be an heap, and the mountaine of the houſe ſhall be as the high places of the Forreſt. Ier.* 26. 18. Yet in all this trouble there were thoſe who propheſied good things to the people: but the Prophets, and the people were delivered into the hands of the enemy. *For the Prophet ſaid, the Plague ſhall not come upon us, neither ſhall we ſee Sword nor famine. Ier.* 5.12,13. Therefore ſaid the Lord, *By Sword and Famine ſhall the Prophet be deſtroyed, that ſaid the Sword and the Famine ſhall not be in the Land; and the people to whom theſe Prophets did prophecy, ſhall be caſt out into the Streets of Jeruſalem becauſe of the Famine and the Sword: Ier.*14.15,16. And from this time the Jewes have been diſperſed and ſcattered over the face of the Earth; As *Jeremiah* propheſied: *I will ſcatter them among the heathen, whom neither they nor their fathers have known: and I will ſend a Sword after them until I have conſumed them. Ier.*9.15,16. For from that time until this time, they have been a hated and contemned people, in all places of the world: lying under a moſt heavy Curſe for their wickedneſſes, of which in all ages they were guilty.

Thus the curſe of God hath followed the Jewes in all Nations ſince the deſtruction of *Jeruſalem* for their wickedneſſe.

Anno 114. the Jewes in *Egypt* (about *Cyrene*) rebel and kill 200000. men, forcing thoſe who ſurvived to eat the dead, and committed many cruel acts.

Anno 115. they kill 240000. in *Cyprus*, but are afterwards ſlaine by *L. Quietus*.

Anno 133. the Jewes rebel againſt the Romans under the leading of *Cochebus*, and perſecute the Chriſtians for refuſing to ayde them againſt the Romanes. *Anno* 134. *Julius Severus* is ſent againſt them, who in *Anno* 135. after many bloody conflicts rooteth them out, and burneth 50. of their Caſtles, and 880. of their Townes, waſting all *Judea*. In theſe wars there were ſlain of the Jewes 580000.

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their Captives were ſent into *Spaine*, where their poſterity remained until *Anno* 1500. at which time they were expelled by *Ferdinand* and *Emanuel*: and in all Nations they have been deſpiſed, perſecuted, and hated. So that they are to remaine in this deſpicable condition unto the full vials of the wrath of God be poured out upon them, according to that of the Prophet, *The anger of the Lord ſhall not returne, until he have executed and performed the thoughts of his heart. Ier.*23.20.

Bnt here it is to be noted, that theſe Calamities did fall and are to be continued upon the two Tribes of *Iudah* & *Benjanin*, and ſome of the other Tribes who are mixed amongſt them. For the other ten Tribes were carryed away in the time of *Hoſea* by *Salmanaſar*, who took Counſel to leave the multitude of the heathen, and goe into a farther Country where never mankinde dwelt, in which place they remaine unto this day. 2 *Eſdr.* 13. 40, to 46.

Of theſe ſad calamities the *Lord* ſpeaking by the *Prophet ſaid, I will bring a Plague upon this place (upon Jeruſalem) the which whoſoever heareth, his eares ſhall tingle.* For, *Becauſe they have forſaken me, and prophaned this place, and have burnt Incenſe unto other Gods, and have filled this place with the blood of Innocents, therefore ſaith the Lord, I will bring the Counſel of Iudah and Ieruſalem to nought in this place, and I will cauſe them to fall by the Sword of their enemies, and by the hand of them that ſeek their lives. And their Carcaſſes will I give to be meat for the foules of the heaven, and to the beaſts of the field, and I will make this City deſolate and an hiſſing, ſo that every one that paſſeth thereby ſhall be aſtoniſhed, and hiſſe becauſe of all the Plagues thereof, and I will feed them with the fleſh of their ſons, and with the fleſh of their daughters, and every one ſhall eat the fleſh of his friend in the ſiege and ſtraitneſſe. And I will bring upon this City, and upon all her Townes, all the Plagues which I have pronounced againſt it, becauſe they have hardned their necks, and would not heare my words. Ier.*19. 1. to 15.

Thus having ſhewed the ſins of the Jewes, and puniſh-

ments

ments which were inflicted upon them for their iniquities, according to the *words* of the *Lord*. I will in the next Chapter ſhew how the Saints were perſecuted by the Gentiles.

CHAP. V.

Of the Gentile Enemies of the Church, Or of the Perſecution that the Church did ſuffer by heathen Emperours, from Anno 29, to Anno 381.

IN the former Chapters I have declared how the Jewes did perſecute both Chriſt and his Diſciples; and in this, I will ſhew how the Gentile enemies did afflict the *Saints*.

The firſt *Perſecutor* was *Herod* named *Antipas*, who married *Herodias*, wife to his brother *Philip*, and *daughter* to his brother *Ariſtobulus*. For which being reproved by *John* the *Baptiſt*, he beheaded him, about *Anno* 30.

Anno 33. (*Tiberius Nero* being Emperour of *Rome*) Chriſt was crucified: and preſently after St. *Stephen* was Martyred and a perſecution was begun at *Jeruſalem*.

Anno 43. St. *Iames* was Martyred by *Agrippa*. *Acts* 12.*

Anno 53. *Philip* the Apoſtle was crucified and ſtoned at *Hierapolis*.

Anno 65. The firſt of the ten primitive perſecutions began under *Nero*.

Of the firſt Perſecution which began in the time of Nero Domitian.

In this *Perſecution* about *Anno* 90. St. *John* the *Evangeliſt* was ſent by the *Proconſul* of *Aſia* to *Domitian*; who (after he had caſt him into ſcalding oyle, and he came ſafe out) baniſhed him into *Pathmos*, where he writ his *Revelations*. In this perſecution St. *Peter* was crucified with his head downwards.

The ſecond Perſecution began in the reigne of Domitian.

In this *Perſecution* which began about *Anno* 92. *Timotheus* was ſtoned at *Epheſus*. *Dionyſius Areopagita* was Martyred at *Paris*. *Protaſius* and *Gervaſius* was Martyred at *Milan*. *Anno* 93. In this *Perſecution* no kinde of *Torment* was omitted that could be deviſed againſt the *Chriſtians:* and no *ſlander* kept back that might impaire their credit. Their bodies after death not being ſuffered to be buried: yet the Church did daily encreaſe.

The third Perſecution began in the reigne of Trajan.

This *Perſecution* began about *Anno* 100. and was occaſioned becauſe the Chriſtians refuſed to ſacrifice to the *Emperours Statues.*

In this *Perſecution* about *Anno* 109. *Ignatius* Biſhop of *Antioch* ſuffered: who being adjudged to be devoured by wilde beaſts, and hearing the *Lions* roare: *I am* (ſaid he) *the wheat or graine of Chriſt, and ſhall be ground with the teeth of wilde beaſts, that I may be found pure bread.*

In the reigne of *Adrian* the Emperour, there were 10000. Chriſtians crucified in the Mount *Ararat*; crowned with crownes of Thorne, and thruſt into the ſides with ſharp darts.

In this *Perſecution Fauſtus* and *Iobita*, Citizens of *Brixia*, ſuffered Martyrdome with ſuch great patience, that one *Cælocrius* beholding their Conſtancy ſaid, *Vere, magnus Deus Chriſtianorum*; verily, great is the God of the Chriſtians. For which words he being preſently apprehended, ſuffered with them.

The fourth Perſecution began in the reigne of Mar. Aur. Antoninus.

This *Perſecution* began about *Anno* 162. in this *perſecution*, about *Anno* 167. *Polycarpus* was Martyred at *Smyrna* with a Sword, his body not being able to be burnt. This *Polycarpus* was Diſciple unto St. *Iohn* who wrote the Revelations, and was Miniſter at *Smyrna*, about 70. yeares: in this time of the *Churches* affliction, the Chriſtians ſuffered many kinds of *Torments*; for ſome of them were whipped that the inward Arteries

and

and veines appeared, and their intrailes and bowels were ſeen; afterwards they were ſet upon ſharp ſhells, taken out of the Sea, edged and ſharp, and certain nailes and thornes were laid for the Martyrs to go upon, ſharpned and pointed, called *Obeliſci*: and laſtly they were thrown to beaſts to be devoured.

The fifth Perſecution began in the reign of Septimius Severus.

This *Perſecution* began about *Anno* 203. the crimes objected againſt the Chriſtians, were *rebellion* againſt the Emperour, *Sacriledge, murthering of Infants, inceſtuous pollutions, eating raw fleſh, libidinous commixture, worſhipping the head of an Aſſe*, (which is thought to have been a ſcandal raiſed by the Jewes,) alſo for *worſhipping of the Sun*; which aroſe, becauſe either they uſed daily to ſing unto the Lord, or becauſe they uſed to pray towards the Eaſt. But the chiefe *matter* was, that they would not worſhip Idols. The places where this *Perſecution* raged, were, *Africa, Alexandria, Cappadocia*, and *Carthage*: the number of them that ſuffered was infinite.

The ſixt Perſecution began in the reigne of Maximinus.

This *Perſecution* began about *Anno* 236. and continued during the time of *Maximinus*, in which time many were *baniſhed*, and many did ſuffer cruel *torments*, ſome being drawne aſunder with wilde horſes.

The ſeventh Perſecution began in the reign of Decius.

This *Perſecution* began about *Anno* 251. In which the Martyrs ſuffered terrible tribulations. For they ſuffered *bands, torments, rackings with bars of* Irons, *Dungeons, Burnings, Beatings with ſtaves and clubs*, being *pricked* in their faces and eyes with the *ſharp reeds*: they were *ſtoned, daſhed againſt mill-ſtones, ſcourged*; they had their *Teeth daſhed out of their jawes, their joynts* broken, *they were caſt from high places, beheaded, tormented with razors, ſlaine with the Sword, run through with* Pikes: many were driven into the Wilderneſſe, where they wandred, ſuffering *hunger, cold*, and danger of wilde beaſts, and of the barbarous *Arabians*. Among the reſt, one *Dionyſius Alexandrinus* (ſuffering afflictions) had ſtrange deliverance. As, once a meſſenger

ſent unto him was *ſtrucken blind*, and could not finde his houſe: at length after three dayes, he was commanded of God to flye, and ſo did. Afterward being taken at *Ieruſalem* he made an eſcape by flight; but was againe apprehended by the Souldiers; who hearing a ſhout, were afraid, left him, and ran away. Under *Decius* ſuffered *Agatha* a Virgine by *impriſonment*, *beating*, *racking*, *famine*, *rarling upon*, *ſharp ſhells*, and *hot coales*, *having her breaſts cut from her body*. Others fled into Caves, which by their purſuers were rammed up with ſtones, where they dyed. One *Paulus* a godly Souldier, was brought into a garden, and laid on a ſoft bed, and an Harlot ſent to allure him; but when ſhe offered to kiſſe him, he bit off her tongue, and ſpit it in her face. Some were trodden to death by the feet of the people; others were hanged on Gibbets, with fire under their ſides. After the death of *Decius*, God ſent a *Plague* ten yeares together, which made divers places of the world deſolate, eſpecially where the *Perſecution* moſt raged.

The eighth Perſecution began in the reign of Valerianus.

This *Perſecution* began about *Anno* 255. This Emperour *Valerianus*, for about the ſpace of three or four years, was more courteous to the *Chriſtians* then any of his Predeceſſors; ſo that his Court was full of Chriſtians. But being ſeduced by an *Egyptian Magician* (who was hindred by the Chriſtians from practiſing his charmes) he fell to *Idolatry* and ſacrificed *young Infants*, raiſing up this eighth *Perſecution*. The chiefe things which they alledged againſt the Chriſtians, were, their *Diſſention* and *diſorderly life*. In this *Perſecution* the Chriſtians were *baniſhed*, *beheaded*. *Laurence* was *broiled on a Gridiron*, where after he had ſuffered a great ſpace, he ſaid, *Tyrant, this ſide is roaſted enough, try whether the roaſted, or raw ſide is better meat:* ſome were *ſcourged*, and *given to beaſts*, yet afterwards beheaded: (the *Beaſts* refuſing to touch them.)

The ninth Perſecution began in the reigne of Aurelianus.

This *Perſecution* began about *Anno* 275. in which, *Vincentius* and *Oroſius* reckon up a Catalogue of Martyrs who did

did ſuffer in *France* and *Italy*. After *Aurelianus*, *Publius Annius Tacitus* ſucceeded in the Empire. After him *Florianus*: after him *Marcus Aurelius*, ſurnamed *Probus*. Next unto him *Carus*, with his two ſons, *Carinus* and *Numerianus*. And after theſe *Diocleſian*, in whoſe time (until the nineteenth yeare of his reigne,) the Church was quiet for about 25. yeares. In this time the Church grew mightily. But having obtained this outward peace, it began to be divided with controverſies, and to wax wanton with *Peace*; which was ſo great, and multitudes ſo encreaſed, that they began to build large Churches for their Congregations; but their diſſoluteneſſe brought on the tenth *Perſecution*, which although it paſſed through the hands of divers Tyrants, yet it beareth the name of *Diocleſian*.

The tenth Perſecution began in the reign of Diocleſian.

Diocleſian, all the while he abſtained from perſecuting, obtained divers victories, wherewith being puffed up, he would needs after a ſolemne triumph be *worſhipped* as a *God*: ſaying, he was brother to the *Sun* & *Moon*, and would needs enjoyne the people to kiſſe his feet. In the nineteenth yeare of his reigne he moved *Perſecution*, commanding the *Churches* of Chriſtians to be deſtroyed, and the *Scriptures* burned. He put off from Magiſtracy all ſuch as were Chriſtians, and conſtrained them, with torments, to offer to Idols, which they refuſing to doe, ſome were given to wilde beaſts, others were beheaded with the Sword, and ſome were thrown into the Sea: ſome were ſlaine in mettal Mines; ſome ſlaine with brickbats, hanged by the feet, and choaked with the ſmoak of ſmall fire, their legs being broken: he ſpared not the Emperours *Children*, nor the chiefeſt *Princes* of his Court. He whipped ſome Chriſtians to the bones, who being poudred with ſalt, and vinegar, were roaſted with a ſoft fire. Others were ſtrangled, burned, ſlaine with Axes, caſt into priſons: and ſuch a Perſecution was at *Trevers*, neer to the River of *Moſella*, that the *blood* of Chriſtians ſlayne ran like a little *brooke*, and coloured many *rivers*; ſome were hanged

hanged by one hand, that they might feele the weight of the reſt of their body; ſcorching, & broyling over coales, not unto death, but every day new. In *Thebayd* the *Perſecution* was ſo great, that the very ſwords of the hangmen and perſecutors were blunt with great and often ſlaughter; and they for wearineſs ſat down to reſt them, while others tooke their places. Some had their bellys opened, and were made to run about a ſtake, while all their bowells were drawne forth; and, after, being thruſt into their bodys with ſwords, and daggers, were ſtoned to death. At *Antioch* a child was ſcourged, and the ſkyn of his head pulled off, the mother ſtanding by exhorting him to conſtancy, and afterwards was beheaded. Others were made all night (in winter) to ſtand in a great pond, which lay full upon the cold northwind; and in the morning being found ſtiffe, yet breathing, they were brought to a fire, and burned. Others were ſhot throw with Arrowes, and aftewards thrown into lakes. *Vincentius*, a Spainard, was racked, that all the joynts of his body cracked, then was his body indented with many deadly wounds, and thirdly, his fleſh was torne with Iron Combs, ſharply filed. And that the Tormentors ſhould be the more eager, they were ſcourged. This done, they laid his body upon a grate of iron, and having opened it with hooks, they ſeared it with fiery plates, and ſprinckled it with hot ſalt: and laſt of all they drew him into a dungeon, ſtrewed with ſharp ſhells, and locked his feet in the ſtocks. Some had their heads cut off, their bodies being firſt diſmembred, both of hands, and feet. Women had one joynt of their bodies pulled from an other; their fleſh, and ſides ſcratched with tallons of wild Beaſts to the bones, their breaſts ſeared with Torches. Thus they tormented one *Eulalia* a Virgin in *Portugall*, who, when the flame of the torch caught her haire, (which hanged down to her feet and covered her ſhame,) ſhe opening her mouth, ſwallowed the flame, and ſo dyed. And at *Rome*, one *Agnes*, a virgin, was tyed at the corner of a ſtreet naked, where many ſtrumpets uſed to reſort

reſort; at this, the multitude being aſhamed, went away, ſaving one, who, beholding the Virgin with unchaſt eyes, was ſtricken with lightning, and his eyes daſhed out of his head: afterwards ſhe was beheaded. *Catharine*, after ſhe had felt the Rack, and four ſharp cutting wheeles, was beheaded. *Beniamin* a Deacon, was thruſt under the nailes with twenty ſharpe pricks; whereat the Martyr laughed, for which, a ſharp reed was put up into his yard, and a long thorny ſtalke thruſt up into his body, and ſo he dyed. *Theodorus* was tormented from morning untill night, and hardly eſcaped with life: and being asked how he could abide the torments; ſaid, that at firſt he felt ſome pains, but afterwards there ſtood by him a yong man, who ſo refreſhed him, that being let down from the Engine, it grieved him more then before. A company of Chriſtian virgins in *Syria*, were by the *Arethuſians*, firſt ſet out naked, to be ſcorned by the multitude; then ſhaved, then covered with ſwill, and draffe, and cauſed to be devoured by ſwine. And *Arethuſus*, a Biſhop, was firſt ſtripped naked, and greviouſly beaten; then they put him into a filthy ſinke, from whence again they took him, and cauſed boyes to thruſt him with ſharp ſtickes; laſtly, they put him into a basket, and anointed him with hony, and broth, and hung him before the Sun, as meat for waſpes, and flyes. Thus the Chriſtians were perſecuted untill the time of *Conſtantine* the Emperour, who about the year 311. (being confirmed in Chriſtianity) goeth againſt *Maxentius*, and after three victories poſſeſſeth himſelf of moſt part of *Italy*. Afterward, *Conſtantine* married his ſiſter to *Licinius*, a Tyrant. *Licinius* about *Anno* 319. perſecuted the Chriſtians, and expelleth them his Court: about *Anno* 344. there was perſecution in *Perſia*. And in *Anno* 362. *Iulian* the Apoſtate raiſed perſecutions againſt the Chriſtians. But in *Anno* 364. they were reſtored by *Valentinian*, the Emperour. Afterwards *Valens*, Emperour of the Eaſt (being baptized) baniſhed divers Biſhops; and about *Anno* 378. *Gratian*, Emperour of the Weſt, reſtored many baniſhed

Biſhops

Biſhops, and made a Decree for free exerciſe of Religion to all except the *Manichees*, *Photinians* and *Eunomians*: ſo the Church had *Peace*, untill *Anno* 381.

The *Cauſes* and grounds of theſe *Perſecutions*, were *feare* and *hatred*. *Feare*, for that the heathen (not knowing the manner of Chriſts *Kingdome*) did feare the *ſubverſion* of their *Empire*: and *Hatred*, by reaſon, partly that the world doth hate thoſe whom Chriſt doth take out of the world; and partly becauſe the Chriſtians did ſpeake againſt their Idolatrous worſhip, ſtopping very often the *mouth* of *Satan*, when he ſpake by their *Oracles*: which moved him to ſtirre up wicked men againſt the Saints. For theſe *cauſes* they raiſed many malicious ſlanders, ſurmiſes, lyes, and perſecutions againſt the Saints. Laſtly, Whatſoever Famine, Peſtilence, Earthquake, War, Wonder, unſeaſonableneſſe of Weather or other evil did happen, it was imputed to the *Chriſtians*. Sometimes the Magiſtrates were corrupted with bribes: and ſometimes they corrupting others with rewards, accuſed and condemned the *Saints*.

Notwithſtanding all theſe troubles, the number of Chriſtians increaſed: but to comprehend the number, is impoſſible. Theſe Perſecutions with ſome ſmall intervals or breathing-times, did laſt for about the ſpace of 250. yeares, from the time of the reigne of *Nero Domitius*, to *Conſtantine the great*. That is, during the reigne of *Domitius Nero*, *Domitianus*, *Nerva*, *Traianus*, *Adrian*, *Aurelius*, *Antonius Pius*, *M. Antonius Verus*, *Aurelius Commodus*, *Lucius*, *Antoninus Commodus*, *Pertinax Severus*, *Baſſianus*, *Macrinus*, *Varius*, *Heliogabalus*, *Aurelius Alexander Severus*, *Maximinus*, *Gordianus*, *Philip*, (as ſome ſay, the firſt Chriſtian Emperour) *Decius*, *Vibias*, *Gallus*, *Voluſianus*, *Valerianus* and *Galienus*, *Claudius*, *Quintilianus*, *Aurelianus*, *Publius Annius Tacitus*, *Florianus*, *Marcus Aurelius Probus*, *Carus* (with his ſons *Carinus* and *Numerianus*, *Aper* (the uſurper,) *Diocleſian*, and *Maximianus*, *Maximinus* and *Conſtantius*, in whoſe times the tenth Perſecution did ceaſe. He was baptized at *Nicomeda*, by *Euſebius* Biſhop

ſhop of that place, in the 31. yeare of his reigne, a little before his death.

Some begin the firſt *Perſecution* of the Primitive *Church*, at the 30. yeare of Chriſt: which, they ſay, continued 42. *months*, that is, to *Anno* 294.

The laſt *Perſecution* ceaſed by the death of *Licinius*, *Anno* 324. from the nativity of Chriſt: and from the thirtieth yeare of his Age, 294. yeares.

From this time ſome begin the thouſand yeares of Satans binding up: For about this time ſay they, *Pope Boniface* the eighth made the ſixth book of the *Decretals*, confirming the orders of *Fryers*, priviledging them with great *Freedomes*.

From which account of yeares, that doth not much diſagree, that was written by a Monke at *Dover*; alleadging the *Propheſie* of one *Hayncardus* a gray Fryer, grounded upon the Authority of *Joachim* the *Abbot*, Propheſying that *Antichriſt* ſhould be borne the yeare from the Nativity of *Chriſt*, 1260. which is counted, after the Lords paſſion, the ſame yeare, and time, when the orders of Fryers, both *Dominicans* and *Franciſcans* began to be ſet up by *Pope Honorius* the third, and *Pope Gregory* the ninth. Thus ſome. *Martyrs*, v. 1. f. 520.

But we ſee their computations of times agree not; neither was *Satan* (during 1000. yeares of that time,) bound up, but he continually raged in the world: the great *Angel* came not then downe from heaven: the Saints who were beheaded for the teſtimony of Jeſus were not then *raiſed* out of their graves: and the *Kingdomes* of the world were not then the *Lords* and his *Chriſts*; but were then, and have ever ſince been governed by wicked and ungodly men.

The *Perſecution* of Chriſtians by the Gentiles, was propheſied of by the *Prophet David*, ſaying, Why doe the *Gentiles rage, and the people imagine vaine things? the kings of the Earth aſſembled, and the Rulers came together againſt the Lord, and againſt his Chriſt.* Acts 4. 24, 25, 26. *Pſal.* 2. 1. *St. John* propheſied that the Church under the Goſpel

ſhould be ſcattered, ſaying, *Remember whence thou art fallen, and repent, and doe the firſt worke, or elſe I will come againſt thee ſhortly, and will remove thy Candleſtick out of his place*: diſperſe thee, ſcatter thee, and deprive thee of Church order: (for the *Candleſticks* are the *Churches*, *Rev.*1.20.) the *ten Perſecutions* were foreſhewed likewiſe by St. *John*, ſaying, *Ye ſhall have Tribulation ten dayes*, Rev.2.10. *and be caſt into Priſons. If they Perſecute me* (ſaid Chriſt) *they will alſo Perſecute you.* Joh.15.20. Luke 11.49, & 21,12. *They will excommunicate you, yea, the time will come, that whoſoever killeth you will thinke he doth God ſervice.* Joh.16.2. And as all the blood of the Prophets before *Chriſt* was charged upon the Jewes account: ſo the blood of all the Martyred Gentiles will be laid upon the *great whores* account: For *ſhee* maketh her ſelfe *drunke* with the *blood* of the *Saints*, and with the *blood* of the *Martyrs* of *Jeſus. And in her will be found the blood of the Saints, and of the Prophets, and of all that are ſlaine upon the Earth* (that is, within the Kingdome of this *beaſt*) Rev. 17.6. & 18,24. *Yet aſſuredly all theſe things were done by the hand and counſel of God, and no otherwiſe then he determined them.* Acts 4.28. *And when the cup of the beaſt is full of the blood of the Saints: the Lord will give unto his enemies a cup of red wine, full mixt, and he will poure out the ſame, and the wicked ſhall aſſuredly wring out, and drinke the dregs thereof.* Nay, while the enemies of Chriſt did perſecute the Saints, the Lord did poure out the vials of his wrath and indignation againſt them, as will appeare by the following Chapters.

CHAP.

CHAP. VI.

Sheweth what thoſe Judgements were which the Lord did poure upon the Beaſt, and upon the Kingdoms of the world that were ſubject unto the Beaſt from Anno 29. *until Anno* 381.

WHere *ſin* goeth before, *Judgement* followeth after. He that killeth with the ſword, ſhall periſh by the ſword: he that ſpilleth mans blood, by man ſhall his blood be ſpilt: and with the ſame meaſure that men mete unto others, it ſhall be meted unto them againe.

But to come particularly to the wrath of God poured out from *Anno* 29. to *Anno* 381. on this Antichriſtian beaſt. If we doe conſider the ſeventh verſe of the eighth of the Revelations of St. *John*, and the ſecond verſe of the ſixteenth Chapter, we ſhall finde with what Plagues thoſe generations were viſited.

And there was Haile] *Haile* in Scripture is ſometimes taken in its proper ſenſe, which God doth hide in his Treaſures againſt the time of trouble, againſt the day of battel and war. *Job* 38. 22. By this he puniſheth his Enemies. *Exod.* 9.18. By this he deſtroyeth the fruits of the Earth and the beaſts of the field. *Pſal.* 78.47,48. and thus he will afflict his Enemies in the end of the world. *Pſal.* 148.8. even with fire and *haile*, and ſnow and vapour. *Some will have *haile* here to ſignifie the effeminate, and ſoft Emperours, *Macrinus*, *Heliogabalus*, *Gallus*, *Voluſianus*, and *Galienus*; who by their ſloth and coldneſſe, cauſed the *decay* of the *Romane Empire*. But I finde no warrant for this in Scripture. Likewiſe in ſacred writ *haile* is taken for *war*. as *Iſaiah*. 28.2. *Behold the Lord hath a mighty and ſtrong hoſt* (viz. the *Aſſyrians*) *like a tempeſt of haile:*

Rev. 8. 7. *First Trumpet, or the Age from An.* 29. *to An.* 301.

* *Napier.*

and *the haile ſhall ſweep away the vaine confidence. So* Iſai. 30,30,31. *The Lord ſhall cauſe his glorious voyce to be heard, and declare the lightning down of his arme with the anger of his countenance, and flame of a devouring fire, with ſcattering and tempeſt, and haileſtones; for with the voyce of the Lord ſhall* Aſhur *be deſtroyed which ſmote with the rod. So by* Ezek. 13. 11. *I will ſend haileſtones which ſhall cauſe it* (their wall, or ſtrength of *Peace* which they had daubed with untempered *Morter*) to fall. And in both theſe ſignifications, that is, for material *haile*, and the *ſword of Warre*, ſuppoſe the word *haile* is to be taken; and in both thoſe ſenſes this Scripture will be accompliſhed.

And Fire] Some by *Fire* here doe ſuppoſe is ſignified thoſe fiery and fierce Emperours of the Roman Monarchy, *viz. Domitian*, *Commodus* and *Maximinus*, who by their fury and raſhneſſe wrought the firſt ruine of that Empire: but the Scripture doth not in any place take the word *Fire* in that ſenſe. But I finde in Scripture (amongſt others) four ſignifications, in which the word *Fire* is taken; and in every of them, I ſuppoſe, it may be underſtood, and will be accompliſhed according to this propheſie. Firſt, *Fire* is taken for material *Fire*. 2 *Chron.* 35. 13. *And they roaſted the Paſſeover with fire.* Secondly, it is taken for the *Wrath* and *Vengeance* of God: *In the fire of my wrath have I ſpoken it.* Ezek. 38.19,20. Thirdly, it is taken for the Angels: *He maketh the ſpirits his meſſengers, and a flaming fire his Miniſters. Pſal.*104,4. *Heb.*1.7. And Fourthly, *Fire* in Scripture is taken for *Warre*: *the fire of thine enemies* (that is, the Warres that ſhall be among the Nations) *ſhall devour them, but unto us thou wilt ordaine Peace.* Iſai.26.11,12. Iſai. 29. 6, 7. *Thou ſhalt be viſited of the Lord with a flame of devouring fire, but the Nations that fight againſt the Altar ſhall be as a dream.* And thus it was with the Kingdome of the beaſt; God did deſtroy the Inhabitants thereof with *fire*, that is, by the miniſtry of his *Angels*; with the fierceneſſe of his *wrath*, and *vengeance*; with materiall *fire*: and with the *fire*, or *ſword of Warre*; as will particularly appear in the two following Chapters.

[*Mingled*

Mingled with *blood.*] This doth anſwer to the firſt plague of Egypt, where *Moſes* at the command of God, ſtretched out his hand over the waters of Egygt, and they became *blood:* ſo that the fiſhes in the Rivers dyed. *Exod.* 7. 19. 20. 21. By *blood* in this text we are to conceive the effuſion of *blood* by the ſword of war; Or Peſtilence, Plague, and mortality; as the Lord ſpeaketh by the Prophet Ezechiel: *If I ſend a peſtilence into this Land, and poure out my wrath upon it in blood, to deſtroy out of it man and beaſt.* *Ezech.* 14.19. So the Lord did afflict the Romane Monarchy and thoſe Nations who were under the power thereof, with *War, Plague and Peſtilence.*

And they were caſt into the Earth] and they, that is the wrath and judgements of God, as *War, Plague,* and *Peſtilence,* ſignified by *Haile, Fire, and blood,* were caſt, that is, were poured out, or inflicted upon the *Earth.* The word *Earth* in reference to the Antichriſtian ſtate, is either taken for all that part of the world which is under the Juriſdiction, power, or Monarchy of *Rome,* (of *Babylon*) as *Iſa.* 14. 9. *All the Princes of the Earth* are moved for thee (that is all thoſe *Kings, Princes and Nobles,* who had given their power to the beaſt, and were deſtroyed when God poured out his wrath upon her;) ſo likewiſe *Jer.* 50. 46. *At the noyſe of the winning of Babylon,* the *Earth* is moved. That is, all thoſe *Nations* who lived under the Romane *Monarchy.* Or elſe the word *Earth* is taken for the *people* in that *Antichriſtian* ſtate, who receive the *marke* of the *Beaſt* and worſhip him, as *Rev.* 16. 1, 2, 3. So that there ſhall be no place in the Babyloniſh or Romane Monarchy, nor no ſort of people (who worſhip the *Image* of the *Beaſt*) exempted from the *wrath* and *vengeance* of God, but ſhall partake of the *Sword, Plague,* or *Peſtilence.*

And the third part of Trees and Graſſe were burnt] The word *Trees,* as it doth relate unto the Antichriſtian *Beaſt,* doth ſignifie either the *Saints* (who are called *trees Pſa.* 1. 3.) who were burnt, that is did ſuffer *Martyrdom.* Or elſe ſuch who being profeſſed Chriſtians, did leave their

firſt

ſi ſt faith, and fell to *Antichriſtianiſme*, and ſo were *burnt*, that is *deſtroyed* by the *Haile*, *Fire* and *Blood* (by the wrath and vengeance of God.)

This is further expreſſed in the 1, 2, and 3. verſes of the 16 chapter of the *Revelation*, thus:

And the firſt] that is, the firſt Angel or meſſenger of the wrath of God, went and poured out his *Viall* (that is the vengeance of the Lord) upon the *Earth* (upon the *Inhabitants* of the Romane Kingdome) *having* the marke of the *beaſt*: by this expreſſion we are to underſtand not onely thoſe who for the preſent had, but who were to have, or to receive the marke of the beaſt, and to worſhip his Image; for the word *having* doth not in Scripture onely denote the preſent time, and the time perfectly paſt, but the time to come. The word *having*, doth denote the time paſt. *Heb.* 10. 1. It holds forth the preſent time. 1 *Sam.* 22. 6. So likewiſe it denoteth the future time, as *Lev.* 7. That ſoul that eateth the fleſh of the Peace-offering that appertaineth to the Lord having his uncleanneſſe upon him, ſhall be cut off, that is, which at any time ſhall have uncleanneſſe upon him, *verſe* 20. So here the viall was poured out, and the ſore fell upon the men having the marke of the Beaſt, that is, upon the Inhabitants of the Romane Monarchy, who had, and afterwards were to have the marke of the Beaſt, and worſhip the Image.

And there fell a noyſome and grievous ſore.] This doth anſwer unto the ſixt Plague of *Egypt*. For *Moſes* was commanded to take the *Aſhes* of a Furnace and ſprinkle them towards the heaven, and there came a ſcab breaking out into bliſters upon man and beaſt: and the Sorcerers could not ſtand before *Moſes* becauſe of the ſcab; for the ſcab was upon the inchanters, and upon all the Egyptians. *Exod.* 9. 9, 10, 11. This noyſome and grievous ſore, poured out by the firſt Angel, doth ſignifie thoſe paines with which men (both the Heathen and afterward Antichriſtian Inhabitants of the Romane Monarchy) *laboured* to maintaine thoſe erroneous doctrines, which did obſcure and darken that Kingdome, and cauſed the men thereof

to

to blaſpheme the God of heaven: and this will appeare if we compare the ſecond verſe of the 16. of the *Revelations* with the tenth and eleventh verſes of the ſaid Chapter.

Upon the men] that is, both upon Monkes, Fryers, Prieſts, &c. whom they call their Clergy, and alſo upon all others who (at any time) ſubmitted to the falſe worſhip of the beaſt, called by the name of the Laity: for the ſcabs fell both upon the inchanters and the reſt of the Egyptians.

Who had the mark of the Beaſt] In the Scripture God is ſaid to *marke* both the godly and the wicked. When God deſtroyeth the wicked, he doth *marke* his *people*, that the deſtroying Angel may goe over *them*. *Exod.* 12.12,13. So he did with his people *Iſrael*, when he ſlew the firſt borne of the Egyptians, both man and beaſt. Thus we read in *Ezekiel*, that the Iſraelites who were to be ſaved at the deſtruction of the City, were *marked*. *Ezek.* 9.1, to 9. and as God doth *marke* the *righteous* for their *ſalvation*, ſo he doth *marke* the *wicked* for their *ruine*, as he did *marke Caine*. *Gen.* 4.15. The *marke* of the Elect is the name of *God* in their foreheads. *Rev.*22.4. Thoſe who are thus *marked*, the Angel is not to hurt them. *Rev.* 7.1, to 9. In oppoſition to this the Antichriſtian crew receive the beaſts *marke* in their **foreheads*; nay, the woman the [a] great whore hath a name written in her *forehead*: even *A Myſtery, Babylon, the mother of whoredomes and abominations*. So then to receive the *marke* of the *Beaſt*, is to partake of her *whoredomes* and *abominations*, that is, of her *Idolatry* and *falſe worſhip*. *Rev.*17.5, & 20,4. and all they who incorrigibly walke thus in the way of *Egypt*, are *marked* (for deſtruction) before the Lord. *Jer.* 2.18, to 23.

* Rev. 14. 9.

[a] *The Roman Monarchy, as wel under Emperours as Popes.*

And worſhipped his Image] The Image of the beaſt are the latter ſort of Emperours which were ſet up by the Popes, as in the fifth Chapter of the ſecond part of this book.

Thus it doth appeare, that the wrath and vengeance of God which was poured out upon the Beaſt or *Roman Monarchy*, and upon the Inhabitants thereof, who did ſubmit unto the Romane government, and to her falſe and Idola-

Idolatrous worſhip, was *War*, *Plague*, *Peſtilence*, and other Judgements by which the blood of men was ſpilt; as alſo *unſound Doctrine*, by which men being deluded, did live in much darkneſſe, ignorance, trouble, paine, and contention, as will more fully and particularly appeare in the next three following Chapters. Theſe Plagues were to be poured out under the firſt *Seal*, *Trumpet*, or *Viall*, that is, from *Anno* 29. to *Anno* 301. afterwards the ſecond *Seal* was opened, the ſecond Angel ſounded his *Trumpet*, and the ſecond *Vial* was poured out.

When the ſecond *Seal* was opened, the Prophet [*ſaw a red horſe:*] this doth allude unto that of *Zachariah*; for as God there, (when he threatned to puniſh the Jewes) foreſheweth the calamities that ſhould happen unto them by a man ſitting upon a *red horſe*: ſo here the Lord declaring the miſeries and warre that ſhould happen to the Antichriſtian ſtate for ſhedding of the blood of the Saints, doth ſhew unto the Prophet in a viſion a man ſitting upon a *red horſe*. Of this we likewiſe read in *Zach.*6.2. of foure Charets, one whereof had *red horſes* which went out and paſſed thorow the world.

And power was given unto him that ſat thereon] and *power* was given unto *him*: if we reſpect the immediate inſtruments, it may be underſtood of the bad Angel (Satan) who by evil ſuggeſtions did ſtir up the Tyrants of that age, not onely to move Perſecution againſt the Saints, but to incite the Potentates of the world to *Warre* one againſt another. And *Power* was given: hereby we may perceive that wicked men cannot doe what they pleaſe; neither is there any *power* in men, but what is *given* unto them from above: the *power* that *Pilate* had to crucifie Jeſus was from above. *Joh.*19.11. The Key of the bottomleſſe pit was *given* to the *ſtarre* that fell down from heaven. *Rev.* 9.1. The *power* of the *Locuſts* was *given* unto them, *verſe* 3. The Gentiles could not *tread* the *holy City* under foot, but it was *given* them ſo to doe. *Rev.*11.2. The beaſt that came out of the *Sea* could not ſpeak great things, and blaſphemies, until a *mouth* and *power* was *given* him.

Rev.

Rev,13.5. Neither could *he* make *Warre* with the *Saints*, until power was *given* him. *verſe* 7. And laſtly *he* that ſate npon the *red horſe* could not take *peace* from the Earth, until power was *given* to him. *Rev.* 6.4. For thus ſaith the Lord, I *make Peace and create evil. Iſai.*45.7. That is, the Lord giveth *Peace*, and taketh it away by *giving* the Nations *power* to raiſe and move *Warre* one againſt another.

To take Peace from the Earth] *Peace*, that is, both inward *Peace* which is the *Peace* of a good conſcience, and outward *Peace*: for there is no *Peace* to the wicked, ſaith the *Lord. Iſai.*48.22, & 57,21. The way of *Peace* they know not: *They make them crooked pathes, and whoſoever goeth therein ſhall not know Peace. Iſai.* 59.8. yet the falſe Prophets of the world cry *Peace, Peace*, where there is no *Peace. Jer.*6.14. And therefore many have been deſtroyed, when they have concluded *Peace* with the enemies of *Chriſt*: for though through policy and craftineſſe they may offer *Peace*, yet whoſoever they be that conclude any ſuch league with them, ſhall aſſuredly reap deſtruction. *Dan.* 8.25.

And that they ſhould kill one another] In theſe troubleſome times there ſhall be a ſpirit of jealouſie in the men of the world, and a ſpirit of treachery. *For men ſhall betray one another, and hate one another; Nation ſhall riſe againſt Nation, and Realme againſt Realme: and men ſhall heare of Warres, and rumours of Warres. Math.* 24.6.7,10. So that the Lord will doe with the ſeed of the wicked, as he hath ſpoken by the Prophet: *I will kill her children with death. Rev.* 2.23.

And there was given unto him a great Sword] *Unto him*, that is, unto *Jeſus Chriſt originally*: by whom all power is given. But unto him (inſtrumentally) that is, to any Angel, good, or bad, or to any particular Tyrant, or wicked man who was to act any cruelty in thoſe Ages. This is held forth by the opening of the ſecond *Seal.*

The like *Judgements* are held forth by the ſound of the ſecond *Trumpet*: for when the ſecond *Angel* blew his Rev.8. 8.

A great *Mountaine*] The word *Mountaine* (among many other ſignifications) is taken for the fourth Monarchy, and ſo I conceive it is to be underſtood here: So it is taken, *Jer.*51.25. *I will come unto thee O deſtroying Mountaine* (that is, unto *Babylon*) *which deſtroyeſt all the Earth.*

Burning with fire] With the fire of *Warre.*

Was caſt into the Sea] The *Sea* among other things is taken for thoſe Nations, and people who are ſubject to the fourth Monarchy. *The foure winds of the heaven ſtrove upon the great Sea: and foure beaſts came up from the Sea, Dan.*7.3,4. And thus ſaith the *Lord, I will maintaine thy cauſe* (the cauſe of his people) *and take vengeance for thee, and dry up the Sea*: that is, *deſtroy the Inhabitants of Babel. Jer.* 51.36,37,38. (*Was caſt*) for the great mountain *Babylon* to be *caſt* into the Sea, is to have power given to that fourth Monarchy to exerciſe cruelty, war, and deſtruction upon the Nations within her power and *dominion.* And as *Daniel* ſaith, this *beaſt hath Iron teeth*, it *devoureth* and breaketh in *pieces*, and ſtampeth the reſidue (that is of the Nations within her power) *under her feet. Dan.* 7.7.

And the third part of the Sea became blood] That is, the *third part* of men ſhould periſh or be ſlaine: For God doth often (when he puniſheth his enemies) deſtroy a *third part* of them. When God threatned the deſtruction of the Jewes, he bid the Prophet take a *third part* of his haire (which he was to cut off as a ſigne unto the Jewes) and ſmite it with a knife, to ſignifie that a *third part* of the people ſhould fall by the ſword. *Ezek.*5.2,12. So God threatning the deſtruction of the Nations under the fourth Monarchy or Beaſt, ſaith, the *third part of the trees ſhall be burnt. Rev.*8.7. *The third part of the creatures dyed. Rev.*8.9. *The third part of the waters* became wormewood, *verſe* 10. *The third part of men were killed Rev.*9.15. And here the *third part of the Sea* became blood: ſo that the words being thus opened, the ſum of them will amount unto this, that under the ſound of the ſecond *Trumpet* (which in the Introduction I have ſhewed to be from *Anno* 301. to *Anno* 573.) *Power ſhall be given to that great Mountaine,*

the

the fourth Beaſt or Monarchy (which is the Roman Monarchy, at that time governed by *Heathen Emperours* until *Conſtantine*) *to ſlay the third part of the Nations of the Earth* (that is, within the juriſdiction of that Kingdome) *with the ſword, and other miſeries which doe attend upon warre.* For the *third part* of the creatures which were in the *Sea* (that is, within that *Monarchy*) dyed. *Rev.* 8. 9.

And the third part of the ſhips were deſtroyed] That is, the *great men* who were enemies to the Saints, as *Iſai.* 33. 21. and as the Lord ſpake againſt the people of the Jewes, ſo theſe words doe import of *Babylon*, *that the great as well as the ſmall ſhall dye. Jer.* 16. 6. *The ſhips as well as the Mariners.* The *noble* as well as the *ignoble*.

The calamities of theſe times is likewiſe expreſſed in the ſixteenth of the *Revelations*, and the third verſe: [*The ſecond Angel poured out his viall upon the Sea*] that is, as before, the *meſſenger* of the wrath of God (in this ſecond Age) *poured out divine vengeance* upon the *Sea* (that is, upon the *fourth beaſt*, fourth Kingdome or Monarchy, even the Romane Monarchy.) Rev. 16. 3.

And it] That is, the Inhabitants thereof, [became as *the blood* of a dead man.] This anſwereth to the Egyptian plague, where the waters were turned into *blood. Exod.* 7. 19. The *blood* of a *dead man*, that is *corrupt*, and *putrified* either with wounds and hurts by the ſword; or corrupted with the noyſomneſſe of *Hereſies* and *Errours*.

And every living thing dyed in the Sea] and every thing, that is, *every one who was marked out* to dye by the ſword, or to be corrupted by hereſies, (which the holy Ghoſt in *Rev.* 8. 9. ſaith, were a *third part of the creatures who lived in the ſea*,) (in the *Romane* or *fourth Monarchy*.)

Thus it doth clearly appeare that the miſeries which were to befal the Inhabitants of the Antichriſtian ſtate from *Anno* 29. to *Anno* 381. under the firſt and ſecond *Seal*, firſt and ſecond *Trumpet*, and firſt and ſecond *Vial*, were *Warres*, *Plagues*, *Peſtilence*, and *ſuch* like deſtroying *calamities* (as were appointed for the deſtruction of the Inhabitants thereof) alſo *unwholſome* and *unſound Doctrines*,

or *Hereſies*. All which will more fully appeare in the three following Chapters, in which I ſhall by the teſtimony of Hiſtory endeavour to make it appeare, that according as God by his Prophets had ſpoken, ſo it came to paſſe, and in thoſe very Ages and times the Judgements of God were poured out upon the Inhabitants of the Romane Monarchy, as *Plague*, *Peſtilence*, *War*, *Famine*, *Fire*, *Hereſie*, &c.

CHAP. VII.

A Chronology of divers miſeries which befel the Inhabitants of the Romane Empire, and of the Nations who ſubmitted unto the Romane Power, as Warre, Murder, Maſſacres, &c.

BEcauſe that this ſubject is very large, I will confine my ſelfe to ſpeak of the *Warres*, *Murders*, and *Maſſacres* committed by, or upon the Romane power in *Italy*, *France*, *Britaine*, and *Scotland*, by the *Sueves* and *Goths*, and in *Denmarke*, from *Anno* 29. to *Anno* 381.

Of the Warres, Murders, Maſſacres, and other Judgements in Italy, *and the Countries adjacent by the Romans, and upon their forces.*

An. 31. *Nero* ſon to *Germanicus*, was famiſhed by his Grandfather *Tiberius*.

An. 34. *Tiberius* cauſeth above 1000. to be ſlaine in the Market-place, and their bodies to be caſt into *Tiber*.

An. 37. & 38. *Caius Caligula* defloured his three ſiſters, & one of their daughters. He was ſo cruel, that he wiſhed the people of *Rome* to have but one neck, that he might cut it off at one blow. He executed divers Knights and Gentlemen, and wanting condemned perſons, commanded ſome innocent

innocent people to be caſt to his beaſts. He wrote the names of divers (whom he intended to kill) in two bookes, which he called his *Sword* and *Dagger*. *Anno* 41. He is ſlaine by *Caſſius*.

*An.*61. The *Britaine Wars* began. In the beginning wherof the Britaines expelled the Romane Colony from *Malden*, and ſlew 70000. of their men: but *Suetonius* returning out of *Angleſey* ſlew 80000. of them.

Anno 62. *Nero* repuditateth and killeth his wife *Octavia*; *Anno* 64. he ſetteth *Rome* on fire, layeth it upon the *Chriſtians*, and thereupon groundeth his *Perſecution*. *Anno* 65. he executeth many upon a diſcovery of a *conſpiracy*; and among them his Tutor *Seneca*, and *Lucan* the Poet. He killeth *Poppea* (great with childe) with a kick: putteth *Veſtinus* the Conſul to death, and marrieth his widdow: *Anno* 68. he killed himſelfe.

*An.*69. *Domitian* cauſed all the line of *David* (that could be found) to be ſlaine: he wrote in a book the names of divers whom he intended to kill, among whom was his wife: for which ſhe conſpired with others, appointed his death, and killed him.

*An.*101. The *Dacian* or *Tranſilvanian War* began, which continued five yeares.

Anno 156. *Attilius Titianus* a Senator, proſcribed by the Senate for Treaſon, killeth himſelfe. *Lucius?*

Anno 161. *Vologeſus* King of *Parthia*, invadeth the Empire; *Verus* goeth againſt him, fighteth with good ſucceſſe: he taketh (about *Anno* 164.) *Selucia*, and 400000. Captives.

Anno 171. *Anſid. Caſſius* aſſumeth the name of *Emperour*, but is ſlaine by his ſouldiers.

Anno 173. *Commodus* the Emperour obtaineth a great victory over the *Marcomanni*, and *Quadi*, by the prayers of the *Chriſtian Legion*, which he called *Fulminatrix*. For in the battel of *Marcus* againſt the *Germans*, the *Romans* wanted *water*, and by the prayers of the Chriſtian Legion they obtained *plenty*; and withall, terrible *tempeſts* upon their enemies, whereby the *Emperour* got the day. And being

being astonished at the miracle, asswaged the *Persecution*; and calld their *Legion*, *Fulminatrix*.

Anno 185. Many *Senators* were put to death. *Anno* 193. *Commodus* was strangled by *Martia* his Concubine. And *Pub. Helvius Pertinax*, after he had reigned 87. dayes, was slaine by his Souldiers. Afterwards *Did. Julianus* reigned 66. dayes, and was slaine by his Souldiers.

Anno 211. & 212. *Mar. Antonin. Bas. Caracalla* killeth *Geta* (who ruled with him) in his mothers arms: and executed 20000. of his party, together with *Papinian* the Lawyer. *Anno* 216. he assembled the youth together at *Alexandria*, and caused them to be slaine for taunting him. He treacherously killed many *Parthians*, under colour of marrying the Kings daughter. *Anno* 217. *Macrinus* the *Provost* caused a Souldier to kill him: and sent his body to his incestuous mother who was slain over it. After him succeeded *Opelius Macrinus*, who *Anno* 218. was slaine by *Avitus*, base son to *Caracalla*. This *Avitus* was called *Heliogabalus*.

Anno 221. *Heliogabalus* was slaine, his body was dragged through the City, and a weight being fastned unto it, it was cast into *Tiber*.

Anno 235. *Severus Alexander*, for his severe discipline is slaine. *Anno* 237. the Emperour commeth out of *Germany*, and is slaine at the siege of *Aquileia* by his own Souldiers, and his body given to the dogs.

Anno 259. *Valerian* the Emperour, was taken in battel by *Sapores*, who putteth out his eyes, and maketh him his footstool to mount his horse: and at last being *flead quick* and *salted*, he dyed.

Anno 276. *Clav. Tacitus* is slaine in a tumult by his Souldiers: and *Florianus* his brother usurpeth, and after two moneths is slaine.

Anno 283. *Mar. Aurel. Carus* killeth 16000. *Sarmatæ*, and taketh 2000. *anno* 284. he is slaine by Thunder.

Anno 287. *Julian* the usurper in *Italy*, being defeated, stabbeth himselfe and leapeth into a fire.

Anno 296. *Constantius* the Emperour recovering *Belgia* & *Rhetia*

Rhetia from the French and *Almans*, killeth 60000. of them.

Of Warres and other miſeries in France, from Anno 29. *to* Anno 381.

Anno 51. *Clodomire* was ſucceſſeful to recover what his Predeceſſors had loſt, and receiving aide from the *Germans*, fought with the *Romans* not far from *Mentz*, waſting the Country of *Trevers*.

Anno 99. A Battel was fought by *Richimer* with the *Romans*, and *Gaules*, neer to *Baſania*, now called *Aquiſgrave*.

Anno 101. *Richimer*, by the aide of the King of *Saxony*, and the King of *Thuring*, oppoſed the *Gothes*, who invaded *Germany*, and ſlew 20000. of them.

Anno 186. *Hunno* had continual Warres with the *Romans*, and *Gaules*.

Anno 211. The *French* enter *Gaule*, waſting it with fire and ſword.

Anno 264. The *French* and *Germans* entered *Italy*, and ſpoyled the Country, as farre as *Ravenna*.

Anno 277. *Probus* recovered *Gaule* from the *Germans*, and killeth 40000. of them.

Anno 283. and 284. *Clodius* entered *Gaul*, and having ſlaine many *Romans*, recovered part of that which he had formerly loſt to *Probus*.

Anno 318. The *Romans* and *Gaules* invade *France*, during the government of *Clogio*. *Anno* 319. *Clogio* is ſlaine in a battel, after whom ſucceeded his brother *Clodomire*.

Anno 321. *Clodomire* gave aide to the *Sarmatæ* againſt the *Romans*, and in battel killed 46000. of them. After him ſucceeded *Richimer*.

Anno 342. *Richimer* oppoſeth *Conſtantius* the Emperour with 200000. men, between whom there happened a dangerous and doubtful fight.

Anno 350. *Richimer* fighteth unadviſedly with the Romans, and is ſlaine by them; after him ſucceeded his ſon *Theodomire*.

Anno 360. *Theodomire* is taken and ſlaine by *Julian*: (who

(who afterwards Apoſtatiſed) after him ſucceeded *Clogio* his ſon.

Anno 361. *Clogio* (to revenge his fathers death) taketh *Cambrey*, and killeth many *Romans*.

Of Warres and the miſeries thereof in Britaine, from Anno 29. *to* Anno 381.

Anno 43. *A. Plantius* is ſent by the *Romans* with forces into *Britaine*. *Claudius*, who was likewiſe ſent thither with forces, taketh *Maldon*, and beſiegeth *Porcheſter*: *Guiderius* relieveth it, and is ſlaine by *Hanno* a Romane, at the place which (ever ſince) is called *Southampton*. But *Hanno* was ſlaine by *Arviragus*.

The people who inhabite Yorkſhire, Lancaſhire, Biſhoprick of Durham, Weſtmerland, and Cumberland

Anno 55. *Cartiſmandua* Queen of the *Brigantes*, rejecteth her husband, and marrieth one of his Eſquires: her huſband *Venutius* raiſed forces againſt her, and the *Romans*: but is taken and impriſoned by her. *Corbred* King of *Scotland* releaſeth him, taketh *Cartiſmandua*, and burieth her quick.

Anno 61. *Suetonins* (a *Romane* Commander) taketh the Iſle of *Angleſey*. *Arviragus* (dying) appointed *Nero* his heire, in hope to ſtrengthen his Kingdome; but the *Romans* took *Boadice* his widdow, whipped her, and deflowred her and her daughter.

Anno 65, *Boadice* being ayded by *Corbred*, killeth 70000. *Romans*, and being defeated in another battel, ſlew her ſelfe.

Anno 86. The *Britaines* oppoſe the *Romans*, under the leading of *Galgacus*. *Anno* 86. they are defeated by *Agricola*, with the loſſe of 10000. men.

Anno 206. *Severus* the Emperour goeth into *Britaine*, and denyeth peace to the people: 50000. of his Army dye.

Anno 222. *Alectius* commeth into *Britaine* againſt *Carauſius*, who uſurped, and (afterwards) overthrew and ſlew him, ſubduing the *Britaines*. *Anno* 228. *Alectius* groweth ſo cruel, that the *Britaines* ſet up *Aſclepiodotus* Duke of *Cornwal* againſt him; who chaſing him from one place to another, forced him to flye to *London*.

Anno

Anno 233. *Asclepiodotus* being made King, beſieged *London*, (which was defended by *Livius Galius* the Roman) and taketh it, and ſlew *Galus* neere to a *Brooke* there, and threw him into it: which, ſince that time hath been called *Wallbrooke*. *Anno* 259. *Asclepiodotus* was ſlaine in a battel by *Coil*, Duke of *Colcheſter*.

Anno 292. *Carauſius* (being deputed by *Maximian* to defend the *Belgique* Coaſt) did flye into *Britaine*, where he uſurped the name of *Emperour*; he was expelled by *Conſtantius*, and ſlaine by his familiar friend *Alectus*.

Anno 323. This yeare began the troubles between *Octavian* and *Traherus*. *Anno* 324. *Octavian* fleeth into *Scotland*, and by the aide of *Fincomare*, recovered *Britaine*; for which he gave him *Weſtmerland*, but (repenting his gift) invaded it. *Anno* 326. *Traherus* was murdered by one of *Octavians* party. *Anno* 327. *Octavian* was received as *King*, and reconciled to *Fincomare*, who ruled many years with much trouble.

Anno 360. The *Scots* and *Picts* invade *Britaine*. *Anno* 367. *Theodoſius* (father to *Theodoſius*, afterwards Emperour) commeth to repreſſe the invaſion of the *Scots* and *Picts*. *Anno* 368. *Valentine* (a baniſhed *Roman*) conſpireth againſt him, and is put to death. *Anno* 369. *Theodoſius* (having ſetled the Provinces) nameth *Britaine Valentia*.

Of Warres in Scotland from Anno 29. *to* Anno 381.

Anno 54. *Corbred King* of the *Scots* ſubdued the rebellious *Iſlanders*, and rooted out the Thieves out of the Land. *Oſtorius* is ſlaine by the *Picts*, and three thouſand Romans are defeated. *Anno* 72. The people, with *Corbred* their leader, goe againſt *Dardanus* the groſſe, and kill him. *Anno* 77. *Agricola* taketh *Camelon*, and moſt of the forces in *Pictland*, putteth *Karanoth* the King to flight; and the *Scots* alſo, who (the next night) were ſlaine by their wives. *Anno* 81. *Agricola* paſſeth over the *Firth* into *Fife*, and beſiegeth the Caſtle upon mount *Beenart*. *Anno* 82. *Karanoth* (King of the *Picts*) eſcapeth out of it, and beſiegeth *Sterlin Caſtle*. *Anno* 83. *Agricola* returneth, and forceth him to flye over the River *Tay*. *Agricola* ſubdueth

Fife, and all the other Countries. *Anno* 84. *Karanoth* is slaine in a mutiny by his Souldiers. *Anno* 104. *Luctacus* succeeded, who was excessively given to Wine and Women, he ravished his *Aunt*, *Neeces*, *Sisters*, and *Daughters*, and killed many of the Nobility. *Anno* 106. he and his ministers are slaine at a meeting, where he determined to kill many more. *Anno* 142. *Mogaldus*, Nephew to *Corbred*, groweth odious to the Nobility, and they murder him. *Anno* 193. The King of *Scots* is slaine by a *Musitian*, for causing one of his kindred to be executed. *Anno* 194. *Satrahel*, hoping to root out the race of *Ethodias*, began to kill the Nobles of that *faction*, and then to spoile the people. *Anno* 197. He is odious to his servants, and is strangled by them. *Anno* 207. Many of the *Scots* rebelling, are cruelly massacred. *Anno* 230. *Ethodius* is slaine by his guard, for his covetousnesse. *Anno* 241. *Athirco* killeth himselfe. *Anno* 232. *Natholocus* obteineth the Kingdome, groweth proud, and suspecting the affection of the Nobles, preferreth base people. *Anno* 243. He assembleth many of the Nobles about affaires of the State, imprisoneth and murdereth them. *Anno* 255. He is slain by a messenger whom he sent to a *witch*. *Anno* 255. *Donald* (son to *Athirco*) upon pretence to revenge the death of *Natholocus*, rebelleth. *Findoc* his brother opposeth him and killeth him. His son *Donald* reneweth the rebellion, and is forced by *Findoc* to flee into *Ireland*. *Anno* 261. *Donald* (by the aide of *Carance Findocs* brother) killeth *Findoc*. *Anno* 275. *Cratblint* (son to *Findoc*, who was supposed to be dead) commeth in disguise to the Court, and insinuateth into *Donaldus* favour, and (at a certaine time) slew him. *Anno* 277. *Crathlint* is received King. *Anno* 278. He slew the children, and kindred of *Donald*. *Anno* 288. Divers *Pictish Lords* come to hunt with *Crathlint*: upon their returne they steale one of the kings dogges, for which Act ensued much *warr*, and great *slaughter* on both sides. *Anno* 321. *Finemare* son to the Uncle of *Crathlint*, did warre with good successe against the *Romans*. *Anno* 371. *Angusianus* is made King: in his time *Nectanus*

King

King of the *Picts*, comming to revenge the death of *Romachus* (Nephew to *Crathlint*) is defeated. He reneweth his Forces, and joyning battel againe, both Kings are slaine, and the King of *Scots* put to flight. *Anno* 373. *Fethelmacus* succeeded, who in a battel overcommeth the *Picts*, and woundeth their King to death. He did invade *Pictland*, spoyling the Country without oppositon. *Anno* 375. *Hierguſt* King of the *Picts*, caused *Fethelmachus* to be treacherously murdered. *Anno* 376. *Eugenius*, or *Euenus* succerded. *Maximus* (who aspired to the monarchy) joyned with the *Picts*, and overcommeth the *Scots*: in this battel *Eugenius* with most of the Nobility were slaine.

Warres among the Sueves and Gothes, from Anno 29. *to* Anno 381.

Anno 50. *Vannius* King of the *Sueves* is expelled his Kingdome by *Jubilius*, King of the *Hermanduri*. 181. The *Goths* break out of *Austria* and *Suevia*, and doe much harm to the neighbour Provinces, and plant themselves on both sides the *River Visurgis*. and after that time were called *Eastphali*, and *Westphali*. *Anno* 248. The *Gothes* waste *Misia*, and *Thrace*. *Anno* 250. *Decius* repelleth them. The *Gepidæ* (who were *Gothes*) with *Fastida* their King: take some Lands from the other *Gothes*. *Ostrogotha* expelleth them. *Anno* 251. *Decius* and his son are slaine by the *Gothes*. *Anno* 256. The *Gothes* under the leading of *Respa*, and *Veduca*, enter into *Asia*, and *Macedonia*, and spoyle the Temple at *Ephesus*. *Anno* 257. They goe into *Bithinia*, and spoyle *Calcedon*, *Nice*, and *Illyum*, and returne loden with spoyles. *Anno* 261. *Macrinus* the Tyrant defeated the *Gothes* in *Thrace*, and *Misia*. *Anno* 263. *Thessalonica* was besieged. *Claudius* the Romane Emperour killeth 300000. *Gothes*. *Anno* 273. *Cannabas* was made King of the *Gothes*. *Anno* 272. He is slain by *Aurelian*, and 5000. *Gothes*. *Anno* 373. The *Gothes* fell to civil warres.

Warres in Denmarke from Anno 29. to *Anno* 381.

Anno 81. *Fridlevus* the second King of *Denmarke*, by the consent of his Nobles, sendeth to *Hamund* King of *Norwey*

for his daughter *Forthgertha* to be his wife. *Hamund* upon an old grudge, denyeth him his requeſt, and killeth his Ambaſſadours. *Fridlevus* entereth *Norway*, and having overcome *Hamond* in two battels, and ſlaine him, marryed his daughter. Many were the troubles of this Nation during theſe yeares. But I will refer the Reader, to the writings of *Saxo Grammaticus*, *Albertus Crantzius*: *Iſaac Pentanus*, and the *Sueden* Annals.

Beſides theſe Warres; much blood was ſpilt both of *Jewes* and *Chriſtians*: as *Anno* 55. *Felix* killeth 400. Jewes. *Anno* 114. The Jewes in *Cyrene* kill 200000. men. And in *Cyprus* they kill (*Anno* 115.) 240000. *Anno* 119. The *Jewes* in *Egypt* are put to the Sword by *M. Turbo*. *Anno* 153. *Julius Severus* killeth 580000. Jewes. *Anno* 302. In *Egypt* 144000. *Chriſtians* were put to death. Thus the *Sword* did rage, and the Lord did not onely permit the blood of his Saints to be ſpilt, but he did puniſh the Nations of the world, for the blood of his Saints, as he had ſpoken by his Prophets ſaying: *The indignation of the Lord is upon all the Nations, and his wrath upon all their Armies; he hath deſtroyed them, and delivered them to the ſlaughter, for my ſword ſhall be drunken: it is filled with blood, for it is the day of the Lords vengeance, and the yeare of recompence, for the judgment of Zion.* Iſai. 34. 3, to 8.

Theſe *miſeries* by the Sword of *Warre*, were ſent as a juſt judgement upon the enemies of Chriſt for perſecuting of him, and his Saints; therefore he ſaid, *I come not to ſend peace into the Earth, I came not to ſend peace but the ſword. for I come to ſet a man at variance againſt his father, and the daughter againſt her mother, and the daughter in law againſt the mother in law, and a mans enemies ſhall be they of his own houſhold.* Matth. 10. 34, 35, 36. *In that day* (that is, when God will puniſh the enemies of his people) *the Lord with his great and mighty Sword ſhall viſite* Leviathan *that piercing Serpent, even that crooked Serpent, and ſhall ſlay the Dragon that is in the Sea*, Iſai. 27. 1. *A Sword is upon the Caldeans, and upon the Inhabitants of* Babel; *and upon her Princes and upon her wiſe men; a Sword is upon her ſoothſayers*

and

and they ſhall doat; a Sword is upon her ſtrong men and they ſhall be afraid; A Sword is upon their horſes, and upon their Charets, and upon all the multitude, that are in the midſt of her, and they ſhall be like women; and a Sword is upon her Treaſures and they ſhall be ſpoyled. Jer. 5. 35, 36. 37. Theſe things in part have been fulfilled upon the Kingdome of the beaſt, but ſhall be fully accompliſhed, at her final deſtruction. But beſides the Plague of *Warre*, God did viſite the *Kingdome of Antichriſt* with *Plague, Peſtilence, Earthquake, Fire*, and ſuch calamities, as will appeare in the following Chapter.

CHAP. VIII.

A Chronology of Plagues, Peſtilence, Famine, Thunder, Earthquakes, and Fire, wherewith God did puniſh the Kingdomes of the Beaſt, and the Inhabitants thereof, from Anno 29. to Anno 381.

Anno 60. A Thunderbolt fell before the Table of *Nero* (a great perſecutor of the Chriſtians) and ſtruck the cup out of his hands.

Anno 77. There was a great *Peſtilence* in *Rome*.

Anno 80. *Rome* burned three dayes by fire from heaven; the *Capitol*, with many ſtately buildings were conſumed by it.

Anno 110. The *Pantheon* (a Temple in *Rome* of all the Gods, now called St. *Maria rotunda*, or as ſome, a Temple dedicated by *Agrippa* to *Jupiter*.) was burnt by lightning.

Anno 150. *Rhodes*, and the Cities of *Lycia*, and *Caria* were ſhaken with *Earthquakes*.

Anno 152. There was an *inundation* of *Tiber*, where by the Cirque (which was a building in *Rome*, where the people

people did ſit to ſee the games) and other buildings were overthrown. There was alſo a *Fire*, and an *Earthquake* at *Antioch*.

Anno 182. The Temple of *Serapis*, in *Alexandria* was burnt.

Anno 189. The *Capitol* or great Pallace at *Rome*, and a famous *Library*, were burnt by lightning: and 2000 dye in a day at *Rome*.

Anno 248. *Pompeys Theater*, and a great part of *Rome* was burnt.

Anno 258. The *Plague* raged in *Valerians* Army.

Anno 226. *Alexandria* became almoſt deſolate, by *War*, *Famine*, and *Peſtilence*: and at *Rome* 5000. dye a day of the *Plague*.

Theſe few particulars ſhall ſuffice to ſhew, that thoſe things were fulfilled which God long time before had ſpoken by his Prophets, ſaying. *Every one that goeth by Babel; ſhall be aſtoniſhed, and hiſſe at all her Plagues.* Jer. 50. 13. *Woe unto Babel a Sword is ſent nuto you, and who will turne it back? a Fire is ſent among you and who will quench it? Plagues are ſent among you, and who ſhall drive them away? the beginning of Famine, and great death: the beginning of Warres and the Powers ſhall feare: Behold famine, and plague, and trouble, but for all theſe things they will not turne from their wickedneſſe.* 2 *Eſdr.* 16. 14, 15, 16. and that which was propheſied againſt *Jeruſalem*, was fulfilled upon the enemies of the Church. *The Lord will viſite with Thunder, and with ſhaking, Earthquake, and a great noyſe, a whirlwinde, a Tempeſt, and a flame of a devouring fire.* Iſai. 29. 6. But the ſaddeſt calamity wherewith God doth viſite a people is the *ſhutting* up of their eyes, and *hardening* of their hearts; keeping of them in *ignorance*, giving them up to a *ſpirit of deluſion*: and depriving them of the *bread of life*, by permitting the inſtruments of *Satan* to corrupt the words of *ſound Doctrine*, and to puddle with their feet the *waters* of life, and then to give them to the people to drinke. This *Famine* of the *word*, was a ſorer *Judgement* then any of the former, as will appear in the enſuing Chapter.

CHAP.

CHAP. IX.

A Chronology of the Errours, and Hereſies which aroſe among them who profeſſed Chriſtianity from Anno 29. *to Anno* 381. *and eſpecially how Idolatry and Superſtition crept into the Church of* Rome.

Simon Magus, a Magician and Hypocrite (baptized by *Philip* the Apoſtle) ſpread his Hereſie at *Rome*, who grew ſo famous there, that the people erected an Image unto him, with this inſcription, *Simoni Deo Sancto*, to *Symon* the holy God. He affirmed that he was the true God; that the world was created by Angels. He denied that Chriſt was either come or did ſuffer. He denyed the Reſurrection of the Body. He brought in the promiſcuous uſe of Women, and uſed the company of one *Helena*, whom he ſaid was the Holy Ghoſt, and that he begot Angels on her. He attempted to ſhew his power in flying, and with a fall brake his thigh and dyed miſerably. He was the Fountaine and Father of all ſucceeding Hereſies. *Anno* 41. *Simon Magus.*

Anno 61. *Menander*, Diſciple and Contemporary with *Simon Magus*, a *Samaritan*, and Sorcerer, and Author of the *Gnoſticks* appeared. He held with *Simon* about the Creation, affirming that he was ſent from Heaven to ſave the World; and by vertue of his Baptiſme men ſhould not dye nor grow old; but when the ſucceſſe did not anſwer his promiſe, his Hereſie fell of it ſelfe. *Menander.*

Anno 67. Aroſe the *Nazareni*; they ſo ſtiled themſelves, becauſe that before the name of *Chriſtians* began, that name was moſt honourable among Chriſts Diſciples. They confeſſed Chriſt, but held a neceſſity in obſerving the Law. They feigned much of *Ouria*, or *Nouria*, or *Veſta*, who they ſaid was *Noahs* Wife; they held many Goſpels, *Nazareni.*

ſpels, and boaſted much of Revelations, and Viſions; they held that the ſoul of a Man, a Beaſt, and a Plant were of one ſubſtance. Theſe Hereticks continued till after the time of *Epiphanius*, who reporteth that the *Jewes* ſo hated them, that they prayed (by name) twice aday againſt them.

Nicolaitans.

Anno 81. The Hereſie of the *Nicolaitans* began thus. *Nicholas* a Deacon of *Antioch* (choſen by the Apoſtles to look to the poor) was ſuſpected to be jealous of his Wife; who (to clear himſelfe) preferred her to any of the Brethren that would marry her. Whereupon they took occaſion to live promiſcuouſly making their Wives common, and held that it was lawful to eat things offered to Idols; That darkneſſe and light begat the world, of which were borne Angels and Devils, and men. That Angels created all things earthly, and ruled over them. This Hereſie continued not long in this name; but was poliſhed, and revived by the *Gnoſticks* and *Valentinians*.

But ſome ſuppoſe it was not *Nicholas* the Deacon, but another of that name.

Ebirnites.

Anno 87. Began the Hereſie of the *Ebionites*, who (as ſome ſay) were ſo called of the word *Ebion*, which ſignifieth Poor. They having made themſelves ſo, by diſtributing their *Goods* and *Almes*, or of *Ebion* their founder, a *Samaritan*, it began in *Syria*, but the name was altered afterwards to *Sampſeians* and *Elceſaites*. They denyed the Divinity of Chriſt, rejected Saint *Pauls* Epiſtles, and all the Goſpels but St. *Matthews*, and held themſelves bound to obſerve the Law.

Cerinthus.

Anno 93. *Cerinthus* a Circumciſed *Jew*, Contemporary with *Ebion*, affirmed that the world was not created by God, but by an inferiour Power. That Chriſt was borne after the manner of men, of *Ioſeph* and *Mary*. He denyed her Virginity; he divided Jeſus from Chriſt, ſaying that Chriſt deſcended upon Jeſus at his Baptiſme, in the form of a Dove. That Jeſus, not Chriſt, ſuffered; and roſe againe. He held neceſſity of Circumciſion, and that life eternal ſhould be in *Ieruſalem*, where all earthly pleaſures ſhould endure 1000. years. It is reported that Saint *Iohn* finding him in a Bath departed thence; ſaying, it was a miracle

miracle that the Bath fel not down, while *Cerinthus* was in it. This Errour began at *Antioch*, and ſpread over *Aſia* and *Syria*, but this name laſted not, though *Carpocras* and *Samoſatenus* continued the Hereſie.

Anno 116. *Papias* Biſhop of *Hierapolis* (and diſciple unto Saint *Iohn*) was Author of the *Chiliaſts*, or *Millenaries*, whoſe *Hereſie* was a branch of that of *Cerinthus*, that Chriſt ſhould *raiſe the godly firſt, and live* 1000. *yeers with them on Earth.* (But although this opinion was counted *Hereſie*, it will be found to be an undoubted and moſt certaine truth.) This opinion (for I will not account it *Hereſie*) was maintained afterw ards by *Nepos* an Egyptian Biſhop 281. yeares after Chriſts paſſion. *Papians.*

Anno 163. *Holy Water* was brought into the Church by *Alexander* the firſt a Biſhop of *Rome*. *Holy water.*

Anno 130. *One Saturninus of Antioch* (with *Baſilides* an Egyptian) *ſhared the Hereſie of Simon into two parts; he held that his Diſciples, though they lived diſſolutely, might be ſaved by faith in him: That the world and man were created by ſeven Angels, beſides the will of God: That Chriſts body was phantaſtical: That there was one god of the Jewes, and another of the Chriſtians: That (at the beginning) a good, and a bad man were created, and that from the good, came good men; and bad, from the evil. That marriage was a doctrine of Divels: That men muſt abſtaine from things that have life: That ſome of the old Prophets were of the Divel: And laſtly, he denyed the Reſurrection.* *Saeurnians.*

Anno 131. *Sixtus* the firſt, firſt inſtituted the *Hymne of holy, holy, Lord God of Sabbath.* *The Hymn holy, holy Lord God of Sabbath.*

Anno 135. He inſtituted *Altars.* This yeare *Baſilides* an Egyptian of *Alexandria*, held fond opinions about the *Creation*, and number of *Heavens*, *and affirmed that not Chriſt, but Simon of Cyrene was crucified: That it was lawfnl to deny Chriſt in time of Perſecution, and to have Idols; that no ſins (but unwittingly committed) ſhould be pardoned. That Faith was natural, and that Prophecies came not from God, but Angels; and denyed the Reſurrection.* *Altars.*

Anno 141. *Carpocras* of *Alexandria* in *Egypt*, held, *That* *Carpocratians.*

Chriſt was meer man, and born of Joſeph *and* Mary. *The Tranſmigration of Souls. That the Devil created the World: And denyed the Reſurrection of the fleſh.* Theſe Hereſies ſpread in *Egypt*, *Aſia*, and *Rome*, under the names of *Gnoſtiques. He lived incontinently with* Marcellina, *one of his own Sect.* His Son *Epiphanes* ſucceeded him in this Hereſie, and after him *Prodicus*, Author of the *Adamites.*

The feaſt of Lent.

Anno 142. *Teleſphorus*, Biſhop of *Rome*, who ſucceeded *Sixtus*, inſtituted the *Feaſt of Lent*, and was Author of the Hymn, *Gloria in excelſis.*

Anno 144. *Cerdon* of *Syria* broached theſe Hereſies: *That there was two Gods; one good, who was Father of Chriſt; and another ſevere, and bad, and this created the world. That Chriſt was neither born of the Virgin* Mary, *nor ſuffered really; with many other Blaſphemies againſt him. He rejected the Law, and denyed the Reſurrection.*

Churches conſecrated.
Godfather and Godmother.

Anno 152. *Higinus*, a Greek, *decreed that Churches ſhould be conſecrated, with the conſent of the Metropolitan or Biſhop; and that there ſhould be one Godfather, and one Godmother at Baptiſm.* He was the firſt that ſtyled himſelfe *Pope.*

Valentinians.

This year *Valentinian*, an *Egyptian*, held *plurality of Gods of both Sexes. That Chriſt aſſumed nothing from the Virgin, but paſſed through her as by a Pipe. That he ſaved ſoules onely. That the world was made by evil Angels. He denyed the Reſurrection; Deſpiſed good works as unprofitable; and lived of things ſacrificed to Idols.* This Hereſie was kept up by *Secundus*, whoſe Diſciples were called *Secundary*, or *Secundarians.*

Secundarians.

Penance.

Anno 157. *Pius* the firſt, who ſucceeded *Higinus* in the Popedom (an *Italian* of *Aquileia*) *ordained divers Penances for thoſe which did ſpil the Wine at the Sacrament, and againſt Sacrilegious perſons, and that the Biſhop ſhould not be accuſed of the Laity.* He ordained that *Eaſter day ſhould be kept upon the day uſually called* Sunday.

Eaſter to be kept on the Sunday.
Conſecration of Virgins and Fonts.

Anno 159. He inſtituted the *Conſecration of Virgins and Fonts.*

Gnoſtiques.

Anno 161. There were ſome who aſſumed the name of

of *Gnoſtiques*, of their knowledge and learning above others, as they conceived. They held *many opinions concerning the Creation by Angels; and affirmed that every faithfull man had two ſoules: That there were two Gods, a good, and a bad: They diſtinguiſhed Jeſus from Chriſt; and held that Chriſt was eighteen weekes upon the earth after his Reſurrection.* There were divers ſorts of this Sect, as the *Barbitæ* (ſo called of their filthy behaviour in their *Myſteries*) the *Stratiotieans*, the *Phibionits*, *Socratits*, *Zachæians*, *Coddearians*, and others.

Anno 165. *Tatian*, an ancient Father (converted by *Juſtine*) after *Juſtine*'s death, became an *Heretick*, and held, that *Adam was damned: He called Marriage Fornication: Prohibited eating of fleſh, and drinking wine: He held that there were many Gods: Denyed Chriſt to be born of* David's *Seed, and condemned* Moſes's *Law.* He was Author of the *Encratytes*. *Tatian.*

Anno 169. The *Ophites* (ſo called of *Ophis*, a Serpent whom they worſhipped) *affirmed Chriſt to be that Serpent who deceived* Eve. *They denied Chriſts Humanitie, and the Reſurrection. They held blaſphemous Opinions concerning the Sacrament.* This Sect was a branch of the *Valentinians*, and laſted untill after the time of *Juſtinian* the firſt. *Ophites.*

Anno 170. The *Cainites* (ſo called of the Worſhip they gave to *Cain*) *did reverence* Eſau, Corah, *the* Sodomites, *and* Judas *himſelf as author of mans ſalvation. They denyed the Reſurrection of the body, rejected the Law, and worſhipped evil Angels.* *Cainites.*

Anno 172. The *Sethites* (another branch of *Valentinian* in *Egypt*) held, *that Angels begat men in the beginning. They attributed to* Seth *the honour due to our Saviour; and denyed the Reſurrection of the body.* *Sethites.*

Anno 174. *Soter* (who ſucceeded *Anicetus* in the Popedom) *decreed that no Marriage ſhould be held lawfull, without the Prieſts benediction, and the Fathers delivery of the woman to the husband.* This year the *Adamites*, or *Adamians* ſo called of going naked in their Aſſemblies, after the faſhion of *Adam* in his innocency, to which eſtate, Chriſt, *Adamites.*

they said, had restored Mankinde) *condemned Marriage, yet had women in common, with whom they lay promiscuously, after the light put out. They held that we ought not to pray to God, because he knoweth our need without prayer. They called their Assemblies that Paradise which God promised to the blessed.* This Heresie was first broached by one *Prodicus* a *German.*

Lucian. Anno 177. *Lucian* Disciple to *Marcian*, dispersed the Heresie of his Master in *Egypt.*

Montanus. Anno 178. *Montanus* of *Galatia* (Author of the *Cataphriges*) *affirmed himself to be the Holy Ghost; and that the Spirit fell but a little upon the Apostles, but fully upon himself. He condemned second Marriage; allowed Incest: Confounded the Persons in the Trinity, and baked mans blood with the bread of the Eucharist.*

Noetus. Anno 179. *Noetus* of *Smyrna*, Disciple to *Montanus*, called himself *Moses, and held but one person in the Trinity.* He (being convented) abjured his heresie, but afterwards, being ambitious of a name, *relapsed.*

Pepuzians. Anno 181. The *Pepuzians* were of *Pepuza*, a Towne of *Phrygia*, between *Galatia* and *Cappadocia.* They (besides other heresies of *Montanus*) held, that *Pepuza was the heavenly Jerusalem mentioned by St. Paul*, Heb. 12. and Rev. 22.

Apostolici. Anno 183. The *Apostolici* began, who were hereticks that *condemned Marriage, and held the Apostles to be all unmarried: They had all things in common: They used Apocryphal bookes for Gospel; and refused to receive those into the Church who had lapsed from Baptism.*

Florinians. Anno 185. The *Florinians* were of *Florinus*, or *Florianus*, a Priest of *Rome*, contemporary with one *Blastus* (of the Sects of *Valentinian* and *Marcion*) *he held that God created all things in an evill state, and celebrated the Passeover after the manner of the Jews.*

Artotyrites. Anno 186. The *Artotyrites* were Heretiques who were of the Sect of the *Pepusians*, and added cheese to the bread in the Sacrament.

Origenians. *Anno* 187. The *Origenians* were of one *Origen*, a Gnostique,

ſtique, who drew the *Origenians* hereſie from one *Epiphanes* (ſonne to *Carpocras*) they Prohibited marriage, but committed fornication, and all filthineſſe, and rejected thoſe texts of the Old and New Teſtament which made againſt them.

Anno 190. About this time *Chriſtmas day began to bee obſerved as a Feaſtival in many places.* And one *Severus* (Succeſſor to *Apelles*, in the Schoole of *Marcion:*) his Hereſies were ſpread in *Eaſt Syria*. He forbad the uſe of wine: rejected the Old Teſtament and Prophets: uſing *Apocryphal* Books of his own: denying the Reſurrection, aſcribing the Creation to *Angels*: deteſting women as the works of the Devil: and uſing Magick. *Chriſtmas day.* *Severus.*

Anno 194. *Theodotus* (a *Cataphrigian*) a Currier of *Conſtantinople*, held that Chriſt was but man: and he altered the Goſpel according to his own fancie. *Theodatus.*

Anno 195. The *Quartodecimans* were Hereticks who *held that Eaſter was to be obſerved on the* 14. *Moon*; and upon what day ſoever that day happened (though Sunday) they faſted. They *refuſed to receive thoſe who had lapſed after Baptiſme.* *Quartodecimans*

Anno 197. *Artemon* lived, who *denied Chriſts Divinity, and held other opinions revived by the* Alogi, Beryllus, *and* Samoſatenus. *Artemon.*

Anno 198. The *Alogians* rejected the Goſpel, and *Revelation* of Saint *Iohn*, ſaying *they were written by* Cerinthus. They denied Chriſt to be the *Word*, as alſo his *Divinity*. *Alogians.*

Anno 201. The *Hermians* and *Seleucians* maintained the Hereſies that came from *Hermogenes*, an *African*, that latter came from *Manes*: They held, that the maſs whereof *the world was created, was coeternal with God: That Angels created mens ſoules: That Chriſt aſcending left his humane fleſh in the Sun. They denied the Reſurrection, and received no Baptiſme by water.* *Hermians* and *Seleucians.*

Anno 204. *Praxeas* the Heretick lived: He was Author of the *Monarchici* and *Patriſpaſſiani*. He *held that God the Father onely ſuffered.* *Praxeas.*

Melchiſedechians. Anno 208. The *Melchiſedechians* began, who derived their hereſie from *Theodotus* the Currier; they held, *that Melchiſedeck was made by God greater* then Chriſt, whoſe divinity they denyed.

Elceſaians. *Anno.* 210. *The Elceſaians* ſprung up; *they oppoſed* the *Virginity* of the Virgin *Mary*, and held that there were *two Chriſts, one inferiour, born of her, and another ſuperiour: That the Spirit was Siſter to Chriſt: They adored Water as a God: They held it lawfull to become Apoſtates in time of Perſecution, and approved of one onely Apocryphal Book made by themſelves.* They ſprang from *Ebion.*

Angelicks. Anno 214. The *Angelicks* aroſe; ſo called, becauſe they worſhipped *Angels.*

Beryllus. Anno 241. *Beryllus* Biſhop of *Boſtra*, held, *That the Soul dyed with the body, and both roſe together: That Chriſt was not before his Nativity.*

Valeſian. Anno 250. The *Valeſians* (of one *Valens* an *Arabian*) held, *That none could be ſaved but they who made themſelves Eunuches. They deteſted Marriage, but allowed all filthy acts.*

Novatians. Anno 252. *Novatus* (the Founder of the *Cathari*) *profeſſed himſelf purer than others; and held Rebaptizing thoſe who ſinned after Baptiſm. He condemned ſecond Mariage; and refuſed thoſe which had lapſed in time of Perſecution.*

Copes inſtituted. Anno 156. Pope *Stephen* ordained *holy Veſtures* or *Copes*, for thoſe who ſerved at the Altar.

Sabellians. Anno 257. *Sabellus* (an *African*) held, that the *matter whereof the world was framed was coeternal with God: That there were two Gods, one good, and the other bad: He not onely confounded, but took away the Perſons in Trinity.* He was the founder of the *Photinians* hereſie.

Hierachitæ. Anno 261. The *Hierachitæ* were Hereticks, ſo called of *Hierax*, an Egyptian of *Leantopolis. They ſpake of the Father as of two Lights, differing in ſubſtance: They damned Marriage, denyed the Reſurrection, excluded children from heaven. They held that* Melchiſedeck *was the Holy Ghoſt; and that Paradiſe was no earthly place.*

Origeniſtæ. Anno 264. The *Origeniſtæ* (ſo called of *Origen*) held

the

the Holy Ghoſt to be a creature, and not of the ſame ſubſtance with the Father and the Son: That the Soules and the Bodies were created at ſeveral times: That the world was made to puniſh ſouls; and that the puniſhment of Reprobates and Devils ſhould end after a thouſand years.

Anno 267. *Paulus Samoſatenus* (ſo called of *Samoſata*, the Metropolis of *Comagena*, where he was born) held, *that the Word was not in Chriſt, and denyed his Divinity, and baptized not in Chriſts name.* *Samoſatenus.*

Anno 271. Pope *Felix inſtituted the Conſecration of Altars.* *Conſecration of Altars.*

Anno 274. *Manes*, a Perſian (Author of the *Manichees*) choſe to himſelf twelve Diſciples, and *compoſed his Hereſies out of divers others. He affirmed himſelf to be the Holy Ghoſt. He held two beginnings, one good, and one evill. He rejected the Old Teſtament, and mangled the New. He denyed Chriſts Divinity, and his real Paſſion, and the Reſurrection of the body. He condemned Marriage, Almes, and Baptiſm. He ſaid that Chriſt was the Serpent that deceived* Eve: *That Chriſt's body was fixed in the Starres: That he redeemed Soules onely. He forged many things about the Creation. He worſhipped the Sun and Moon as Gods. He attributed two ſoules to every man, with other fond and blaſphemous Hereſies.* *Manachees.*

Anno 281. The *Proclianitæ* (ſo called of one *Proclus*) held (beſides other Hereſies of the *Seleuciani*) *that Chriſt was not come in the fleſh.* *Proclianitæ.*

Anno 283. Pope *Caius* inſtituted *Eccleſiaſtical Degrees.* viz. 1. *Oſtiarius* a *Door-keeper.* 2. *Lector* a *Reader.* 3. *Exorciſta, he that diſpoſeſſeth any who are poſſeſſed with uncleane ſpirits.* 4. *Acolutbus*, or *a Clerk.* 5. *Subdiaconus*, a *Subdeacon.* 6. *Diaconus*, a *Deacon.* 7. *Presbyter*, an *Elder.* 8. *Epiſcopus*, a *Biſhop.* *Eccleſiaſtical degrees.*

Anno 301. *Meletius* (a Biſhop of a City in the County of *Thebais*) *ſacrificed to Idols. He denyed to reſtore unto the Church any of the Laity who lapſed: and aſcribed Sanctity to often waſhing, and hold divers other Jewiſh ceremonies.* *Meletians.*

Anno 307. aroſe the *Donatiſts*: Theſe Hereticks were *Donatiſts.*

ſo

so called of *Donatus* a Priest of *Carthage*; they held, *that the true Church was no where, but with him and his Disciples: That obedience to Gods precepts ought to be voluntary, and not compulsive: That the Magistrate ought not to punish Hereticks: They measured the effects of the Sacrament by the Minister, and not by the Author. They rebaptised, and used Incantations, boasting of Revelations. They held the Sonne to be lesse than the Father, and the Holy Ghost lesse than the Son: And they slew as many opposites to their Sect as they could.*

Cardinals. *Anno* 308. Pope *Marcellus* instituted *fifteen Cardinals to bury the dead, and to baptize Infants.*

Arians. *Anno* 315. The *Arians* took their rise from *Arius* a *Lybian*, and Priest of *Alexandria*. *They held that Christ was neither God, nor eternal, but an excellent Creature, created before all creatures: That he assumed onely a body, but not the soul: That the Holy Ghost was a Creature of a Creature, viz. of the Sonne. They rebaptized, and perverted the order of Baptism. They used the Trisagium* (or Hymne to the three-holy, *Father, Son, and Holy Ghost*) thus; *Glory to the Father, by the Son, in the Holy Ghost.*

Albe. *Anno* 316. Pope *Sylvester* was the Author of the *Albe.*

Colluthas. *Anno* 324. *Colluthus* (a Priest of *Alexandria*) held that *no evil either of sin or punishment came from God.*

Monks. *Anno* 329. The beginning of *Monks* came from *Anthony*, and *Paul* the *Eremite.*

Anno 330. *Fonts in Churches about this time were erected.*

Wax candles and Lamps. *Anno* 320. *The lighting of Wax candles and Lamps in the Church in the day time, was instituted by* Constantine's *command.*

Theopaschitæ. *Anno* 338. *Theopaschitæ* were hereticks who held *that the Divinity of Christ suffered.*

Marcellus. *Anno* 341. *Marcellus*, Bishop of *Ancyra* (the Metropolis of *Galatia*) *held blasphemous opinions against the Trinity, and denyed the Divinity of Christ.*

Macedonians. *Anno* 343. The *Macedoniani* (so called of *Macedonius* the

the *Arrian*, Bishop of *Constantinople*) were sometimes *Semi-arrians*, otherwhiles *Arians*, and sometimes *Orthodox*, and never *constant*. *They held that Christ was not of the same Essence with the Father, but onely like to him; and that the holy Ghost was not God, but Gods Minister, and a Creature, not eternal.*

Photinian. *Anno* 346. *Photinus* (Bishop of *Syrmium* in *Illyria*, Disciple to *Marcellus*) he *renewed the Heresies of Sabellius, Samosatenus*, and *Marcellus*, and added, *That Christ's Kingdom was not everlasting, but began at his birth, and will end at the day of Judgement.*

Euphrates. *Anno* 348. *Euphrates* (Bishop of *Colen*) *denyed the Divinity of Christ.*

Anunciation. *Anno* 350. The *Feast* of the *Annunciation* observed.

Acatiani. *Anno* 353. *Acatiani* and *Semiariani* (were Hereticks, who) held the *Son to be a Creature made by the Father, and that Christ was like to the Father in Will, but not in Substance.*

Ætius. *Anno* 257. *Ætius* an Heretick held, that *God was comprehensible, and that Christ was unlike the Father in all things.*

Eunomius. *Anno* 361. *Eunomius* Bishop of *Cyricum* added to the Heresies of *Ætius*, *That the holy Ghost was created by the Son, and that Christ assumed only a humane body, & not a soul.*

Jovinians. *Anno* 362. *Jovinianus* (a Roman) *held all sins to be equal: Destroyed the Virginity of the Virgin* Mary; *contemned fasting and all spiritual exercises; and held that men did not sin after Baptism.*

Collyridiani. *Anno* 364. *Collyridiani* (were Heretiques who) *offered divine honour to the Virgin* Mary, *and sacrificed to her as the Queen of heaven.*

Lucifer. *Anno* 367. *Lucifer*, Bishop of *Calaritanum*, held, *that mans body was formed by the Devil: That a Christian might kill himself, and be quit of the burden of the flesh; and allowed but of part of the Old Testament.*

Audeanians. *Anno* 369. & 370. *Audeani* (Hereticks so called of *Audæus* a *Syrian*, who lived in the end of *Arrius*'s time) *They held that God had a body like unto a man: That darkneſſe, fire, and water were eternal; They refused the Congregation of the Orthodox Church, and admitted grievous sinners to the*

Communion without Repentance. Their Diſciples were called *Anthropomorphitæ*.

Anthropomorphitæ.

Apolinaris.

Anno 372. *Apolinaris* was an Heretick, who held, *That Chriſt had not humane fleſh from the Virgin, but from heaven; and that he had a humane body, but not a ſoul, confounding the Perſons in Trinity: That Chriſt had no humane will: That ſouls begat ſoules: That after the Reſurrection all the ceremonies of the Law ſhall take place among the Godly.*

Anno 374. *Meſſaliani* were Hereticks, who worſhipped God, *but in three Perſons; and held that God might be ſeen with corporal eyes: That the Devil ruled our actions: They attributed ſalvation totally to Prayer: contemned Chriſt's Paſſion, and the Sacraments, Alms, and a laborious life, and tolerated Perjury to promote Religion.*

All theſe things were done, that the Word of the Lord might be fulfilled, which ſaid, *I will cover the heavens, and make the ſtars thereof dark; I will cover the Sun with a cloud, and the Moon ſhall not give her light; all the lights of heaven will I make dark for thee, and bring darkneſs upon thy land,* Iſ. 32.7,8. *I will, ſaith the Lord, ſend a famine in the land, not a famine of bread, nor a thirſt for water, but of hearing the Word of the Lord.* (For in the Kingdom of Antichriſt there ſhall be much of the preaching of the *Word*, but not of the *Word of the Lord*) *for they ſhall wander from ſea to ſea, and from the North unto the Eaſt ſhall they run to and fro, to ſeek the Word of the Lord, and ſhall not find it,* Amos 8. 11,12. *God ſhall ſend them ſtrong deluſions, that they ſhould beleeve lyes,* 2 Theſ. 2.8. to 13. The reaſon why God had appointed theſe Hereſies to ariſe in the world, was, that they which were *approved among the Saints might be known,* 1 Cor. 11.19. *Hereſie is one of the fruits of the fleſh,* Gal. 5.20. The Enemies of Chriſt have in all Ages condemned thoſe who have faithfully declared the *truths* of *Jeſus*, of *Hereſie*; and therefore the Apoſtle confeſſed, that after the way which they called *hereſie*, he did *worſhip* the God of his *Fathers*, Acts 24. 14. But of theſe things the Holy Ghoſt ſpake by the Apoſtle St. Peter, ſaying, *There ſhall be falſe Teachers among you, which privily ſhall bring in damnable Hereſies,* 2 Pet. 2.1.

CHAP.

Chap. X.

Of the State and Condition of the Church of Christ from Anno 29. *to* Anno 381.

WHen Christ began to Preach the *Gospel* (which was immediately after his *Baptism*) he chose out of his Disciples twelve, whom he called Apostles. To *these* he gave power against unclean Spirits, and sent them forth to preach the Gospel: That is, to preach it *onely* unto the *Jews*; they were not to goe *then* into the way of the *Gentiles*; for it was necessary that the Word should be first spoken to the *Jews*, *Acts* 13. 46. according to the Word of the Lord: *The Law shall go forth of Sion, and the Word of the Lord from Jerusalem*, Isa. 2. 3. Mich. 4. 2. They whom *Jesus* made choice of to publish the *Gospel*, were not men expert in *humane* learning, but poor *Fishermen*, and the like; that the *foolishnesse* of God might appear to be wiser than men, and the weakenesse of God stronger than men; and therefore he did not then call men wise after the flesh, nor many mighty, nor noble, but he did choose the foolish things of the world to confound the wise; weak things to confound mighty things; and vile things, and things despised, and which are not, to bring to nought things that are, 1 *Cor.* 1. 24. to 30. and that they (the Apostles) might be able, to declare and defend the truth, He did promise his Disciples, that it should be given unto them what they should say, *Mat.* 10. 19, 20. which accordingly was done, for which Christ gave thanks unto his heavenly Father, *Mat.* 11. 25. Luke 6. 16. Matth. 10. 6.

The *Apostles* being thus sent, were compared unto *Seedsmen*; the *Word* which they preached, unto *good seed*; and the hearts of those who heard the Word, unto the *ground* that receiveth the *seed*: which was of foure sorts; the The seed of the Word.

ground by the *way ſide*, *ſtony* ground, *thorny* ground, *good* ground. The firſt did bring forth no fruit, becauſe Satan caught the *ſeed* of the Word out of their hearts. The ſecond brought forth no fruit, becauſe they (in whom the *ſeed* was ſown) fell away in the time of Tribulation: And the third did prove barren, becauſe the cares of the World, and the deceitfulneſſe of riches did choake the *Word* in them. So that there were but a few in thoſe daies to whom the Goſpel was profitable, *Mat.* 13. 1. to 24. *For onely ſo many as were ordained unto eternal life believed*, Acts 13.28.

The foundation of the Church.

The *ground* and *foundation* upon which Jeſus Chriſt did build the Faith of Believers, and bottome their Confidence, was upon *Himſelf*. As will appear by that which he ſpake unto *Peter*, Mat. 16.18. *Thou art Peter, and upon this Rock I will build my Church.* But becauſe theſe words being miſtaken by many, are the occaſion of much Errour in the world, I will open them by the Scriptures. [*Thou art Peter.*] That is, *Simon*, thou ſhalt from this time forth be called *Cephas*, or *Petra*, which is by interpretation *a ſtone*, Joh. 1.42. [*And upon this Rock I will build my Church.*] Although *Peter* doth ſignifie a *ſtone*, or a *Rock*, yet we muſt not by this *Stone* or *Rock*, upon which Chriſt ſaid he would build his Church, underſtand *Peter* the Apoſtle. I ſay, this expreſſion will neither hold, nor ſuit with the *Perſon* of *Peter*, nor with the *Office* of *Peter* (as ſome will have it ſucceſſively continued) nor with the *Faith* of *Peter*.

1. This *Rock* cannot be the *Perſon* of *Peter*: For that was corruptible, and too weak and infirme a *foundation* for the *Church* to be built upon: And there is a Curſe denounced againſt thoſe who put confidence in an Arm of fleſh, *Jer.* 17.5.

2. This *Rock* cannot be the *Office* of *Peter*, ſupplyed, and executed by thoſe who (they ſay) have ſucceeded him in the *Biſhoprick*: For ſuppoſe that he (*Peter*) were Biſhop of *Rome* (which no man can ſufficienely prove by Scripture or Hiſtory.) The Popes of *Rome*, who ſucceeded him,

him, would be but a rotten foundation for Chriſt to build his Church upon: for Hiſtorie maketh it appear, that many of them have been *Inchanters*, *Blaſphemers*, *Murderers*, *Whoremaſters*, and *Inceſtuous perſons*. And

3. This *Rock* cannot be the *Faith* of *Peter*; for his *Faith* was ſo weak that it could not ſuſtain himſelfe when he denyed his Maſter: How can it then be ſuppoſed to be a *foundation* ſtrong enough for the *Church* of Chriſt to be built upon? Although the faith in all the Elect be the ſame, as proceeding from the ſame ſpirit; yet my Faith is not *Peter*'s Faith, nor *Peter*'s Faith my Faith: Therefore this Rock upon which Chriſt ſaid he would build his Church, muſt be ſomething elſe than either the *Perſon*, *Office*, or *Faith* of *Peter*.

And indeed if we conſider the foregoing verſes, wee ſhall finde that this *Rock* was *himſelf*, upon which he intended to *build* his *Church*. In the 15. verſe he ſaid unto his Diſciples, *whom ſay ye that I am?* In the 16. verſe *Peter* ſaid, *Thou art Chriſt, the Son of the living God.* And in the 18. verſe Chriſt ſaid, *Upon this* Rock *I will build my Church.*

In the Scripture Chriſt is called a *Rock* or *Stone*: *I lay in Sion a ſtumbling ſtone, and a* Rock *to make men fall, and every one that beleeveth in him ſhall not be aſhamed*, Rom. 9. 33. This *ſtone* or *rock* was *Chriſt*, not *Peter*. And if you will beleeve *Peter* himſelf, he will tell you that this *ſtone* or *rock* was *Jeſus Chriſt*, 1 Pet. 2. 5, 6, 7, 8. And (with the Apoſtle) I doe admoniſh every man to take heed how they build upon any other *foundation*, 1 Cor. 3. 10, 11, 12. and if the words in *Matthew* do any way referre to *Peter*, they can relate no more to him than to the reſt of the Apoſtles, according to that of the Apoſtle, *Ye are built upon the foundation of the Prophets and Apoſtles, Jeſus Chriſt Chriſt himſelf being the chief* Corner-ſtone, *in whom ye alſo are built together to be the habitation of God by the Spirit*, Eph. 2. 19, 20, 21, 22. *Peter* choſe Chriſt for his foundation, and there is no other foundation upon which the Church is built. Thus we ſee upon what foundation the Church of Chriſt was built.

Jeſus

The power of binding.

Jesus Christ being come into the world, he had all power given him of the *Father in Heaven and in Earth*, Math. 28. 18. That is, *over all flesh, that he should give eternal life unto them that the Father had given unto him*, Joh. 17. 2. Which power was signified by the word *Keyes*, as Christ did testifie unto *John*, *saying*, *I have the Keyes of Hell and of Death*, Rev. 1. 19. This *power* Christ gave unto his Disciples (although he directed his speech unto *Peter*) saying, *I will give unto thee the Keyes of the Kingdome of Heaven, and whatsoever thou shalt binde on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven*, Math. 16. 19. But because from this Text some would have this *power* given onely unto *Peter* (if we doe compare this with the 20th. chapter of *John* and the 23. verse) we shall finde that the same *power* is given unto the rest of his Disciples; for there Christ said, *whose sins ye remit, they are remitted unto them; and whose sins* ye *retain, they are retained.* Now it doth clearly appear, that this *power* of binding was a *power* given unto the Apostles to admit into the fellowship and society of the Saints and Church, those who (being ordained unto eternal life) *beleeved.* For if they did admit of any other, their admission of them was not ratified in heaven; and that they did admit of *others, is evident; for they admitted of *Simon* the Sorcerer, they looked upon him as a Beleever, and admitted him to Baptism, *Act.* 8. 5. to 16. Likewise *Ananias* and his Wife *Saphira*, *Act.* 5. 1. to 10. so that it is manifest that Christ gave his Disciples no other *power* than he received from the Father, which was to *give eternal life to all them whom the Father had given unto him*, Joh. 17. 2.

*That is, of wicked men.

The power of Loosing.

The *power* of *loosing* or *retaining of sins*, was a *power* which Christ gave unto his Disciples to shut out, or cast out of their fellowship, communion, or society, such as would not walk according to the *rule* of the Gospel of Jesus Christ. As for example; *If any did trespasse against his brother, his brother against whom he did trespasse, was privately to tell him of his fault; and if he would not heare*

his

his brother, his brother was in the presence of two or three, to admonish him of his fault; and if the trespasser would not vouchsafe to heare them, they were to tell the Church: and if he did refuse to heare the Church, the trespasser was to be unto them as an heathen man and a Publican. And this act of theirs was bound in heaven. *Matth.* 18.15,16,17,18. also if any (whom the Apostles had admitted into the Church) did live in fornication, the Disciples or Church of Christ had *power* to put such an one from among them. That is, *when they were gathered together in the name of the Lord Jesus Christ, by the power of Jesus Christ to deliver such an one to Satan, for the destruction of the flesh, that his Spirit might be saved in the day of Jesus Christ*, 1 Cor. 5. 1, to 6. Likewise if there were any who did *put away faith and a good conscience, and had made shipwrack of their faith* (as *Hymeneus* and *Alexander* did) *they were to deliver them unto Satan, that they might learne not to blaspheme.* And thus much concerning the *power* or binding and loosing which Christ gave to *Peter* and the rest of his Disciples. 1 Tim. 1. 19.

Notwithstand the Apostles and other Disciples were made instruments to Preach the *Gospel*, and by their Ministry (the spirit speaking by them) many were converted: yet the Apostles themselves understood not many things which Christ said unto them until afterwards. When *Jesus* declared the parable of the *seed*, his Disciples understood it not, until he did open it unto them. *Matth.* 13.10,18. When *Jesus* told his Disciples, *that the Son of man should be delivered into the hands of men, and they should kill him, and the third day he should rise againe*, They understood not that *saying*, *Mar.* 9. 31, 32. And when he spake in the *Synagogue*, saying, *my flesh is meat indeed, and my blood is drinke indeed*, many of his Disciples, when they heard it, said, it is an hard *saying*, *Ioh.* 6.53, to 67. For as yet the Scriptures were not opened unto them, *Iob.* 20. 9. But after his Resurrection Christ appeared unto his Disciples, and began at *Moses*, and at all the Prophets, and interpreted unto them the things which were written of him in the *Scriptures*, *Luke* 24.13, to 46. *The publication of the Gospel.*

Christ

Chriſt having been forty dayes with his Diſciples, after his *Reſurrection*, ſpeaking unto them of the things which appertained unto the *Kingdome* of God, he aſcended into *Heaven*, *Acts* 1. 1, to 10. and ſhortly after, according to the *promiſe* which he made unto them (which was to ſend unto them the promiſe of the *Father*, even the *holy Spirit*.) *Luke* 24. 49. the *Holy Ghoſt* deſcended upon the Apoſtles. *Acts* 2. 1. to 14. Then they ſpake with *Tongues* to every man in his own *language*, and many that heard them, were pricked in their hearts, and receiving the *Word* gladly were *baptized*, and in one day there was added unto the *Church* about 3000. ſoules, *verſ.* 37, 41.

The ſtate and condition of the Church from the Miniſtry of the Apoſtles to *Anno* 381. was ſhewed unto Saint *Iohn* in a *viſion*; of which we may read in the twelfth Chapter of the *Revelations*, *verſe* 1. to 6. the words are theſe. * *And there appeared a great wonder in heaven: a woman cloathed with the Sun, and the Moon was under her feet, and upon her head a Crown of twelve Stars. And ſhe was with childe, and cryed travelling in birth, and was pained ready to be delivered; and there appeared another wonder in heaven: for behold a great red Dragon, having ſeven heads, and ten hornes, and ſeven Crownes upon his heads: and his tayle drew the third part of the Stars of heaven, and caſt them to the earth: And the Dragon ſtood before the woman which was ready to be delivered, to devour her childe which ſhee had brought forth: ſo ſhe brought forth a man-childe which ſhould rule all Nations with a rod of Iron, and her ſon was taken up unto God and to his Throne.* I ſay, in the opening, weighing, and comparing of theſe words with other Scriptures, we ſhall perceive the condition of the Church during the aforeſaid yeares.

* Rev. 12. 1. to 6. This text opened.

And there appeared a great wonder in heaven] And there was preſented unto me *Iohn*, or *I Iohn* ſaw a viſion in *Heaven*, in the aire; for the word heaven is uſually ſo taken, as *Iob* 35. 11. and *Pſal.* 79. 20. unto the ſouls of the heaven, that is, to the Foules that flye in the *Ayre*. This viſion ſeemed unto the Apoſtle a great *wonder*: for this

was

was propheſied by the Prophet *Ioel*, *I will ſhew wonders in the heaven*, (that is, in the aire) and in the *Earth*, *Ioel* 2. 30. [*A woman*] this woman is the *Church* under the Goſpel, gathered by the miniſtry of the Apoſtles, and Diſciples. The *Church* under the Law was preſented unto the Prophet *Eſdras* in a viſion under the forme and figure of a *woman*, 2 *Eſdr.* 9.38,44. and the Church under the Goſpel, (as in the primitive times) is preſented unto St. *Iohn* in this viſion, appearing as a *woman*: this *woman* is called the Spouſe of Chriſt, or wife of Chriſt, by a compariſon taken from an husband and a wife, *Eph.* 5.24, to 30. and the *Lambs* wife. *Rev.* 21.9. and this *woman* the *Church* is ſaid to *travail* with childe, as ſhall be ſhewed hereafter. [*Clothed with the Sun*] This ſun is *Ieſus Chriſt* and his *righteouſneſſe*, ſpoken of in *Malachi*, *the Sun of righteouſneſſe ſhall ariſe*, *Mal.* 4.2. For the Saints or Church to be *cloathed* with the *Sun*, is for the Saints to have the *righteouſneſſe* of Chriſt *imputed* unto them. For it was declared by the Lord that the Jewes ſhould be caſt off from the favour of God, and that the Gentiles ſhould be impowred with the *power*, *ſtrength*, and *holineſſe* of Jeſus Chriſt, *Iſai.* 22.20, to 25. our own *righteouſneſſe* is called *filthy rags*, but this *righteouſneſſe* was figured by that viſion which *Zachariah* ſaw when he beheld *Iehoſuas* filthy garments taken from him, (that is, his iniquity or ſelf-righteouſneſſe) and *change of rayment* given him, *Zach.* 3.1, to 5. As the enemies of God are cloathed with *ſhame*, *Pſal.* 109.29. ſo the Prieſts, the Saints are cloathed with *righteouſneſs*, *Pſal.* 132.9. With the *garments of ſalvation*, *Iſai.* 61.10. with *broidered worke*, *Ezek.* 16.10. With *humility*. 1 *Pet.* 5.5. With *white rayment*: All which expreſſions doe ſignifie thus much, that the Church, the *Woman*, the *Saints* have the *righteouſneſſe* of Chriſt imputed unto them.

[*And the Moon was under her feet*] The *Moon* doth ſignifie in Scripture the mutable and changeable *eſtate* and *condition* of Earthly powers and glory: as of the power, Majeſty, and glory of Earthly Kings, Princes, and Rulers, as *Ezek.* 32.7,8,9,10. For this *Moon* to be under the *Churches*

feet, is for the Saints to contemne and despise the greatest glories of the world, and to overcome and subdue them. So *Psal.*8.6. Christ is said to have all things *under his feet*, that is, to overcome all things. So *Heb.*2.8. Then by the *Moon* to be under the womans feet, we are to understand, that the Saints who lived in the primitive times being cloathed with the righteousnesse of Jesus Christ, were through him able, not onely to contemne and despise the vanities of the world, but to overcome, conquer, and subdue the *rage* of their adversaries; and whatsoever *afflictions*, *troubles*, and *persecutions*, the Kings, Princes, and Tyrants of the world could inflict or lay upon them.

And upon her head a Crowne of twelve Stars.] And upon her *head*, that is, upon Christ who is her *head*. *Christ is* the *head* of the *Church:* as *Eph.*1.20,21, 22. *He hath made all things subject under his feet, and hath appointed him over all things, the head to the Church;and* Eph.4.15. *Let us in all things grow up unto him, which is the head, that is, Christ: and* Col.1.18. *He is the head of the body of the Church.* This *head* of the *woman*, (the Church) the Apostle did see crowned with a *crown of twelve Stars*. These *Stars* signifie the majesty,honour,& glory wherwith the father did *crown* Jesus Christ. As *Psal.* 8. 5,6. *Thou hast crowned him with glory, and worship* (or honour) *thou hast made him to have dominion over all the workes of thy hands, thou hast put all things under his feet.* The *Stars* wherewith the *head* of the woman was crowned were said to be *twelve*. As referring to the *twelve Apostles*, who were indued with the gifts of the spirit before any of the other Saints,and here I suppose the part is taken for the whole: for the *glory* which the father gave Christ he will not onely give to the *twelve Apostles*, but to *all* his Disciples: as *Iob.*17.22. *The glory which thou gavest me, I have given them.*

And she was with childe, and cryed travelling in birth,and was pained ready to be delivered, ver.4. *So she brought forth a man-childe,* ver. 5. The *childe* here spoken of, is *Christ:* not personally, for the person of Christ or his humane body was borne of the *Virgin Mary* 30.or 40. yeares before this

this time. But this *childe* is formed in the hearts of believers, which indeed is that new *birth* or *regeneration* spoken of in the *word*. Of this the *Apostle* speaketh, *My little children of whom I travel in birth againe, until Christ be formed in you. The travelling here* spoken of, is either the *labour, travel*, and *paines* which the Apostles underwent in publishing the Gospel, which was very great: *yee remember* brethren our *labour* and *travel*, *for we laboured day and night*, 1 *Thes.* 2.9. As also the earnest *care* and *desire* which the Saints had to have Christ *borne* in them: neither is this an easie worke, for before it can be brought about, Christ must *travel*; nay, his very soul must *travel*, *Isai.* 53.11. as well as his Ministers and Saints. And indeed this was a great mystery, that the Jewes who were the married wife should be cast off, and prove unfruitful: and the Gentiles who were barren, should have children; or Christ should be *brought forth* in them. But this was spoken by the mouthes of the Prophets, who said, *Rejoyce thou barren that didst not beare* (that is, until the Jewes were cast off) *That didst not travaile with children, for the desolate hath more children then the married wife*, *Isai.* 54.1. For this woman to *bring forth* this *manchild* was for the Gentiles to *receive*, and by faith to *imbrace* Jesus Christ in the tenets of the Gospel, and to *bring forth* the fruits of the *Spirit*, as the Prophets *Isaiah* and *Micah* foretold: for thus spake the Lord by the Prophet *Isaiah*; *Before she travailed, she brought forth, and before her paine came, she was delivered of a man childe. Who hath heard such a thing? who hath seen such things? shall the earth be brought forth in one day? or shall a Nation be borne at once? as soon as Zion travelled she brought forth her children: Shall I cause to travel and not bring forth? Isai.* 66.7,8,9. And as the Gentiles were to remaine *barren* until the Jewes were rejected; so the Jewes are not to be grafted in againe, until the number of the Gentiles be *brought forth*; as saith the Apostle, *Rom.* 11.25. *Brethren, I would not yee should be ignorant of this secret, that partly obstinacy is come to Israel; until the fulnesse of the Gentiles be come in, and so all Israel shall be saved: and of this likewise the Lord spake by the Prophet* Micah, saying,

he will give them up, that is, the Iewes until the time that ſhe (which is the *Church* of the Gentiles) ſhall *beare, then the remnant of the brethren ſhall returne to the children of Iſrael, Mich.*5.3. This is the *miſtery* of the womans *travelling* and *bringing forth* a *man-childe.* But this *myſtery* of the Gentiles *bringing forth* Chriſt, or Chriſts being *brought forth* in them, will more clearly appeare if we conſider: Firſt, by what meanes they were brought in unto Chriſt. Secondly, the Ordinances they did exerciſe. And Thirdly, the temper they were of.

1. *The meanes by which the Gentiles were brought in, and Chriſt was formed in them.*

*Matth.*22. 1.10 11. The Jewes (who looked upon themſelves to be the only builders of ſpiritual things, and expounders of the Scripture) having refuſed the *head* and *corner ſtone,* (which was Chriſt,) had the *Kingdome* taken from them: which *Kingdome* was given unto the Gentiles, that they might *bring forth* the *fruits* thereof, *Matth.*21,22,23. This gathering of the Gentiles by the publication of the Goſpel, is held forth by the parable of the marriage: where a *certaine King* (who was God the Father) *who married his ſon* (who united Jeſus Chriſt to his Spouſe, the elect Saints) *ſent forth his ſervants* (his Apoſtles and *Diſciples*) to *call them that were bidden to the wedding:* (to publiſh the Goſpel to the Jewes;) *But they made light of it.* (They refuſed to receive the tenders of mercy offered unto them in Jeſus Chriſt:) Then the maſter of *the feaſt commanded his ſervants to goe into the highwayes, and gather together all that they found* (then the Apoſtles were commanded to turne unto the Gentiles:) Which Goſpel before the end come, ſhall be Preached through the whole world, for a witneſſe unto all Nations, *Matth.*24.14. Concerning this, St. *Iohn* (in a viſion,) *ſaw an Angel flye in the midſt of heaven, having an everlaſting Goſpel to Preach unto them that dwell on the Earth: and to every Nation, and Kindred, and Tongue, and People, Rev.*14.6. For after Chriſt dyed, and had broken down the partition wal; there was no difference between the *Jew* and the *Grecian*: for he that was Lord over all, was rich unto thoſe that did *call* upon him: and that they

they might call upon him, he gave them *faith* to *believe* in him: that they might believe in him, he appointed the *Preaching* of the Goſpel: that men might Preach the Goſpel he *ſent* them forth. So that it was the will of God, that *faith* (by which the Gentiles come unto God, *Heb.* 11. 6.) ſhould come by hearing, *Rom.* 10. 12, to 18. For the *Preaching* of the *Croſſe* is to them that periſh *fooliſhneſſe*: but unto thoſe who are ſaved, it is the *power* of God, 1 *Cor.* 1. 18.

2. *The Ordinances which the Gentiles did exerciſe, being converted by the Apoſtles.*

The Ordinances (beſides Preaching) were, eſpecially, theſe: *Baptiſme, Praying, Prophecying, and breaking of bread.*

Baptiſme was an ordinance which the Apoſtles did exerciſe by the ſpecial command and appointment of Jeſus Chriſt, *Mar.* 28. 19. who *baptized* thoſe that gladly received the *Word*, *Acts* 2. 14, to 47. Some who were looked upon to be believers and were *baptized* fell away, as *Simon Magus* who was *baptized* of *Philip* the *Apoſtle*, *Acts* 8. 5, to 16. and that the Apoſtles might *baptize* in the name of the holy Ghoſt, they themſelves were baptized with the *holy Ghoſt* at the day of *Penticoſt*. *Acts* 2. * *Paul* (being not ſent to *baptize*) *baptized* of the Corinthians none but *Criſpus* and *Gaius*, alſo the houſe of *Stephanus*, 1 *Cor.* 1. 17. 14.

The firſt Baptiſme we read of was of *Perſons*, *for our Fathers were under the cloud, and paſſed through the Sea, and were all baptized unto Moſes*, or by *Moſes, in the cloud, and in the Sea*, 1 Cor. 10. 1, 2.

Secondly, there were legal *Baptiſmes* or *Waſhing*, which did but typifie the ſanctity of the elect in Chriſt: But a little before Chriſt ſuffered, *John* was ſent to Baptize, who therefore was called the *Baptiſt*. Whoſe office was of divine inſtitution, for he was ſent by Chriſt, *Ioh.* 1. 33. to baptize with water. *Mar.* 1. 8. And of him Chriſt was Baptized. *Math.* 3. 13, 14, 15, 16. Afterward Jeſus Baptized by his Apoſtles. *Ioh.* 5. 1, 2. *Ioh.* 3. 22. And when *Chriſt* roſe from the dead, he commanded his Diſciples not only

to

to Teach, but to Baptise all Nations, and to shew wonders for the confirming of the Faith of Believers, *Mat.* 28. 18, 19, 20. *Mar.* 16. 15. Christ being ascended, the Apostles were baptised with the Holy Ghost, and with Fire, as *John* had prophesied, and afterward they baptised those that *beleeved*, *Acts* 8. 5. to 16.

But there is a *Spirit Baptisme*; for Beleevers by one *Spirit* are baptised into *one body*, 1 *Cor.* 12. 12, 13. therefore the Holy Ghost in the Scripture is often compared unto *water*. *Joh.* 7. 37, 38, 39.

Besides these *Baptismes*, there is another *Baptisme* spoken of in Scriptures; for Christ speaking unto the Mother of *Zebedees* children, compareth his death to *Baptism*, *Luke* 12. 50. He onely that *beleeveth*, and is *baptized* shall be saved, *Mar.* 16. 16. For if we be not *baptized* into the Death of Christ, we shall receive no benefit by his Resurrection.

Of Prayer and the excellency thereof.

Another *Ordinance* was *Prayer*. *Prayer* is a duty which hath been required of the people of God in all Ages. But I shall speak of *Prayer* as it hath been exercised in Gospel times, according to the appointment and direction of the Holy Ghost. *Prayer* must be mixed with *Charity*; for it is the duty of Christians not onely to *pray* for them who are their *friends*, but for their *enemies*, *Mat.* 5. 24. *Prayer* must be without *ostentation*, or *popularity*, *Mat.* 6. 5. without *vain repetitions*, ver. 7. and it must be in *Faith*, *Mar.* 11. 24. By *Prayer temptations* are prevented, *Matth.* 26. 41. The Saints should *pray continually*, *Luk.* 21. 36. Whatsoever the Saints doe *ask* (in the name of Jesus Christ) of the Father, Jesus Christ doth it for them, *Joh.* 14. 13, 14. The *Prayers* of those whom the Father hath given unto the Sonne, are accompanyed with the *intercession*, *mediation*, or *prayer* of *Iesus Christ*. So that the Saints are not to fear, left the Lord should reject their *prayers*, because they are sensible of much weakness in themselves; but they ought alwaies to consider that their *prayers* are presented unto the Father by Christ, mixt with the *odours* that came out of his *Censer* (with his mediation and intercession) and

and ſo are *accepted* by the Father, *Rev.* 8.3,4. The heart being drawne out to *pray*, is many times lifted up to deſire thoſe things which the tongue is not able to expreſs, and at ſuch times the *infirmities* of the *Saints* are helped by the *Spirit* of God: For then the *Spirit* it ſelf maketh *requeſts* for them with ſighs which cannot be expreſſed. At ſuch times (I ſay, when the Saints are not able to expreſſe the deſires of their hearts) they ſhould not be diſcouraged, becauſe the Lord knoweth not onely the ſecrets of their hearts, but the meaning of his own Spirit, which *requeſteth* nothing but thoſe things which are agreeable to the will of God, *Rom.*8.26,27. The Saints ſhould *pray* for the Saints, 1 *Theſ.*5.25. 2 *Theſ.*3.1. The time of affliction is a ſeaſonable time for *prayer*, *Iam.*5.13. There is a *Sin not to be prayed for, 1 *Ioh.*5.16. There are many promiſes by which God doth engage himſelf in particular caſes to heare the *prayers* of his people, which ſhould very much encourage them to *ſeek* unto him, of which I will inſtance a few, as, *He will regard the* prayers *of the deſolate, and not deſpiſe them*, Pſal.102.17. *Ye ſhall* pray *unto me, and I will hear you*, Jer.29.12. *The* prayer *of the faithfull ſhall ſave the ſick*, Jam.5.15. *The ears of the Lord are open to the* prayers *of the righteous*, 1 Pet.3.12. By theſe things it doth appear how the *prayers* of the Saints in the Primitive times were made, and directed, and how the *prayers* of the *Saints* in thoſe times ought to be qualified: that is, *prayer* muſt be *continual, effectual, cordial, fervent*, in *faith* and *love*. But all words put up in a *form of prayer*, while the heart regardeth *iniquitie*, while the heart is full of *incredulity*, of *ignorance*, and *uncharitableneſſe*, is an abhomination unto the Lord.

*The ſinne againſt the Holy Ghoſt, of it I have written in the 5 chap. of the 1. book.

Prophecying was another duty exerciſed in the Primitive times, but of this ſubject I have already written in the firſt Chapter of this part of this Book.

Breaking of Bread was an Ordinance which the Saints did exerciſe in theſe firſt times, as *Act.*2.42,46.& 20.7. This Ordinance was firſt inſtituted by Jeſus Chriſt before he ſuffered. They who are required to obſerve this *Ordinance*,

nance, are his *Diſciples*; the end for which it was inſtituted, was, to *Remember*, or *hold forth his death untill he come*. The breaking of the Bread had a twofold ſignification; the firſt was, that his Diſciples ſhould remember that his body was broken for them, *Luke* 22.17,18,19. and thereby to conſider of all the *benefits* they have received by his ſufferings. And ſecondly, that they might be mindfull of their *communion* one with another, preſented unto them in and by the Bread which is made, and doth conſiſt of many *grains*. The powring forth of the Wine had likewiſe a double ſignification; the one was to put them in mind of his *blood* that was *ſhed* for them, and the *benefits* which they receive by his *bloodſhed*; that is, that by his death he hath ratified unto them the New Teſtament or Covenant, with every thing therein contained, as it is mentioned in *Ezek.*36.25. to 35. and *Luk.*22. 20. And the other was to ſignifie unto them their *communion* and *fellowſhip* with *Chriſt*, and all the members of his body, 1 *Cor.*1.16. Likewiſe they are thereby to remember that as they doe continue with *Chriſt* in his *tentations*, ſo they ſhall reign with him in *glory*, and in his *kingdom*, and with him *judge* the Tribes of *Iſrael*, ver.28,29,30. Nay, *judge the world*, 1 *Cor.*6.2. And therefore the Diſciples of *Chriſt* who are admitted unto this Ordinance, ſhould have no fellowſhip or communion with *Idolaters*, or wicked men, who in Scripture are called *Devils*, 1 *Cor.*10. 21. That is, they ſhould have no *fellowſhip* with the unfruitfull works of darkneſſe, *Epheſ.* 5. 11. They who looke upon themſelves as one bread with *Chriſt*, ſhould come together to breake bread in love, putting aſide all *diſſention:* (notwithſtanding there may be differences in opinions, nay perhaps ſome may hold erroneous opinions; for there muſt be ſuch things among the Saints, that they which are approved among them may be known) the Saints ſhould not meet at ſuch a time *drunken*, nor to ſatisfie the fleſh by eating or drinking, but rather feed for hunger at their own houſes, leſt by ſo doing they ſhould ſeem to deſpiſe the *Church* of *Chriſt*. It is a dangerous

gerous thing to partake of this *Ordinance unworthily*; for they who do ſo, make themſelves guilty of the body and blood of the Lord; that is, they eat and drink their own *damnation*, not diſcerning the Lords body, as *Iudas* did: And therefore the Saints before the receiving thereof, ſhould examine themſelves whether they be worthy *Communicants* or not, 1 *Cor.*11.17 to 34.

3. *The temper which the Saints were of in the Apoſtles times.*

When the Apoſtles (having received the Holy Ghoſt) had borne witneſſe unto the truth, and the hearers (being converted, beleeved, and were not onely baptized, but receiving the Gifts of the Holy Ghoſt, continued in the Apoſtles Doctrine and Fellowſhip, in breaking of Bread and Prayers, fearing the Lord, beholding the wonders and ſignes which were done by the Apoſtles, having all things in common, ſelling their poſſeſſions and goods, and parting them to all men, as every one had need) They continued daily with one accord in the Temple, breaking Bread from houſe to houſe, with gladneſſe, and ſingleneſſe of heart, praiſing God, and having favour with all the people, *Act.*2.37 to 47. The ground of their community was this, *They were of one heart, and one ſoul* (From hence none of them eſteem'd any thing his own, but had al things in cōmon) even from the *great Grace which was upon them all*, *Act.*4.31 to 37. But they continued in this temper but a few dayes, by reaſon that power was given unto *Satan* to ſow *tares* in the *good field*: For among them that profeſſed Chriſtianity, there was found *covetouſneſs*, *variance*, *ſeparation*, *falſe teachers*, *weakneſſes*, *differences*, *diviſions*, *offences*, *ſtrivings*, *contentions*, *fornications*, *falſe Apoſtles*, *diverſity of Goſpels*, *diſobedience*, *evil workers*, *vaine deceits*, *inordinate walkers*, *blaſphemers*, *Idolaters*, *lukewarm profeſſors*, and the like. Yet notwithſtanding there were thoſe who did continue in good works, who laboured in the Goſpel, who were found patient, that did not forbeare thoſe who were evill, that examined falſe A-

Apoſtles, that were ſufferers for the truth perſevering therin without fainting, haters of the workes of the Nicholaitans, *Rev.*2.1,to 7, There were thoſe who underwent tribulations, and poverty, and Impriſonment, *verſe* 9,10. yet denyed not the faith in the midſt of perſecutions, nay perſevered and were conſtant in thoſe places where *Satan* erected his Throne, *verſe* 13. continuing in love, *verſe* 19. without defiling of their garments; *Rev.*3.4. having a little ſtrength: conſerving the words of ſound doctrine, not denying the name of Jeſus, *verſe* 8. The Church of Jeſus Chriſt, while they did remaine and continue perfect in *oneneſſe of* ſpirit, were called by the holy Ghoſt *golden Candleſticks*. There is mention made of theſe *Candleſticks* in five places of the *Scripture*: in *Exodus*, in the book of the *Kings*, in *Zachariah*, in the firſt Chapter and the eleventh Chapter of the *Revelations*; in the Type, there is mention made of one Candleſtick; in the *Kings* of ten, and in viſions of *Zachariah*, and in the eleventh of the *Revelations* there is mention made of two Candleſticks: perhaps to ſignifie the fewneſſe of thoſe who ſhould be called out to beare witneſſe unto the truths of Jeſus; or becauſe that the Saints are divided into two ſorts of people, *Jewes* and *Gentoles*; or in reference to *Jeboſua* and *Zerubbabel*, who were Types of the Church of Chriſt. But in the firſt and ſecond of the *Revelations*, the Churches are compared unto ſeven Candleſticks, becauſe there is mention made in theſe Chapters of the ſeven Churches of *Aſia*; in the Tabernacle the Candleſtick did ſignifie the Church as one and united to Chriſt, and in the 1. *Kings* c. 6,7, & 48, & 49. *verſes*. the ten Candleſticks ſignified the ſeveral Churches of Chriſt, under the Goſpel diſpenſations. But becauſe the holy Ghoſt doth ſo often hold forth the Church of God by this expreſſion, it will be neceſſary to compare the Type and the thing typified together, that ſo we may the better be able to ſee and underſtand the ſtate of the Church in the Primitive times, in the moſt perfect condition thereof; and alſo thereby to ſee what the Church in all ages in relation unto Chriſt, and how his Saints are

fitted

fitted and furniſhed with *gifts* and *graces* from him, and by his ſpirit.

The myſtery of the Candleſtick opened.

And thou ſhalt make a Candleſtick of pure gold, Exod. 25. 31.] That is, a light veſſel called the *Candleſtick* of light, *Exod.*33.14. Of *pure gold*, whereupon it is called the *pure* Candleſtick, *Lev.*24.4. *Exod.*31.8. As Gods *preſence* was ſignified by the *Arke*, and by the *Table* of ſhew-bread, Gods *Church* ſtanding before him; ſo this *Candleſtick* did ſignifie his *Law*, in the light whereof his people to ſerve him. Not onely the *written Law*, as *Pſal.*119.105, & *Prov.* 6.23, & 2 *Pet.* 1.19. but the *Law* of the *Spirit of life. Rom.* 8.2. And the ſundry branches, bowles, knobs, and flowers, ſhew the variety of things, and of the delivering of them in the Scriptures: whereof ſome are eaſie, and ſome are hard to be underſtood: Some Hiſtories, ſome Propheſies, and ſome Parables. 2 *Pet.* 3.16. [*The bowles of the Candleſtick was to be made like Almonds*, ver.33.] The *Almond Tree* hath this name of haſty bringing forth bloſſomes and fruit: and God doth liken the haſty performance of his word unto it, *Ier.* 1.11,12. [*And thou ſhalt make the ſeven Lamps thereof.*] To the Candleſtick there did belong ſeven Lamps, which figured the ſeven *Spirits* (or manifold graces of the *Spirit*) of God. As it is written: *There were ſeven Lamps of fire burning before the Throne, which are the ſeven Spirits of God. Rev.*4.5. Of which manifold graces mention is made, 1 *Pet.* 4.10. So that this and all other the glorious furnitures of the *Tabernacle*, were not onely for worldly pompe, but for ſpiritual *myſteries* of heavenly graces which ſhould be enjoyed by Chriſt. [And in *Exod.* 27.20,21. *Aaron and his ſons were commanded to take pure Oyle Olive beaten for the light, that the Lamp might aſcend up continually*:] Which did ſignifie how Chriſt and his Miniſters ſhould continually look unto the purity of Doctrine and Preaching of the light of the Goſpel in the darke times of the world, until the day dawne, and the day ſtarre ariſe in the hearts of his people, *Rev.*1.13. *Joh.*5.35. *Eph.*3.8,9. 2 *Pet.* 1.19, 20,21. *Math.*4.16. Thus in part I have declared the

myſtery of the *Candleſtick* and the *Lamps* thereof. But I will proceed to open the viſion.

And there appeared another wonder in heaven] And there appeared unto me *John* another viſion, or appearance of a *ſtrange* and *wonderful thing*; for behold [*A great red Dragon, having ſeven heads, and ten hornes, and ſeven Crowns upon his heads*] This Dragon is the *Divel* and *Satan*, as appeareth by the ninth verſe of this Chapter; where it is ſaid the great *Dragon* is the old Serpent called the *Divel* and *Satan*. But it is to be obſerved that the *Dragon* is to be looked upon in a twofold reſpect; firſt perſonally, and ſecondly inſtrumentally, as he doth operate or worke in his *Inſtruments*: and therefore his Inſtruments who are wicked and ungodly men, are called *Dragons*, as *Pſal.*91. 13. *Iſai.*27.1,& 51.9. *Ezek.*29.3. For indeed they are not to be ſeparated; but I ſuppoſe that in this place we are (by the *Dragon*) to underſtand *Satan* working in, and by the beaſt, the fourth Monarchy, the Romane Monarchy, which (beſides many other names given to it in the Revelations) is called the great whore, or *Babylon*, *Rev.*17. 4,5. *Satan* working in this Antichriſtian *beaſt* or Romane Monarchy, is called a red *Dragon*. *Red* in reference unto Chriſt, doth ſignifie the *vengeance* that Chriſt ſhal take on his enemies, as the Prophet doth expreſſe it, *Iſai.*63.1,2,3. *Who is he that cometh from Edom with red garments? wherfore is thine apparel red? I will tread them in mine anger, and their blood ſhall be ſprinkled upon my garment, and I will ſtain all my rayment.* But *Red* in relation unto the enemies of Chriſt, doth ſignifie their *cruelty* and *bloody* diſpoſition; as it is ſaid of *Eſau*, that when he came out, or was borne, *he came out red*, *Gen.*25.25. and he delighted in *red* Pottage, *verſe* 30. and this Land was *red*, that is, the Land of *Edom*, which doth ſignifie *bloody* or *red*, *Gen.*32.3. And here this *Dragon* or great whore is ſaid to be *red*, that is, *bloody* with ſlaying of the Saints, as *Rev.* 17.6. And I ſaw the woman drunk with the *blood* of the Saints, and with the *blood* of the *Martyrs* of Jeſus. The ſeven heads which the Prophet ſaw, are ſeven mountaines upon which the woman or red Dragon ſitteth, that is, the City where this Dragon dwelleth, is built upon ſeven hils. For *Rome* (the

* *Rev.* 17.9.

City

City where the Pope, the governour of this fourth Monarchy is uſually reſident) is built upon ſeven hils, as *mons Palatinus, Cœlius,* * *Janiculus, Aventinus, Quirinalis, Viminalis, and Eſquilinus:* The *ten hornes* doe ſignifie ten *Kings* who gave their power to the beaſt; which ten *Kings* with their Kingdomes or places under their Rule or Government are the Kings of *Spaine, France, Lombardy, England, Scotland, Denmarke, Sweden,* the Kingdome of the *Gothes* in *Italy*, the Kingdome of the *Huuns* in *Hungary*, and the *Exarchat* of *Ravenna.* By the ſeven *Crowns* upon the ſeven heads we are to underſtand the worldly pompe and glory of thoſe ſeven ſorts of governments by which the Romane Empire and City of *Rome* hath been governed (for as the ſeven heads are taken for ſeven mountaines, ſo they are taken for ſeven Kings, *Rev.* 17.9. or ſeven ſorts of Governours or Rulers in that Empire and in that City of *Rome*;) for the Romane Empire and City of *Rome* was governed by ſeven ſorts of Governours or heads who were crowned with rule, power, and authority: *viz. Kings, Conſuls, Dictators, Decemvirs, Tribunes, Triumvirs, Emperours.*

* Or Capitolinus.

And his taile drew the third part of the Stars of heaven, and caſt them to the Earth]. The word *Taile* in Scripture is taken for the lower ſort of people, as *Deut.* 28. 13. *Moſes* told the Iſraelites that if they obeyed the Lord, he would make them the head and not the *Taile*, that is, a people regarded as being above others, and not a deſpiſed people as being inferiour unto, or beneath others: *verſe* 43.44. But if we would know what we are to underſtand by this word, (it being uſed in reference to the Kingdom or dominion of *Satan*) we ſhal clearly finde it if we conſider the ninth Chapter of the Propheſie of *Iſaiah, verſe* 14.15. *The Lord will cut off from Iſrael Head and Taile, Branch and Ruſh in one day; the ancient and the honourable man he is the Head, and the Prophet that teacheth Lyes is the Taile.* So it is plaine that the Emperours and other Magiſtrates in the Romane Monarchy who received their power from the *Dragon*, were the Head: and they who called themſelves *Apoſtles* and teachers of others, and were

were onely falſe Teachers, were the *Taile*. This *Taile* of the *Dragon* caſt downe many of the *Starres* of Heaven to to the earth. That is, theſe Inſtruments of *Satan*, by their falſe Doctrine did deceive many profeſſors of the Word, and led them into Errours, and cauſed them to Apoſtatize, and fall from the heaven of the *Church* (from the words of ſound Doctrine) unto the earth of *Apoſtaſie* (to hold and maintaine carnall, earthly, and unſound Principles, to their ruine and deſtruction) according to that of the Apoſtle, *There ſhall be falſe Teachers among you, which privily ſhall bring in damnable hereſies, even denying the Lord that bought them, and bring upon themſelves ſwift damnation : And many ſhall follow their damnable wayes, by whom the way of truth ſhall be evill ſpoken of, and through Covetouſneſſe they ſhall with feigned words make merchandize of you. For in ſpeaking ſwelling words of vanity, they beguile with wantonneſſe through the luſts of the fleſh them that were cleane eſcaped from them which are wrapped in Errour, promiſing unto them liberty, and are themſelves the ſervants of corruption : For of whomſoever a man is overcome of the ſame is he in bondage*, 2 Pet. 1. 2, 3, 18, 19. So it ſeemed, that by this *Taile* of the Dragon, a *third part* of Profeſſors fell from the *heaven* of the *Church*, to the *earth* of *Satans* earthly Kingdom.

And the Dragon ſtood before the woman which was ready to be delivered, to devour her childe when ſhe had brought it forth.] As ſoon as Chriſt ſet up his Kingdome, the Dragon began to ſet up his Kingdome. The Kingdome of Chriſt was augmented when men believed the Goſpel, and Satan's Kingdome was advanced when, either for feare of perſecution, or by ſpreading abroad Errours and Hereſies, the Dragon (by his Inſtruments) the Romane Magiſtrates, or falſe Teachers) did cauſe, compel, or diſſwade any to depart from the Faith. By theſe means did the *Dragon* wait to *devoure* the womans *childe*, when ſhe had brought it forth.

Of the firſt of theſe (that is, of the perſecution of the Church by heathen Magiſtrates) I have written in the fifth chapter

chapter of this booke ; and of the Errours which Satan divulged in the world, and ſpread abroad by wicked inſtruments, I have written in the ninth chapter of this book. Of this ſubtilty, malice, and rage of Satan againſt the Saints, the Apoſtle ſpeaketh, 1 *Pet.*5.8. *Be ſober, and watch ; for your adverſary the Devil goeth about as a roaring Lyon ſeeking whom he may devoure.* And whereas it is ſaid, that he ſtood ready to *devour* the *childe*, it doth appear, that although he did afflict the Saints perſonally, yet his malice was not onely againſt their perſons , but againſt *Jeſus Chriſt*, who was formed in them; and the *truths* of *Jeſus* which were brought forth in them and by them. But from this part of the viſion, where the Apoſtle ſaw the *Taile* of the *Dragon* draw downe, and caſt to the earth a *third part* of the *Stars* of Heaven, it doth make it appear, that all the Saints were not appointed to ſuffer by him, that is, to be overcome by him, or drawne from Heaven : which number were marked out before Satan, or his adherents had any power to hurt: For it is the uſuall way of God to *marke* his people whom he will ſave, as he did the *Iſraelites* when the *Egyptians* were deſtroyed. This truth will appeare, if the foure firſt verſes of the ſeventh chapter of the *Revelation* be conſidered.

[*I ſaw*, ſaith St. *John*, *four Angels ſtand in the four corners of the earth.*] Theſe *four Angels* appear to be good *Angels*, which gave command to the Angels , or Miniſters of Gods wrath, ſignified by the [*four Windes of the earth*] that they ſhould not execute the wrath of God [*that they ſhould not blow on the earth*] upon the Iſlands, or main continent of Land, that is, that they ſhould not hurt any country within the juriſdiction of the fourth Monarchy, with thunders, lightnings, mildew, untemperate ſeaſons, or the like [*nor the Sea.*] The *Sea*, in reference to the kingdom of the Beaſt, is taken either for wicked men, as *Iſaiah* 57.20. or for the whole power of *Babel*, *Jer.*51.36. or kingdome of the Beaſt, *Rev.*18.17. or for the people

under

under the fourth Monarchy, as *Dan.*7.3. ſo that the wrath of God was not (for a time) to be poured forth upon the inhabitants ofthe fourth kingdom or of the Romane Monarchy. [*Neither on any tree*] that is, on any of the wicked of thoſe places, who are called Trees, as Cedars and Okes, *Iſa.*2.13. By this, I ſay, we ſee that the wrath of God, as Plague, Famine, Warre, and the like, was not to deſtroy the great and mighty men of the world [*untill we have ſealed the ſervants of God in their fereheads.*]untill God, even Jeſus Chriſt had *marked* his ſervants. And aſſuredly there are *markes* even in the foreheads of Gods Saints, that is, it is evidently known to the Angels both good and bad, whom God will ſave in all Ages. Neither hath the *Devil*, or his Angels power over them to hurt them further then God hath appointed. That ſuch are known unto the Angels, is apparent by what is written in *Exod.*12.13. and in *Ezek.* 9. 4 to 8. where the deſtroying Angels were not to touch thoſe who did belong unto God. And likewiſe, they do know the wicked, which doth appeare in that they have *marks* ſet upon them, as *Cain*, who was marked: And if men knew his *mark*, much more the Angels, who are very intelligent ſpirits. The Angel who had the *Seal* wherewith the Saints were marked [*came up from the Eaſt*] if this, relate to place, it may be that the Apoſtle in his viſion ſaw Chriſt as towards *Ieruſalem* with this Seale: for *Ieruſalem* doth lie Eaſterly from *Pathmos* where this was revealed unto *Iohn*: or perhaps this expreſſion doth allude unto that of *Luke*, *until the day-ſpring* (which is out of the *Eaſt*) *from on high hath viſited us*, *Luke* 1.78. But this is clear, that Salvation is onely from *Ieſus Chriſt*. And whereas it is ſaid that of every *Tribe* there were ſealed twelve thouſand, and beſides them a great number which no man could count: This plainly ſheweth, that God hath his number of all Nations, Kindreds, and people, and tongues, *Rev.*7.9. The hundred & forty four thouſand were Jews deſcended of the 12 Tribes; and the other number were Gentiles who

were

were to glorifie God by ſuffering of tribulations, and therefore they were ſealed, or marked out for the work. But to proceed to ſhew the ſtate of the Church in the Apoſtles and primitive times.

Secondly: That God is carefull of his people, and that nothing can happen unto them but according to his providence, *Mat.* 10. 28,29, 30,31. becauſe he giveth not power to wicked men, when they will, to hurt them, but ſo farre as he had appointed, *Ioh.* 19.11.

And thirdly: that there is not any Saint but he is known unto God, ſealed and marked to him: *for he knoweth who are his*, 2 Tim.2.19.

[*And her Son was taken up unto God and to his throne*] This Son of the woman taken up, cannot be Ieſus Chriſt perſonally; for he aſcended before the Holy Ghoſt deſcended, or was brought forth by the Miniſtry of the Apoſtles in the time of the Churches purity, when they were all of one mind and one ſpirit: And therefore this *Son* muſt be *Ieſus Chriſt* brought forth by the effectuall working of the Spirit. And when *Chriſt* is thus born in a beleever, the beleever (I ſay, in regard of this new birth) is ſaid to be borne againe, as *ver.*5. But this *Manchild* was taken up unto God and to his Throne; that is, *Ieſus Chriſt* manifeſted in the ſimplicity, and purity of the Goſpel, continued but a while in the world. And this he did foretell (as I ſuppoſe) in theſe words: *When he is come which is the Spirit of truth, he will lead you into all truth: for he ſhall not ſpeak of himſelf, but whatſoever he ſhall heare ſhall he ſpeak, and he will ſhew you the things to come. He ſhall glorifie me, for he ſhall receive of mine, and ſhall ſhew it unto you. All things that the Father hath are mine; therefore ſaid I, that he ſhall take of mine and ſhew it unto you. A little while and you ſhall not ſee me, and againe a little while and ye ſhall ſee me, for I goe to my Father*, Ioh.16.13,14,15, 16. The ſenſe and meaning of the words, I ſuppoſe, is this. *Jeſus Chriſt* did promiſe his Diſciples (when he aſcended into heaven) to ſend unto them the *holy Spirit, the Comforter, the Anointing*, who ſhould lead them into all *truth*, ſo that they ſhould not need that any man ſhould Joh. 16.13,14, 15,16, opened.

teach them, becauſe the *Anointing* would teach them *all things*, 1 *Joh.*2.27. *All things*, that is, all the deep things of God, 1 *Cor.*2.10,11. the *things* which are given unto us of God, *ver.*12.

For the *things* of God are twofold, ſecret, or hidden; or manifeſt, or revealed. The ſecret things of God are taught us, and given us of God: men cannot teach them, nor give them. As Faith to believe; for Faith is a gift of the Spirit, 1 *Cor.*12 9. The aſſurance and ſeale of our ſalvation, *Rom.* 8. 15,16. *Epheſ.*1.13. and the like. But the manifeſtation of the things which God hath made knowne and viſible unto men, and declared by the viſible works of his hands, *Rom.*1.19. and by his Miniſters (ſent by him, and Gifted by him) he doth manifeſt unto his Saints the ſavour of the knowledge of himſelf in every place, 2 *Cor.*2.14,15. And therefore the manifeſtations of the Spirit are given unto us to profit withall: As *Wiſdome, the word of Knowledge, healing, the operation of great works, Propheſy, diſcerning of ſpirits, diverſities of Tongues*, and the like. Neither doe theſe things which are manifeſted by the Miniſtry of men who have received ſuch gifts, obſtruct the work of the *Spirit*. Neither doth the work and teachings of the *Spirit*, fruſtrate or make voyd the worke of the Miniſtry by the exerciſe of thoſe gifts which God by his *Spirit* doth beſtow on men for the edification of the body of Chriſt.

Yet the purity of the word taught, was to continue but for a little while, as *Chriſt* ſaid: *A little while and you ſhall ſee me, for I goe to the Father*, that is, I ſhall no ſooner be brought forth in you by the *purity* of the *Goſpel*, but I ſhall be taken away from you: The words of *truth* will depart away. And it doth clearly appear that *Jeſus Chriſt* (preſently after he was brought forth in the beginning of the Apoſtles time in *purity*,) was, and is yet more corruptly taught and brought forth; becauſe, Firſt, men have not thoſe eminent gifts of the Spirit that they then had, as *Knowledge, Interpretation of Scriptures*, the gift of Tongues, and the like. Secondly, becauſe the word which is now de-

delivered by the pulick Miniſtry of the world, is very unfaithfully taught, being mixed and pudled with the Traditions and opinions of men: for ſo it was foretold by the Prophet, that when the people of God were a ſcattered people, they ſhould have *Shepheards* or *Paſtors*, but they ſhould be careleſſe Shepheards; they ſhould feed the Flock, but they ſhould tread upon the *Paſtures* and upon their *drinke*, and defile it with their feet, *Ezek.* 34.1, to 22. Thirdly, becauſe there were then, and are now ſuch floods of Errours and *Hereſies* ſpread abroad in the world, that moſt men have been overwhelmed with them. Fourthly, becauſe the appearance of the Spirit was not ſo viſible, nor the operation of the Spirit ſo vigorous after Satan began to ſet up his Kingdome, as they were immediately after the holy Ghoſt deſcended: There was not I ſay ſuch a *continuing in the Apoſtles Doctrine* and fellowſhip, ſuch *love*, and ſuch *oneneſſe* of ſoul, heart, and ſpirit. And Laſtly, it is cleere that this *man-childe*, or *Jeſus Chriſt* brought forth and *cleerly* manifeſted, was ſuddenly taken away out of the world, becauſe in thoſe times there aroſe ſuch a departing from the faith, according as the Apoſtle had foreſhewen how that in the latter times (even thoſe latter times, and theſe latter times) *ſome ſhould depart from the Faith.* Yet notwithſtanding that this *manchilde* was departed, the Churches ſcattered, or Candleſtick removed, and the gifts of the Spirit (in ſo eminent a manner) withheld: Nevertheleſſe, they who profeſſed Chriſtianity did take upon them to exerciſe thoſe things which could not be done without thoſe gifts. And in this the Church of the Gentiles did imitate the Church of the Jewes. For it is ſpoken of the Jewes, and cleere by Scripture that at the Captivity of *Jeruſalem* by *Nebuchadnezzar*, the Jewes were deprived of five things in and by which God (before that time) did evidently manifeſt himſelfe unto them: as Firſt, they were deprived of the Arke. Secondly, of the fire from heaven. Thirdly, of the Majeſty or divine preſence. Fourthly, of the *holy Ghoſt.* And Fifthly, of the *Urim* and *Thummim:* yet afterwards

wards the Jewes framed ſome things like unto theſe, which were of no validity. So the ancient Chriſtians; and the Antichriſtian Church now will retaine ſome things which were uſed in thoſe times, although they are but ſhadowes of them. As they will uſe unction (which they call holy unction) though they have not the gift of healing. They will exerciſe impoſition of hands, although they cannot beſtow the holy Ghoſt. They will take upon themſelves to be the miniſters of Chriſt, when they were never ſent of him; and they will propheſie, when they never received any ſuch gift from the Spirit. By all which it doth appeare that the *man-childe* did continue but a little while in the world before he was taken up unto God, and to his Throne. But although this man-childe in his perſon, and likewiſe by the many viſible operations of the ſpirit, was taken away, ſo that he did not then execute his Kingly office perſonally: Yet ſaith the Text, the woman brought forth a man-childe [*which ſhould rule the world with a rod of Iron.*] For as there is a time appointed for the wicked to oppreſſe the righteous, ſo there will be a time in which Jeſus Chriſt and his Saints will *rule* the world with a *rod of Iron*, *Rev.* 2.27. That is, with the *rod* of his mouth, *Iſai.*11.27. Or with the ſword which ſhall come out of his mouth, *Rev.*19.15. And in ſome reſpects this *rod* and this *ſword* hath been over the Nations, ever ſince this *man-childe* was taken up into *Heaven*. For although the Dragon and his inſtruments have perſecuted, afflicted, nay ſlaine the Saints, yet in all theſe things the Saints have been, and are reputed by the holy Ghoſt to be conquerours over their enemies. And therefore ſaid the Apoſtle, [*There was a white horſe and he that ſate on him, had a bow, and a Crown was given unto him, and he went forth conquering that he might conquer.*] *An horſe in Scripture doth betoken ſtrength, Iob.*39.19. Strength being that wherein *that creature* doth excell. *White* doth betoken purity, innocency, or righteouſneſſe, *Rev.*19.18. *He that ſate on him*, was either *Jeſus Chriſt*, *Rev.*19.11,12. or the Saints receiving power and

Rev.6.2 opened.

ſtrength

ſtrength from him to overcome their enemies, *verſe* 14. *Had a Bow.* A *Bow* in Scripture is an Embleme of ſtrength, power, and victory, *Iſai.*21.15. and ſometimes of the *Covenant* which is between God and man, *Gen.*9. 14,15. And the *Crowne* given unto him that ſate upon the white horſe, did ſignifie the *Honour* and *Glory* that ſhall be given unto the Saints, who having received power from God, and being clothed with his righteouſneſſe, doe overcome their enemies. The *Crowne* and *Dominion*, and the *Throne* ſhall be granted to him that overcommeth. *Rev.*3.21. The Saints in theſe times of perſecution were not to overcome their enemies by the material Sword, but by the *blood* of the Lamb, and the *blood* of the Teſtimony, & by their ſuffering. *Rev.*12.11. Their overcomming their enemies by the blood of the Lamb, doth ſignifie that Chriſt (for them) did overcome the world, *Joh.*16.33. and they (in him) doe overcome the wicked one, 1 *Joh.*2.13. they overcome all *Antichriſts*, that is, all ſpirits that confeſſe not *Jeſus Chriſt*, 1 *Joh.* 4.4. and the victory by which the Saints doe overcome the world, is their *faith*, 1 *Joh.*5.5. by holding faſt unto the *faith* of Jeſus, and by patient undergoing the afflictions, and ſufferings of this preſent life. Nay, the Saints (as being in Chriſt) ſhall be a *Crowne* of glory in the hand of the Lord. *Iſai.* 62.1,2,3. They ſhall be as the *Stones* of the *Crowne* lifted up. *Zach.*9.16. They ſhall obtaine an incorruptible *Crowne.* 1 *Cor.*9.25. They ſhall receive a *Crowne* of life. *Iam.* 1.12. A *Crowne* of righteouſneſſe. 2 *Tim.* 4.8. A *Crowne* of glory, 1 *Pet.* 5.4. which none ſhall take away from them. *Rev.*3.11. Thus I have declared in this Chapter the ſtate and condition of the Church of Chriſt, from *Anno* 29. to 381. the ſum whereof is this.

That Jeſus Chriſt, when he began to Preach the Goſpel, ſent out Apoſtles and diſciples, who were enabled for that worke by the *Holy Ghoſt*; but until the *Reſurrection* of Chriſt and comming of the *Holy Ghoſt* they underſtood not the Scriptures as concerning Chriſt. After the holy Ghoſt deſcended, they Preached the word boldly, Sum of the chapter.

ly, laying in all their doctrine *Jesus Christ* as the foundation and corner stone of their spiritual structure; and by vertue of *Power* which they received from Christ, they did admit into their Communion, fellowship, or society, such as (being ordained unto eternal life) believed: casting out of the Church such as walked not according to the rule of the Gospel, but persisted in the wayes of the flesh. The work of the Apostles and Disciples being very great, Christ by his *Spirit* doth furnish them with *eminent* and most *excellent gifts.* Many both Jewes and Gentiles being converted, were through sanctification of the *Spirit*, cloathed with the righteousnesse of Christ, having a heart given them to despise and contemne all the glories of the world: Christ being assured that as the *Father* had glorified him, so he would glorifie them. This excellent *birth*, even Jesus Christ *brought forth* and *formed* in the hearts of his Saints, (thus taken out of the world) was not easily *wrought*, but with great *labour* and *travaile*, both of the Minister and Convert. The Apostles and Disciples laboured night and day, *travelling* from City to City; and the Disciples obtained this through much affliction and tribulation. But the worke being once done, both the labourers and harvest did abound with a great *increase* and *abundance* of joy, *singlenesse* of heart, and *oneness* of Spirit. In which happy condition they remained not long before the enemy (the great *Dragon*, *Satan*) did sow *Tares* in the said Field: by his wicked Instruments did *persecute* all those who made but a profession of godlinesse; and did slay all those who continued in it. For the Dragon stirred up those who had the government of the fourth Kingdome, Monarchy, or Empire of the world, which is the *Romane Monarchy*, then (that is, in the Apostles time) governed by Emperours, with all those Nations who were under the power of that Monarchy, to make *Warre* against the Saints. So that by the *terribleness* of the *persecutions* in those times, and by reason of many *false doctrines* and *opinions* which *Satan* by ungodly men did spread up and downe the world, one

there

third part of those whose professed Christianity departed from the faith. Yet notwithstanding the rage and fury of *Satan*, and endeavours of wicked and ungodly men, there were a certaine number (knowne unto God) who were *sealed* and *marked* for salvation; that is, not to be infected with the *Errours* and *wickednesse* of the ungodly, but appointed to remaine a *righteous* and *unspotted* people in that wicked and perverse generation. So that *Jesus Christ formed* in his Saints, by the pure and faithful Ministry of the Gospel, continuing in the world but a little while, desolation and affliction did happen to the *Churches*; for the Saints were scattered, the doctrine of the Church was corrupted with heresies, and the spirit was not poured in so eminent a manner as formerly, for most gifts ceased. Thus *errours* and *abuses* crept in among the professors of Christianity, and *corruption* was found both in *doctrine* and *discipline*, in *worship* and *manners*. And for the crimes and impieties of that wicked generation, God did poure forth upon the Inhabitants of the kingdom of the beast, the Romane Empire, from the Ministry of the Apostles to *Anno* 381) *Plagues*, *Pestilence*, *Famine*, *Earthquakes*, *Fire*, and the like *Iudgements*: notwithstanding they did continue daily to shed the blood of the Saints, (that were sealed) who did with wonderful *patience* and *confidence* in God (from whom they received incredible *strength* and *ability*) undergoe whatsoever *torment* their enraged enemies could inflict upon them; not considering the weight of the *afflictions* of their present times, when they did compare them with the *glory* which was shewed unto them. The particular things which were done in the world under the opening of the 1.2,3,4, & 5. *Seals*, the sounding of the 1.2,3,4, & 5. *Trumpets*, and pouring forth of the 1. 2, 3,4, & 5. *Vials*, shall be declared in the sum of the second part of this Book.

Errata

ERRATA.

READER, *the Author desireth thee to be so much his friend, as (before thou doest peruse this Booke) to take thy Pen, and correct the* Errata's *annexed to the several Parts thereof.*

PAge 4. line 16. read *this is the Pope of Rome as head of the.* p. 7. l. 13. read in *a* most eminent manner. p. 16. l. 26. read were the *fifth* degree. p. 30. l. 36. read *suppressed.* p. 32. l. 22. read *Levi's.* p. 38. l. 9. read *Ioh.* 11. 17. to 53. l. 23. read *governours.* p. 46. l. 20. dele *and.* l. 22. dele *and.* p. 50. l. 37. read *exhorting.* p. 51. l. 32. dele *and.* p. 63. l. 18. dele *he.* p. 64. l. 34. read the *Iewes*, seeing the Souldiers. l. 37. dele *they.* p. 73. l. 31. read *Nero Domitius.* p. 84. l. 10. read *of* binding. p. 87. l. 22. dele *them.* p. 98. l. 17. read 242. p. 120. l. 36. read unto the *foules* of heaven. p. 121. l. 35. read *state.* p. 123. l. 23. read, in the *tenders* of the Gospel. p. 127. dele the Marginal Note at the *Astrisme.* l. 26. *these* times. p. 130. l. 37. read, what the Church *is.* p. 131. l. 9. read *doe* serve. p. 134. l. 34. read *perswade.*

THE SECOND PART

Diſcourſeth of the fourth Beaſt, Kingdom, or Monarchy: Of the wicked Inſtruments thereof, preſented under divers Names, with the Crueliy of that Beaſt; the Judgements of God upon that Monarchy; and of the ſtate and condition of the Saints that inhabited within the power thereof, from Anno 381, *to* Anno 1641.

INTRODUCTION.

WHen *Lucinius* the Tyrant was dead, the heat of the Churches *Perſecution* did much aſſwage, by reaſon that God ſtirred up *Conſtantine* the Emperour, and moved his heart to ſhew favour unto the *Chriſtians*: For about *Anno* 306. he entered into the *Empire*, continually endeavouring the *peace* of the Church. He wrote unto his Subjects who inhabited in the Eaſt, for the eſtabliſhing of the free *worſhip* of God after the *Chriſtian Religion*. (For as yet the ſtorm of the tenth *Perſecution* was not altogether blown over in thoſe parts.) And alſo to the King of *Perſia* (where the Chriſtians were miſerably afflicted) that *Perſecution* might ceaſe there. He reconciled divers *Biſhops* among whom was *diſſention*. He

made provision for *Ministers*, and such as taught the people, causing the estates which had been taken from the Christians in times of *persecution* to be restored unto them: To which end he did write unto *Silvius* (a chiefe Captain under him) commanding him to free *Bishops*, *Clerks*, and *Ministers* from all *publick duties* and *burthens*. He admonished divers *Bishops*, as *Miltiades* Bishop of *Rome*, *Crescens* Bishop of *Syracusa*, and *Cecilianus* Bishop of *Carthage*, to brotherly love. He gathered the *Nicene Council* for the *unity* of the Church; and to the same intent wrote to *Alexander* and *Arrius*. For it is observable in all Ages, *That the Church was never at rest (although but for a small time) but there was (through pride and covetousnesse) dissentions and divisions, among those who were called Clergy-men.* *Constantine* also prescribed *prayers*, erected *Schooles*, and in his *Empire* established *Religion*, conferring many *priviledges* upon the *Clergy*. He granted many *immunities* unto *Ministers*, and gave them this *priviledge*, *That they might appeale from the civil Magistrate to the Bishop, whose sentence was of as great value in such cases, as if the Emperour himselfe had pronounced it.* He provided also *maintenance* for *Liberal Arts* and *Sciences*; and not onely for those who professed them, but for their *Wives* and *children*. He wrote to *Eusebius*, Bishop of *Nicomedia*, to procure fifty volumes of Parchment, and in them to write (out of the Scripture) such things as were profitable for the instruction of the Church. Lastly, he was a Father unto the *Church*, in endeavouring by all means the propagation of the *Gospel*. Thus the ten *Persecutions* having lasted for about 300 years; or 250. yeares, as others, ended; and a general *Peace* begins in the Church, through the whole *Roman* Empire, in *Constantines* good Government: For in the *Westerne* parts, in *Europe*, where *Constantine* had most power, the Church had great tranquillity, without any open slaughter, which continued for a thousand yeares together (to the time of *John Wickliffe*, and the *Waldenses*.) So that some did conceive then (and it is the judgement of many yet) that those

were the thouſand yeares propheſied of by St. *John* in the twentieth of the *Revelations*. But that cannot be: for, during that time Satan was at liberty, *deceiving the Nations, ſtirring them to war, ſpreading abroad floods of Hereſies*; neither did Chriſt then *deſcend* from heaven, nor *judge* the world, nor raiſe up thoſe who were beheaded, and ſuffered for the witneſſe of *Jeſus*. Now the Biſhops of *Rome*, who before were ſimple *Paſtors*, from *Linus* to *Sylveſter*; that is, from about *Anno* 70, to *Anno* 314. became Mytered *Popes*; that is, from *Sylveſter* the firſt, to *Boniface* the third, which was about *Anno* 606. Now the *Popes* obtained of the Emperours, that the *See* of *Rome* ſhould have the preheminence above all other *Churches*, and be counted the *univerſal head*; alledging that *Peter* had left his Succeſſors in *Rome* the *Keyes* of *binding* and *looſing*, which power to this day is uſurped by the *Pope*. This *Boniface* firſt wrote, *We will and command you, we enjoyne and charge you*: And from *Boniface* to this day, they have continued in all *abhomination*, as wil appear at larg in the ſecond part of this book, where it may be ſeen how *vain Traditions brought in Superſtition; Superſtition, Idolatry; Idolatry, Ignorance; Ignorance embraced that deluſion & lie of* Purgatory; *Purgatory brought in the doctrine of praying for the ſoules departed; prayers for the dead, cauſed men to give great Eſtates and Revenues unto the Church of* Rome; *large Revenues brought in Covetouſneſſe; Covetouſneſſe, Ambition; Ambition, Pride; Pride ſought for an arm of fleſh, and power of man to ſupport it; Power brought in Cruelty; Cruelty, Oppreſſion, and Oppreſſion, Perſecution: out of which corruption this monſtrous beaſt, this fourth Monarchy (as governed by Popes) was generated*, who, according to their *wickedneſſe*, have ſeveral names given unto them in Scripture; as, *A Star called Wormwood, A Star with the Key of the bottomleſſe pit, Court without, Son of Perdition, Beaſt riſing out of the Sea, Beaſt coming out of the Earth, and the great Whore, or Babylon:* of all which particularly in the following Chapters.

Chap. I.

Of the Star called Wormwood.

Of this *Star* we read, *Rev.*8.10,11. where the Apoſtle in a viſion ſaw, *A great Star fell from heaven, burning like a Torch, and it fell upon the third part of the Rivers, and into the Fountaines of waters. And the name of the Starre is called Wormwood; therefore the third part of the waters became Wormwood, and many men died of the waters, becauſe they were made bitter.*

By this *Star* we are to underſtand ſome great *light* of the world, or ſome eminent *Miniſter*, who was a ſhining light unto others. The ſeven *Stars* are the *Angels* of the ſeven *Churches*, *Rev.*1.20. ſo then, by this *Star*, we are to underſtand that ſome eminent *Miniſter* in the Church did fall away in this third *Age*, or under the ſound of the third *Trumpet*, which was from *Anno* 573, to *Anno* 845. In this time the *Churches* both *Eaſt* and *Weſt* made defection from the *Faith*; for in the *Eaſt*, the Errour of *Mahomet* began; and in the *Weſtern* Church, Pope *Boniface* the third, and other Popes, fell from ſound *Doctrine* to *Errours* and *Hereſies*. And firſt I will ſhew how the Churches in the Eaſt fell, or of a fall of a *Star* in that *heaven*, which was *Mahomet*.

How Mahomet who firſt profeſſed Chriſt, made defection from the Faith, and ſet up the Turks Religion.

About *Anno* 622. or as others, about *Anno* 666. the deteſtable ſect of *Mahomet* began. They who will have it commence 666. draw it to that year, becauſe it ſhall agree with the number of the Beaſt ſignified in the *Apocalyps*, that is 666. but if that Scripture be conſidered (as it ſhal be in its proper place) it will rather ſeem to hold forth the end of the *Roman Monarchy* then the begining of the *Turkiſh Empire*.

Empire. This *Mahomet* came of the *Agarens* (whom he after named *Saracens*) to whom he gave ſundry Laws, patched up of many *Sects* and *Religions* together. He taught them to pray ever to the *South*; and to keep the *Friday*, as we doe the *Lords day*. He permitted them to have as many *Wives* as they were able to maintain, and have as many *Concubines* as they liſted: To abſtain from the uſe of *Wine*, except on certain ſolemne dayes in the year: To worſhip onely one *God* omnipotent, ſaying, that *Moſes* and the *Prophets* were great men, but Chriſt was greater, & greateſt of all the Prophets, as being born of the *Virgin Mary*, by the power of God, without Mans ſeed; and at laſt was taken up into heaven, but was not ſlaine, but another in his likeneſſe. They exerciſe many Jewiſh ceremonies, as *Circumciſion*, *choyce of meats*, and the like, which they hold neceſſary unto ſalvation. They likewiſe hold eternal life to be merited by their good works, and to conſiſt in corporeal pleaſures. This *ſtar* may be called *Wormwood*, becauſe the doctrine of the Eaſtern Churches was poyſoned & infected with this hereſie. And it may alſo be called a *burning Torch* if we do conſider the *Perſecutions Slaughters*, and *Captivities* wherewith the *Turkes* did afflict the Chriſtians: whoſe beaſtly *Tyranny* ſurmounted all former cruelty; there being no place in which they vanquiſhed, wherein they did not ſlay all the Inhabitants thereof, or lead away the moſt part into ſuch captivity, that they continued not long alive: or elſe ſo lived, that death had been unto them more tolerable. And as it was ſaid, that no man could ſtep in *Rome*, but he muſt tread upou a *Martyr*; ſo it may be ſaid, that, almoſt, there is not a Towne, City, or Village in all *Aſia*, *Grecia*, and a great part of *Europe* and *Africa*, whoſe ſtreets have not flowed with Chriſtian blood, ſpilt by the cruel *Turkes*. By whom, are to be ſeen in hiſtories, heaps of Souldiers ſlaine, of men and women cut in pieces, of children ſticked upon poles and ſtakes; whom the deteſtable Turkes moſt ſpightfully gored to death in the ſight of their Parents. Some they dragged at horſe-tails,

and

and famiſhed to death: others they tore in pieces, tying their armes and legs to four horſes: others they made Markes to ſhoot at: upon ſome they tryed their ſwords, how deep they could cut the fleſh: the aged and feeble they tread under their horſes: they rip the bodies of women with childe, and caſt the Infants into the fire: and in their promiſes there was no truth. With theſe and the like cruelties, they did afflict the Chriſtians from about *Anno* 1200. to *Anno* 1500. The Author of this damnable *Sect* and *Hereſie*, was *Mahumet*, borne in the Country of *Arabia*, bordering on the Eaſt part of *Jewry*, his father was a *Syrian*, or *Perſian*; his mother was an *Iſmaelite*; which *Iſmaelites* being a people of *Arabia*, were called the *Agarens*; which terme *Mahumet* afterwards turned to the name of *Sarazens*. He made himſelf the higheſt Prophet of all others, and ſaid, that whereas *Chriſt* & other *Prophets* had the gift of miracles, he was ſent by force of ſword to compel men to his Religion. But it is thought that *Sergius* a Neſtorian was an Aſſiſtant unto *Mahumet* in contriving of his lying *Alcharon*, and ſo it doth well appeare by the ſcope and pretence thereof; which eſpecially tendeth to this end, to take the *Divinity* from the perſon of *Chriſt*. The *Alchoran* is intermixed and woven with divers ceremonies of the Chriſtians, Jewes, and Gentiles; giving ſuch liberty to all wantonneſſe of fleſh, ſetting up circumciſion, abſtaining from ſwines fleſh, and ſtanding ſo much upon *Father Abraham*, that it is ſuppoſed of ſome, that this filthy *Alchoran* was not ſet up by *Mahumet*, without the help of certain *Jewes*. And now I will ſpeake of a Star fallen in the Weſt.

How a Star fell in the Weſt, or how the chiefe Miniſters (or Popes of Rome) fell from the faith, eſpecially from Anno 573. *until* Anno 845.

This *Star* is a chiefe *Miniſter*, (and who a more eminent Miniſter of the Antichriſtian Church in the Weſt, then the Pope?)

But before I enlarge my ſelf upon this Scripture, I will deſire the Reader to take notice of theſe two things.

First,

First, that it is the uſual way of the *Holy Ghoſt* by one Scripture to hold forth divers things. And therefore I would not have it thought ſtrange becauſe my judgment is, that this *Star* falne from *Heaven*, ſhould ſignifie the *fall* both of the *Eaſterne* and *Weſterne* Churches, ſince the *Holy Ghoſt* uſually doth ſo: as *Math.*2.10. *When they ſaw the Star, they rejoyced with exceeding great joy.* By the *Star* (at whoſe ſight the wiſe men rejoyced) *we* muſt not only conceive the *Star* directing them, but we muſt underſtand that which was ſignified by that *Star*, which was the *Star* unto whom they were directed, which was *Chriſt*, who was that day-ſpring, or *day-Star* from on high, who came to be a light unto the *Gentiles*.

Secondly, by this *Star* we are not onely to conceive the *fall* of one *Pope*, or of the fall of *Mahomet* perſonally, or one eminent *Miniſter* of the Church of *Rome*, who made defection from the faith in that third Age of the world: but to underſtand, that by the fall of this *Star*, is ſignified unto us the fall of the whole Church, both in the Eaſt and Weſt. For in Scripture uſually the *Star*, *Angel*, *Miniſter*, or chiefe *Officer* of a *Church* is onely named, when the whole Church, and every part thereof is intended and ſpoken of, or writ unto, as *Rev.*2.1,8,12,18,& 3,1,7,14. but to proceed. Now

Whereas it is ſaid in the Text, that the [*Star did fall*] the *Holy Ghoſt* doth cleerly denote that in that third *Age*, or under the ſound of the third *Trumpet*, the Church of *Rome* was in a falling and Apoſtatizing condition. The *fal* of this *Star*, of *Rome*, of *Babel*, is ſpoken of by the *Prophet Iſaiah*, ſaying, *How art thou fallen from heaven, O Lucifer* (or bright Star) *ſon of the morning*, *Iſai.*14.12. By *Lucifer* here we cannot underſtand properly *Satan*: unleſſe it be ſpoken of him, as he and this *Babel*, or *Romane Church* are one, and as this *beaſt* doth receive power from him, the *Dragon*. But properly theſe words of *Iſaiah* are the ſame with St. *Iohns* in the *Revelations*: and by the Prophet *Iſaiah* the Lord did not onely foreſhew the final deſtruction of *Babel*, but her falling condition, that is, her Apoſtatizing condition. This

This Star is ſaid to fall [*from heaven*] from the true *Church*, profeſſion, or worſhip of God. For the word *heaven* is taken for the *Electi*, as joyned with the Apoſtles and Prophets, which *Electi* ſhall paſſe a judgement on the *beaſt*, *Rev.* 18.20. From this *heaven*, *Church*, and *happy ſociety* the Church of *Rome* now fell. For in *Rome* there was once a true *Church*, as in the Apoſtles time, when he wrote his Epiſtle to the *Romanes*; but at this time the Spirit of God doth pronounce it to be a *Star falling from heaven*. It had been a great time falling; for *Superſtition*, *Errour*, and *Hereſie* did begin to creep into that Church many hundreds of years before, as may be ſeen by the ninth Chapter of the firſt Part of this Booke. Yet notwithſtanding this large ſenſe of the word, I deny not but by this *Star* the Holy Ghoſt doth aim at ſome one eminent *Miniſter*, or *Pope* of *Rome* who lived in this third *age*, which I take to be *Boniface* the third; who although he reigned but one year, yet in that year he did more hurt than *Gregory* his Predeceſſor could doe good with great labour, and in many years before: For that which *Gregory* kept out, he brought in, in obtaining of *Phocas*, the wicked Emperour, for him, and his Succeſſors after him, that the *See of Rome* ſhould have the preheminence above all other *Churches*, and the Biſhops thereof called *the univerſal head of all Churches*. Thus he fell from *humility* to *pride*; from *holyneſſe* to *haughtineſſe*, and from the *heaven of the Church to the earth of Antichriſtianiſm*.

This *Star*, ſaith St. *John*, being fallen, *burned like a Torch*, or Lamp: that is, after the Church of *Rome* was thus fallen, the whole earth (under the power thereof) did burn with the rage and fury of *Warres* and *peſtilential diſeaſes*, as will appeare in the eighth and ninth Chapters of this part of this book.

And *it*, that is, this *Torch* [*fell upon the Rivers, or floods and fountains*] *Rivers* are taken for *people* or *Countries* where people doe inhabite, as *Iſa.* 7. 18. and *fountains* do ſignifie the *doctrine* of the Church, or Babyloniſh Kingdome, ſet in oppoſition to the true *word* of God, which

is

is compared to *Rivers* or *fountains*. Rev. 22. 1. & 21. 6. *Jer.* 2. 13. ſo that by this *Star* or *Torch*, (being fallen) men ſhall be deſtroyed, and the doctrin of the Church corrupted, as wil appeare in the 9 & 10. chapters of this part of this book. That is, a third part of thoſe who lived in that *third Age*, within the juriſdiction of the *Church* of *Rome*, did periſh by the plagues that fell upon that *Monarchy*, and the *corruption* of their *doctrine*. For the *Star* was called *Wormwood*, and did *imbitter* the *waters*, that is, *corrupt* their *doctrine*. And indeed *bitterneſs* was the portion of the inhabitants of the earth in that third *Age*. The fruits of Idolaters and Idolatry is no better; and ſuch wicked *roots* can bring forth nothing but *Gall* and *Wormwood*. *Deut.* 29. 18. If the Lord gave no better a *Portion*, or *potion* unto his own *people*, for their ſtubbornneſſe and Idolatry, then to feed them with *wormwood*, and give them *Waters of Gall* to drink, ſhal *Babylon* eſcape? *Jer.* 9. 15. & 23. 15. *Lam.* 3. 15, 19. and as they perverted judgement and righteouſneſſe into *wormwood*, ſo it was juſt with the Lord to afflict them with bitternes, that all things ſhould be bitter unto them. They, the Jews, and ſo the Roman Hierarchy put *bitter* for ſweet, and ſweet for bitter. *Iſa.* 5. 20. therefore the Lord gave them *bitterneſſe*. He made their ſtrong drink *bitter* unto them. *Iſa.* 24. 9. he made their wickedneſſe bitter unto them, *Jer.* 4. 18. their lamentations were bitter. *Jer.* 6. 26. *Ezek.* 27. 31. their end *bitter*. *Am.* 8. 10. and by the Prophet *Habakkuk* they are called a *bitter Nation*. *Hab.* 1. 6. And thus much concerning this *Star* called *Wormwood*.

Chap. II.

Of the Star which fell from Heaven (under the ſound of the fifth Trumpet) which had the Key of the bottomleſſe Pit. Rev. 9. 1. to 12.

IN the ninth Chapter of the *Revel.* ver. 1. Saint *John* ſaw a *Star* which was *fallen* from *heaven* unto the *earth.* If we take the words in a large ſence (as they ought to be accepted) this *Star* is the ſame which *Iſaiah* propheſied of. *Iſai.* 14. 12. And which St. *John* ſaw under the ſound of the *third Trumpet*, called *Wormwood*, mentioned in the former Chapter: For in his firſt viſion of this *Star* he ſaw it *fall*, and in this viſion he ſaw it *fallen.* This *Star* I formerly ſhewed, did ſignifie the fall both of the *Eaſtern* and *Weſtern* Churches, which will more fully appear, if we conſider and compare that which in this Chapter is written of this *Star*, with the ſtate and condition of the *Turks*, and of the *Romane Empire*, and the inhabitants thereof, during this *fift age*, or ſound of the *fift Trumpet*, which was from *Anno* 1117, to *Anno* 1389. which I ſhall doe ſeverally or apart.

Of the Star fallen in the Eaſt.

To this Star was given the Key of the bottomleſſe pit, ver. 1.] This bottomleſſe pit is not properly hell; but in reference to the Eaſtern Churches, it is the *power* of the *Turk*, and that diveliſh Religion; for a little before this age, in *An.* 1051. proceeded an horrible plague. *Mahumet*, who had fallen from the *heaven* of the *Church*, to earthly *pride* and *ambition*, received power (by thoſe who ſucceeded him) to open again the infernal *Pit* of his divelliſh *errors.*

And

And out of the Pit aroſe ſmoke, verſe 2.] *Darkneſſe* of *Errours* which darkned the light of the Goſpel in thoſe parts of the World. *And out of the ſmoke came Locuſts, verſe 3.*] Which were the *Turkes*, a Sect that aroſe out of this diveliſh *darkneſſe*, and became *Mahumetans*. *Theſe Locuſts had the power of Scorpions given them.*] Theſe *Turkes* had power (in the end) with their *ſtings* of *hereſie* to infect a great part of the Earth. *Locuſts* were appointed by God to waſte the Land of *Egypt*, *Exod.*10 13,14,15. and ſo the *Turkes* waſted every where, and were Plagues of God appointed for that purpoſe: for the name *Turke* doth ſignifie a *waſter* or *ſpoyler*. *And it was commanded them that they ſhould not hurt the Graſſe, nor any green thing, nor Tree, but ſuch as had not the ſeal of God in their foreheads.*] Yet they were ſo bridled that they could not overcome the conſciences of the moſt tender and weak Chriſtians, nor any fruitful *Tree* in Chriſts Vineyard; but onely ſuch as fell from the faith.

[*For five months they were not to kill them, but to vex them*] During *five months*, that is, 150. *yeares* (taking a day for a yeare, and allowing thirty dayes to every month) they were not to kill, to deſtroy their ſouls: but to rob or ſpoyle them. In this Age Hiſtories doe teſtifie that more ſpoyle was made by the Turks, then in any Age; and more ſpoyle then conqueſt or utter deſtruction of Chriſtians; which was from the dayes of *Zadoc* their firſt Dominator in *Anno* 1051. (or as ſome would have it *Anno* 1240.) unto the time that the *Tartarians* ſubdued them in *Anno* 1201. *The forme of theſe Locuſts were like horſes prepared to the battel, ver.7.*] They were as barded *horſes* proceeding unto battel, with ſtrength, boldneſſe, and agility. [*On their heads were Crownes, and their faces were like the faces of men*] They ſo triumphed in oppreſſion, that they reigned as *Crowned Kings*, being inriched with their booties: and at firſt they ſeemed friendly. [*They had haire as the haire of women, and their teeth were as the teeth of Lions*] They ſmiled alluringly with womens attire, yet they devoured and waſted all Lands as with the teeth of a Li-

on. [*They had habergions, and the ſound of their wings was as the ſound of Chariots*] They were armed in the moſt ſtronge manner; and their ſpeedy haſte made a noiſe as Chariots of War. [*And they had Tails like unto Scorpions, and there were ſtings in their Tails*] Their final intention was to oppreſſe and overcome all men, and after that ſubjection, to impoyſon them with their *ſtings* of *hereſie*, which they did during the ſaid 150. yeares. [*And they have a King over them, which is the Angel of the bottomleſſe Pit, whoſe name is Abaddon or Apollyon. ver.* 11.] which ſignifies a *waſter* or *deſtroyer*. *Mahumetes* ſignifieth a *deſtroyer*, or *meſſenger*: and *Turca* a *waſter*. For after that *Mahumet* had ſeduced the people, and gathered ſtrength of the *Arabians*, he began to range in the parts of *Syria*, with force and violence. Firſt he ſubdued *Mecha*, and then *Damaſcus*, and his power increaſing, he entered *Egypt*, and ſubdued it. From thence he went againſt the *Perſians*, and was overthrown by them. Of theſe *Perſians* came the *Turkes*, which after joyning with the *Sarazens*, maintained them againſt the Chriſtians. After the death of *Coſroes* King of *Perſia*, ſucceeded *Ebocara*, who took upon him the government of the Chriſtians, and got by that meanes the City *Gaza*, and afterwards beſieged *Jeruſalem*. After him followed *Omar*, who conquered great part of *Syria*, and got *Egypt*. After came *Odman*, and *Haly*, and *Muhamas*, who after ſeven yeares ſiege got *Ceſarea* from the Chriſtians, and overcomming the *Perſians*, ſubdued that Countrey. Thus the *Sarazens* in the ſpace of thirty years got *Arabia*, *Paleſtina*, *Phenicia*, *Syria*, *Egypt*, and *Perſia*. And not long after, they got *Affrick* and *Aſia*. Then they ſpoyle *Rhodes*. The Princes of the *Sarazens* were called *Sultans*, who notwithſtanding their conqueſts, had diviſions among themſelvs. For at length the *Sarazen* King which ruled in *Perſia*, fighting againſt the *Sarazen* of *Babylon*, ſought ayde of the Turks to fight againſt the *Sultan* of *Babylon*: which *Turkes* by little & little ſurprized the *Sultan* of *Perſia*, and not long after putting him out of his place, uſurped his Kingdome, and this is the beginning of the

Turkes

Turkes dominion. Theſe Turkes having overcome and made their power large in *Aſia* and *Europe*, began to divide their *Kingdomes* among themſelves; but they not agreeing, theſe *dominions* were divided, and the *Empire* parted among foure *Families*. But they not contenting themſelves, were at Warres one with another, until the remnant of the ancient *Turkes* were utterly rooted out.

Theſe foure families before ſpoken of, went raging through *Aſia* and *Europe* every one of them conquering ſome part of the Countries where they paſſed. The cauſe of theſe victories was diſcord, falſhood, idleneſſe, inconſtancy, greedineſſe, lack of truth and fidelity among the *Chriſtians*. So that now *Mahumet* or the Turke, reigneth in the moſt part of the world, being where he hath power, cruel, working all miſchiefe, deſtruction, and deſolation: ſubverting Lawes, Cities, Kingdomes, Polices, to inlarge his dominions. But although theſe four families before mentioned, continued long in bloody Warres, yet one of them paſſing the reſt in cruelty and Tyranny, and ſubduing the other three families, took upon him the government alone, and ſo became the firſt *Monarch* or *Emperour* that reigned among them, called *Ottomanus*, of whom all that ſucceeded him were called *Ottomans*. Who ſucceeding orderly in his Line, have poſſeſſed the ſame dominion and ſeat of the Turks, from *Anno* 1300. to this preſent time. Thus this *Star* in the Eaſt, and *Locuſts* who came out of the *ſmoke* of the *bottomleſſe Pit*, have a *King* over them: which *King* is as great a *deſtroyer* as they were who governed thoſe Nations when the dominion was divided. And therefore this their *King* may be called *Abaddon* or *Apollyon*, that is, a *deſtroyer*: and thus much ſhall ſuffice to have been ſpoken in this Chapter concering the *Star* fallen in the Eaſt.

Of the Star fallen in the Weſt.

[*To this Star was given the Key of the bottomleſſe Pit, verſe* 1.] This *Star* in reference to the Weſterne parts of the world (as I have formerly ſhewed) is the *Pope* of *Rome*, in a ſtrict ſenſe: and all the Weſterne *Churches* in a very large

large ſenſe. [*The bottomleſſe Pit*] as the whole Hierarchy or the Church of *Rome*. The Keyes doe ſignifie the *power* of the ſaid *Church*, which being conſidered in its full latitude and profundity, is *fathomleſſe* and *bottomleſſe*. [*The opening of the bottomleſſe Pit, verſe* 2.] was the injoyning of men to yeild obedience to that Church as the ſupreame; and to compel them to uniforme to the erroneous doctrines and opinions publiſhed by the Biſhops or Popes thereof. [*The ſmoke which aroſe out of that pit, which darkned the aire.*] was the ſmoke of *errours* and *hereſies*, which was Preached unto thoſe who ſubmitted to the government of the Church of *Rome*, by which the pure *doctrine* of Jeſus Chriſt was darkned. [*The Locuſts which came out of the ſmoke, v.*3:] were the ſeveral orders of Arch-Biſhops, Biſhops, Cardinals, Monks, Fryers, and others which they called religious, which aroſe out of the *Church* of *Rome*, corrupted with *errours* and *hereſies*. [*The power given unto them was like unto Scorpions, verſe* 3.] was the power which they received from the Pope, to poyſon (as a Scorpion doth with her ſting) the Inhabitants of the Earth with their erroneous *doctrine* which they called Orthodox. Whereas it was commanded [*Them that they ſhould not hurt any graſſe, green thing, or Tree.*] we are to underſtand that there were a certaine number appointed of God, which ſhould not be infected, nor given over to believe their lyes and deluſions. *For five months*] they were onely to vex them, but not to kill them, but [*To paine them as a Scorpion doth*] (that is, to ſting them, *ver.* 5.) This expreſſion, *for five months*, doth allude to the time of the graſhoppers or Locuſts which endure but *five months*, that is, from the end of *April* to the beginning of *September*, and doth hold forth thus much unto us, that wicked men have not alwayes power (at their own pleaſures) to perſecute the Saints: for they can proceed againſt them onely at ſuch times, and ſo far as God doth permit them. Their *ſting* is not onely their infecting of men with unſound *doctrine*, but their vexing of them by unreaſonable *charges* and *expences*, and likewiſe by cruel

Perſe-

Perſecutions, wherebymen have been forced to ſuch miſery, that theyhave rather deſired to dye then to live. *Their form was like horſes prepared to battel, verſe 7.*] This doth ſignifie, that they were cruel to thoſe who were in their power: and likewiſe that they ſtirred up thoſe Kings and Princes, in whoſe dominions theſe Locuſts were diſperſed by the civil ſword, and ſword of Warre, to compel and force thoſe who did oppoſe their Idolatrous and falſe worſhip, to yeild obedience thereunto. *Theſe Locuſts had Crownes upon their heads, verſe 7.*] Which doth ſhew the honour and dignity they aſpired unto, and high Titles they gave themſelves, and did expect that men ſhould own them; as your *Lordſhip*, *right Reverend*, *holy Father*, *Metropolitane*, your *Grace*, and the like, thus aſſuming unto themſelves *Principality* and *Power*. *And their faces were like the faces of men, and their haire like unto the haire of women*] They put on a ſhew of humility, love, goodneſſe, kindneſſe to thoſe whom they ſought to ſeduce, or that did yeild obedience unto them. *But their teeth were as the teeth of a Lion, verſe 8.*] They exerciſed all cruelty, tyranny, and oppreſſion againſt thoſe that would not ſubmit unto their power, government, and Idolatrous worſhip. *They had on them Habergions of Iron, verſe 9.*] They had aſſiſtance from the civil power, by which they were armed as with Iron Habergions. *The ſound of their wings was like the ſound of Chariots*] They ſeemed to ſhelter as under their wings, thoſe who yeilded obedience unto them: but were ſwift to execute vengeance upon their adverſaries. *They had tailes like unto Scorpions, and ſtings in their tailes.*] Theſe tailes were the falſe *Prophets*, or lying *Prieſts*, who ſeducing the people with falſe doctrines, did ſting, and wound their conſciences: yet at ſuch times only as they received *power* ſo to do, not when they *pleaſed*. *And they had a King over them*] It is ſaid of the graſhoppers and Locuſts, that they have *no King* over them, *Prov.* 30.27. but theſe Locuſts, or theſe who are ſignified here by Locuſts (the word being Metaphorically taken) had a *King* over them

them, even the *Pope*, whom they call the *head of the Church*: but called here [*Abaddon*] that is, *destroying, or destroyer*. For the Popes of *Rome* by their false and corrupt doctrines have destroyed many thousands of souls. Or [*Apollyon*] that is, wasting, devastation, or a waster: and so the *power* of *Rome* by their Armies, have ruined, wasted, and destroyed many Countries. And in this fifth Age, or under the sound of the fifth Trumpet, the Popes of *Rome* made themselves absolute Kings, Rulers, and Governours of those parts of the world, which were under their jurisdictions, by exalting themselves above, and triumphing upon the power of the Emperour. For about *Anno* 1073. and so afterwards the *Popes* prevailed above the *Emperours*. Thus it came to passe at the latter end of the fourth Age, and beginning of the fifth; and therefore this *Princely power* in the Popes of *Rome*, doth appeare to take rise from *Pope Hildebrand*, otherwise called *Gregory* the seventh. This *Hildebrand* was a Sorcerer, by whose examples, all *ambition*, *stoutnesse*, and *pride* entered into the *Church of Rome*, as being exercised with an high and open hand, professedly to all the world; which hath ever since been continued. For, before *Hilderbrand* came to *Rome*, setting up and displacing what Bishops he listed, corrupting them with pernicious counsel, and setting them against Emperours: under pretence of chastity destroying marriage, and under the title of liberty breaking of peace, and resisting authority; before this I say the Church of *Rome* was in some order, and *Bishops* governed quietly under Christian Emperours, and were defended by them. But against this subjection Pope *Hildebrand* first began to spurne, and by his example taught all other Bishops to doe the like: that at length they brought it to passe, that it should be lawful for a few Cardinals, (contrary to ancient statutes and orders decretal) to chuse what Pope they listed without consent of the Emperour. And whereas before it stood in the *Emperours gift* to give, and grant *Bishopricks*, *Archbishopricks*, *Benefices*, and other Ecclesiastical preferments within their own

Limits

Limits, to whom they pleaſed; now the *Popes* through much wreſtling War and contention, have extorted all that into their own hands, plucking unto themſelves the riches and power of the whole world, (which we uſually call Chriſtendome) and not content with that, have uſurped and prevailed ſo much above *Emperours*, that, whereas no *Pope* might be *choſen* without the *confirmation* of the *Emperour*, ſo now no *Emperour* may be *elected* without the *confirmation* of the *Pope*, who take upon them to *place* or *diſplace Emperours* at their pleaſures for every light cauſe. As *Frederick* the firſt was perſecuted almoſt to excommunication for holding the left Stirrop of the *Popes* Saddle. Thus the *Pope* (taking upon him Kingly and imperial power,) may juſtly be called the *king of the bottomleſſe Pit* (of the Roman hierarchy) and be termed *Abaddon* or *Apollyon*, if we conſider how the power of Emperours, Kings, and Nations have been deſtroyed by the Papal power.

One Woe (ſaith the Apoſtle) *is paſt, and behold yet two woes come after this*] In the eighth Chapter of the *Revelations*, the Apoſtle heard an Angel flying through the midſt of heaven, ſaying with a loud voyce, *Woe, Woe, Woe* to the Inhabitants of the Earth becauſe of the ſound to come of the Trumpets of the three Angels which were to blow the Trumpets: that is, grievous were the Judgments, Plagues, and Calamities wherewith the Lord would viſit the *fourth Kingdome* of the world or *Romane Empire*, governed by *Popes* in the fifth, ſixth, and ſeventh *Age* of the world, or under the ſound of the fifth, ſixth, and ſeventh *Trumpets*. So that the miſeries which fell upon the *Rrmane Empire* from *Anno* 1117. to *Anno* 1389. were very terrible, as will appeare by the *Warres*, *Slaughters*, *Plagues*, *Peſtilences*, *Earthquakes*, *Famines*, *Fires*, and the like *Iudgments* which were inflicted upon that *Empire* n this *fifrh Age*, as ſhall at large be expreſſed and particularized in the eight and ninth Chapters of this part of this book: which calamities were the compleating of the firſt *woe*.

But I ſhall proceed to ſpeake of divers names given to this fallen *Star* in the Scripture: and firſt of the *Court without.*

CHAP. III.

Of the Court without, or ſon of Perdition, Rev. 11. 2. & 2 Theſ. 2. 3, 4.

THe fourth *Monarchy* or *Kingdome*, as governed by *Popes*, and as being a fallen *Church* and *ſeat* of Antichriſt, is called the *Court without.* That this expreſſion may be the better underſtood, we muſt look upon it as referring to a part of the Jewiſh *Temple*: for the Temple which was built by *Solomon*, and afterwards re-edified at ſeveral times, was divided into four *parts.*

The firſt *part* was the *holy* of *holyeſt*, called the *holy place*, and the *moſt holy.* 1 *Kings* 6. 16, 19 or *Inner houſe*, *verſe* 27. or *Place for the Oracle*, *verſe* 16. This part of the *Temple* was a Type of the *glorious ſtate* of the Church, even of the *new Jeruſalem*: for into it, that is, into the *new Jeruſalem* ſhall come no uncleane thing, *Rev.* 21. 27. every *pot* in *Jeruſalem* ſhall be holy; for there ſhall be no more the *Canaanite* in the *houſe* of the Lord, *Zach.* 14. 21. In this *moſt holy place* was the *Arke of the Covenant*, the *Tables of Stone*, the Pot *wherein was Manna*, and *Aarons Rod.* 1 *Kings* 6. 19. In this *Holyeſt* there will be *Jeſus Chriſt*, the true *Saviour* and *moſt Holy*, in whom are hid all the *treaſures* of wiſdome and knowledge, *Col.* 2. 3. And in this *place* was the *mercy-ſeat* and the *Cherubins*, which did ſignifie that in this moſt glorious and holy *ſtate* of the Church there ſhall be no *Temple* but Chriſt, who is the true *Temple*, *Arke*, *Mercy-ſeat*, *Manna*, and *all things* unto his people, in whoſe preſence his people ſhall ſerve him day and night, *Rev.* 7. 15, 17, & 4, 3, 4, 5, 6, & 8, 3, & 16, 17. & 21, 3, 5, & 22, 1. *Jer.* 3. 17.

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The ſecond *part* of the *Temple* was called the *Sanctuary*, *Heb.*9.1. or the *Prieſts Court*, 2 *Chron.*4.9. This did typifie the *State* and *condition* of the *Church* when Chriſt ſhall come to ſit upon his *Throne*, and *reigne* with his Saints raiſed up, and with thoſe that ſhall then be found alive. Into this *part* of the Temple, ſuch as were uncleane were by the law forbidden to enter, 2 *Chron.*23.19. and when Chriſt ſhall next come, they who ſhall live and *reign* with Chriſt, ſhall be cloathed with long white robes, *Rev.* 7.9. in whoſe mouthes ſhall be no guile; they ſhall be without *ſpot* before the Throne of God, *Rev.*14.5. cloathed with fine linnen, white and pure, *Rev.*19.14. which is the *righteouſneſſe* of the Saints, *verſe* 8. In this *part* of the Temple was the *Altar* of Incenſe, *Luke* 1.8,9. and when Chriſt ſhall come to *reigne* with his Saints, he who is the true *Altar*, *Incenſe*, and *Sacrifice* will reigne and remaine with them 1000. yeares, *Rev.*20.4. In this *part* of the Temple were the golden *Candleſtick*, *fountaine of water*, *golden Table*, *holy Garments* and *vaile*: all which did but typifie the *glory* and *excellency* of Chriſt, who will live among his Saints, in ſuch a way as they ſhall be capable of enjoying his preſence.

The third part of the Temple was called the *Porch*, 1 *Kings* 6.3. 2 *Chron.* 3.4. *Math.* 26.21. or *Solomons Porch*, *Ioh.*10.23. This did typifie the *ſtate* and *condition* of the *Saints* or *Church* of God *diſperſed* in the *Wilderneſſe*, or ſcattered up and down in the Kingdome of Antichriſt. In this was the *Altar* of burnt offerings, of which we read 2 *Chron.*4.1. ſo that as this *part* of the Temple was often filled with the *ſmoke* of the *fire* of the *Altar*, ſo the Church of God, during the reign of Satan, ſhall be filled with *ſmoke*, even of the *Glory of* God, and of his *power*, *Rev.*15. 8. In this *part* of the Temple were the *brazen Pillars of Boaz* and *Jachin*, 2 *Chron.*3.15,17. *The molten ſea or Laver of Braſſe*, 2 *Chron.*4.2. *The place of counſel*, *Luke* 22.66. *The new Gate*, *Jer.*36.10. This was the *place* where *Zachariah* was *ſtoned*. *Math.*23.35. and *where the Jewes would have ſtoned Chriſt*, *Joh.*10.31. All which things doe ſeem to

typifie that the *Church* of God is built (in this their ſcattered condition) on a *firme* and *ſure foundation*, that the Saints with all their failings have their *iniquities cleanſed by the blood of Chriſt*. That the world will conſult how to *deſtroy the elect*; that a *doore of faith was to be opened to the Gentiles*: and that the Saints muſt *paſſe* their *pilgrimage* here through many troubles.

And the fourth *part* of the Temple was called the *utter Court*, *Ezek.*10.6. which the Apoſtle calleth the *Court without*. This was a Type of the *Apoſtatized* and *fallen Romane, and Antichriſtian Church*. Into this *place* or *part* of the Temple, all ſorts of people, Jewes and Gentiles, cleane and uncleane did enter, ſo that in the *Revelations* it is ſaid to be given to the Gentiles, *Rev.* 11.2. here they did uſe to buy and ſell, *Ioh.*2.15,16. and in *Babylon*, in *the Church of Rome*, there are Merchants that have their wares of *Gold* and *Silver*, and *precious Stones*, *fine Linnen*, *Purple* and *fine Silk*, *Scarlet*, all manner of *Thyn Wood*, *veſſels of Ivory*, and *precious Wood*, and *Braſſe*, of *Iron* and *Marble*, *Cynamon*, *Odours*, *Oyntments*, *Frankincenſe*, *Wine*, *Oyle*, *Flower*, *Wheat*, *Beaſts*, *Sheep*, *Horſes*, *Chariots*, and *Souls of men*. That is, the *Church of Rome* hath her coſtly *Images*, *Chalices*, *Pixes*, *Crucifixes*, *Triple Crownes*, *Myters*, *Biſhops Staves*, *Rings of Gold and Silver*, *Surplices* of *fine Linnen*, *Copes*, *Veſtments* of *Purple*, *Silke and Scarlet*, *Images of fine and well-carved Wood*, *Oyle*, *Salt*, *holy water*, and the like. Laſtly, they pretend *Merchandizes* of the ſoules of men from *Purgatory* by *Maſſes*, *Diriges*, *Pardons*, *Indulgences*, *remiſſions of ſins*, and ſuch *ſoul-wares*. In this part of the Temple *Herod* ſet up a *golden Eagle*, and this *court without* was given to the *Romane Eagle* or *Power*, of which *Eagle Eſdras* did Propheſie, 2 *Eſdr.* Chapters 11. & 12. In this part was the *Treaſury* called *Corban*, *Math.* 27.6. *Mar.* 7. 11. a Type of the *Riches*, *Wealth*, *Abundance*, and *covetouſneſſe* of *Babel*, upon whoſe *Treaſuries* a *Sword* ſhall come. *Jer.*50.37. and out of this part of the Temple Chriſt *caſt* the *buyers* and *ſellers*, together with their Merchandize, *Mar.*11.15,16,17. and in the concluſion when *Chriſt* will

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enter into Judgment with *Babel*, he will *caſt out* all thoſe who make a *Trade* of the *Miniſtry*, and that Preach and diſpenſe holy things for *gaine* and *hire*: as ſhall be further ſhewen in this part of this book.

The Court without was given to the Gentiles] The viſible Church of God was for a long time onely of the Jewes, (except a few Proſelites, or men called in an extraordinary way.) After the Jewes were rejected, the Gentiles onely profeſſed Chriſtianity; (except very few of the Jewes.) But after that Satan had by his lying deluſions, drawn many from the faith, they of the *Gentiles* who were onely formal profeſſors, did, and unto this day doe perſecute thoſe who have in them any power of godlineſs. *For the Gentiles muſt tread the holy City under foot.*] The *Gentiles* have alwayes *been* made uſe of to pollute the *Sanctuary* of God. When *Solomons* Temple was polluted in the time of *Jeremiah*, it was defiled by *Nebuchadnezzar*: afterwards it was ſpoyl'd by *Antiochus Epiphanes* K. of *Syria*, afterwards by *Pombey the great*: *Titus Cæſar*, & afterward that by *Ælius Adrian* the Emperour, who were *Gentiles*. Likewiſe when the true *Temple*, *Jeſus Chriſt* was deſtroyed, he was crucified by the *Romane Power*, though by the hands of the *Jewes*. When the Saints were to ſuffer, the Gentiles of the Romane Empire muſt perſecute them; and when the Biſhops of *Rome* fell from the faith, they were appointed to tread the *holy City*, the Saints of God under foot. The time that was given them ſo to doe, was 42. *months*. In which 42. months there are 1260. dayes (allowing thirty dayes to every month,) ſo that if we doe reckon and account a day for a yeare, the time given to the *Gentiles*, to the Romane Empire, governed by wicked, covetous, and cruel Popes) to tread and trample upon the *holy City*, the elect Saints of God, will be 1260. yeares. Which time I ſuppoſe did commerce *Anno* 381. becauſe that about that time the rage, pride, ambition, and wickedneſſe of the *Popes of Rome* began to be viſible and to appeare. Unto which 381. yeares adde 1260. and they will make 1641. in which year the Lord did begin to deliver his people from the power of *Rome*, and from the hands of thoſe that would

would have tyrannized over them, who received their power from *Rome:* and likewiſe from thoſe who diſclaimed in words the Authority of the great *Romane Whore*, yet ſpake like her, yet with her did perſecute the Saints. I ſay at this time God did begin to worke deliverance for his people in *England*, *Ireland*, and *Scotland*, yet ſo, as through the fire of many ſad tryals, ſufferings and afflictions; And aſſuredly he will never put up the ſword until he hath fulfilled his deſire upon his enemies. But this enemy of Chriſt, *this Court without*, *or Romane Hierarchy* will more lively appeare in his colours if we conſider *him* under the notion of the *man of ſin*, or *ſon of Perdition*, of whom the Apoſtle St. *Paul* did write; for under this notion the whole Hierarchy is expreſſed by the chiefe *head* thereof.

Of the man of ſin, or ſon of Perdition, 2 Theſ. 2 3,4.

There is a ſon of Perdition ſpoken of *Iohn* 17. 12. *None of them is loſt but the ſon of Perdition*; this *ſon of Perdition* was *Judas*, whoſe *deſtruction* was foretold by the *Prophet David*, *Pſal.* 109.* but this *Judas* the Apoſtle, was but a forerunner or figure of this *man of ſin*, or of *the man of ſin and ſon of Perdition ſpoken of by the Apoſtle*, 2 *Theſ.* 2. 34. who is that *great miſtery of iniquity* and falſ *teacher* mentioned in 1 *Tim.* 4.1,2,3,4. That he may appeare and be perfectly known what he is, I will ſhew, Firſt, *Who it is* of all the *powers* on Earth, that *exalts* himſelfe againſt all that is called *God*. Secondly, *Who it is* that *ſitteth* in the *Temple* of God *as God*, and who it is that ſheweth that he is *God:* and this will appeare to be the *Pope of Rome*, if we doe conſider what *Pope Boniface* the eighth, *Gelaſius*, *Innocentius*, and others have written of themſelves in their own *Decrees*, *Decretals*, *Extravagants*, *Pontificals*, and other writings; all which *blaſphemies* are maintained and held by the *Pope at this time*. The full *particulars* whereof are alleadged and quoted in the firſt volume of the Book of Martyrs, beginning page 1022. and I hope the Reader will not thinke me too tedious in this point, becauſe it is of ſuch *weight* and *concernment*, and conduceth

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to the cleering of ſo great a *truth* moſt neceſſary to be known by all. That is, that the *Pope of Rome is the man of ſin, and ſon of Perdition ſpoken of by the Apoſtle.*

That the Pope exalts himſelfe above all that is called God.

Thus the Pope writeth of himſelfe. *Whoſo underſtands not the Prerogative of this my Prieſthood, let him look up to the firmament, where he may ſee two great lights, the Sun, and the Moon; ſo in the firmament of the univerſal Church, God hath ſet two great dignities; the Authority of the Pope and of the Emperour; of which two, our dignity is the greater. It is known unto you Emperours, that you depend upon the judgment of us,* * *As the Earth is ſeven times bigger then the Moon; and the Sun eight times bigger then the Earth; it followeth that the Popes dignity fifty ſix times doth ſurmount the eſtate of the Emperours. Chriſt ſetteth up the order of Priſthood to beare dominion over Kings, according to the ſaying of* Jeremiah, *behold I have ſet thee up over Kings and Nations.* * *I ſay to all Emperours, that they receiving of me their approbation, unction, conſecration, and Crown imperial, muſt not diſdain to ſubmit their heads under me, and ſweare unto me allegiance.* * *Emperours and Kings are more inferiour to me, then Lead is to Gold.* * *For if* Peter *and I in* Peter *have power to binde and looſe in heaven, how much more power have we in* Earth *to looſe and take away Empires, Kingdomes and Dukedomes, and what elſe ſoever mortal man may have. If we have authority over Angels, who are governours of Princes, what then may we doe to their inferiours, and ſervants?* * *Doe I not command the Angels of* Paradiſe, *to abſolve the ſoul of a man out of Purgatory, and bring it into the glory of* Paradiſe? *much more proudly have the Popes exalted themſelves againſt all that is called God. Pope* Gregory *called* Paſchal, *made* Henry *the fourth Emperour to ſtand at his Gate three dayes and three nights barefooted and barelegg'd with his wife and children, in the deep of Winter, both in Froſt and Snow, intreating for his abſolution. Pope* Alexander *cauſed* Henry *the ſecond, King of* England, *to go barefoot to the tombe of* Becket *in* Canterbury *with bleeding feet. Pope* Innocentius *cauſed King* John

* [Innocentius.]
* Clement.
* Gelaſius.
* Hildebrand.
* Clement.

John *to kneel down at the feet of* Pandulphus *his Legate, and offer his* Crown *to his hands; alſo to kiſſe the feet of* Stephen Laughton *Biſhop of* Canterbury. Alexander *the third did make the Emperour* Frederick *the firſt to fall flat upon the ground, while he ſet his foot upon his neck, ſaying the verſe in the Pſal.* Thou ſhalt tread on the Lyon and the Adder, *Pſal.*91.13. *Pope* Adrian *rebuked the aforeſaid* Frederick *the Emperour, for holding the left ſtirrop of his ſaddle when he ſhould have held the right.* And *Pope* Innocentius *excommunicated theſe Emperours,* Hen. 4. Hen. 5. Frederick, 1. Philip, Otho, Frederick 2. *and* Conrade *his Son. Pope* Nicholas *ſaid, if Prelates of the Church be counted of Conſtantine for Gods, the Pope being above all Prelates, is above all Gods.* Thus the *Popes* have exalted themſelves above *all* that is called *God.*

How the Pope doth ſit in the Temple of God, as God.

By his ſitting in the Temple of God, we are to underſtand the *Juriſdiction* and *Authority* he doth exerciſe in the world (and by him called the *Church*) for thus ſaith the *Pope*, * *Foraſmuch as it ſtandeth upon neceſſity of ſalvation for every humane creature to be ſubject unto me the Pope of Rome, it ſhall therefore be requiſite and neceſſary for all men that will be ſaved, to learne and know the dignity of my See, and excellency of my Domination. My Inſtitution began in the Old Teſtament, and was conſummate and finiſhed in the New. Neither is it to be thought that my* Church *of* Rome *hath been preferred by any General Council, but obtained the Primacy by the voice of the Goſpel. This is the holy and Apoſtolick Mother* Church. *And as the Son of God came to doe the will of his Father, all perſons ſhould doe the will of their Mother the* Church *of* Rome. Whereupon it is verified in this Church, * *I have ſet thee over Nations and Kingdomes, to pluck up and break down, to build and to plant,* Jer.1.10. * *My* Church *of* Rome *is Prince, and head of all Nations: The Mother of the Faith, Lady, Miſtris, and Inſtructer of all Churches, againſt which* Church *of* Rome *whoſoever ſpeaketh any evil, is an Heretick, Pagan, Witch, Idolater, and Infi-*

* *Gregory* 8.

* *John.*

* *Nicholas.*

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del: * *The* Church *of* Rome *hath fulneſs of power in her own hand, of ruling, deciding, abſolving, condemning, caſting out, or receiving in. Which* Church *of* Rome *hath alwaies full authority in her hands to make new Lawes and Decreements, to alter Statutes, priviledges, rights, or documents of Churches, to ſeparate things joyned, or to joyne things ſeparated.* * *Of which Church of* Rome *I am head, as a King is over his Judges, the* * Vicar *of Saint* Peter; * *Yea the* Vicar *of Chriſt properly, and ſucceſſor of* Peter: *Rector of the* * *univerſal Church, director of the Lords univerſal flock, and chiefe* * *Magiſtrate of the whole world. The* * *head and chiefe of the Apoſtolical Church.* * *Univerſal Pope, moſt* * *mighty Prieſt. A living law in the* Earth, *judged to have all lawes* * *in the cheſt of my breaſt. Faith, Supremacy, the chaire of* Peter, *Keyes of Heaven, power to binde and looſe; all theſe be inſeparable to the* Church *of* Rome. All the *Earth is my Dioceſſe, and I the ordinary of all men.* Thus the *Pope ſitteth* in the Temple of God, *as God:* and now I will declare how he ſheweth himſelfe that he is God.

*Urban.
*Conſtantine.
*Paſchal.
*Clement.
*Boniface.
*Idem.
*Anacletus.
*Boniface.
*Hilarius.
*Sixtus.

How the Pope ſheweth himſelfe that he is God,
2 Theſ. 11. 3, 4.

Thus the proud Popes boaſt. * *By reaſon that my power is not of man but of God, who hath ſet me maſter and governour over his univerſal* Church, *it belongeth to my office to look upon every mortal ſin of every* Chriſtian, *whereby all criminal offences are ſubject to my cenſure.* * *I have both ſwords in my power, both of the ſpiritual & temporal juriſdiction. What* * *power or Potentate in all the world is comparable unto me? who have authority to binde and looſe both in heaven, and in earth; that is, I have* * *power both of heavenly things, and alſo of temporal things. I am* * *in earth the Judge of all, and can be judged of none. This Iudge am* * *I, and that alone.* * *Wherefore it is manifeſt that the dignity of my ſeat is to be reverenced through the whole world, in that all the faithful ſubmit themſelves to it, as to the head of the whole body. I am ſubject to no creature; the Pope being the* Vicar *of Ieſus Chriſt through the whole world, inſtead of the living God, hath that dominion and Lordſhip, which Chriſt here in Earth would not have, although*

*Innocent.
*Boniface.
*Nicholas.
*Gelaſius.
*Innocentius.
*Gelaſius.
*Symmachus.

though he had it habitually, he gave to Peter *actually, that is, jurisdiction both of spiritual and temporal things. The Earth is the Lords and the fulness thereof: so it is affirmed to be inclusively that the* Vicar *of Christ hath power over things celestiall, terrestriall, and infernal. The Pope hath all dignity and power of all Patriarks: in his Primacy, he is* Abel: *in government, the Arke of* Noah; *in Patriarkdom,* Abraham: *in order,* Melchisedeck: *in dignity* Aaron: *in authority* Moses: *in seat judicial* Samuel: *in zeal* Elias: *in meekenesse* David: *in power* Peter: *in unction Christ.* Thus say his flattering *Canonists*, and thus also say the blasphemous Popes further of themselves. *Whom I confirme, no man can infirme; I can take from one, and give to another; and if I be an enemy to any man, all men ought to eschew that person: not man but* *God *alone separateth that which the Bishop of* Rome *doth dissolve and separate. Wherefore if those things that I doe be said to be done, not of man, but of God, what can you make me but God?* By all this it doth cleerly appeare, that the Pope of *Rome* (for the time present) is that *man of Sin*, that *Son of Perdition*, and that *Adversary* who doth *exalt* himselfe *against all that is called God*: and who *sitteth* in the *Temple of God*, as *God*, *shewing himselfe that he is God.* But of this man of sin, and son of Perdition, the Reader shall have a more full character in the fifth and sixth Chapters of this part of the Book.

* *Nicholas.*

CHAP. IV.

Of the Beast which did rise out of the Sea, Rev. 13, 1, *to* 11.

IN this thirteenth Chapter, the Apostle in a *vision* did see a *beast* rise out of the *Sea*. This *Beast* is the fourth *Monar-*

Monarchy, or *Romane Monarchy*, (for it is usual with the *holy Ghost* to present the great *Monarchies* of the world unto his *Prophets* in their *visions*, under the forme of monstrous and horrible *beasts*; as the *Caldean*, *Babylonian*, or *Assyrian Empire*, by a *Lion* which had *Eagles wings*. The *Empire* of the *Medes* and *Persians* by a *Beare which stood on one side*, and had *three ribs* in his mouth; the *Grecian Monarchy*, by a *Leopard* which had *four heads*, and upon his *back four wings*; and the fourth great *Kingdome* or *Monarchy*, which is the *Roman Monarchy*, by *a fearful shape*, or most monstrous *Beast*. * Dan. 4.

This *Monarchy* is called (as the rest are) a *Beast*, to signifie the cruelty it did exercise over the Nations of the Earth, by reason of the *power* which it received from the *Dragon*.

This Beast did rise out of the *Sea*: the *Sea* (among other significations) is taken for the *Inhabitants* of divers Nations, as *Isai.* 60.5. so that for the *Roman Monarchy* or the fourth Kingdome *or Beast* to arise out of the *Sea*, is for the *Romane Monarchy* to be made up and consist of all those Nations and *people* who did inhabite in, or formerly were subject unto the *Caldean*, *Persian*, and *Grecian Monarchies*. This *Sea* is called *Waters*, *Rev.* 17.15.

This *Beast* had *seven heads*. These *heads* being taken in reference to *place*, are *seven Hills* (as I have formerly shewn) upon which the *City of Rome* (the *Metropolis* of this *Empire*) doth stand: as *Mons Palatinus*, *Cœlius*, *Janiculus* (or *Capitolinus*) *Aventinus*, *Quirinalis*, *Viminalis*, and *Esquilinus*. But sometimes *heads* in Scripture doth signifie *governours*, or *governments*. As in *Numb.* 7. 2. then the *Princes* of *Israel*, *heads* over the houses of their fathers, offered. Now if we doe take *heads* for *governours* we shall finde that there were *seven several sorts* of *governours* in the Romane Monarchy, *viz. Kings*, *Consuls*, *Dictators*, *Decemvirs Tribunes*, *Triumvirs*, *Emperours*. For these *heads* doe signifie both *mountaines* whereon the *woman* sitteth, that is, whereon *Rome* standeth, and also *seven governours* or sorts of *governments*, *Rev.* 17.9.

The *Beaſt* had likewiſe *ten Hornes* which are *ten Kings*, *Rev.* 17. 12. who had the power of ſo many Nations; for *horns* betoken *power* or *ſtrength*, as *Jer.* 48. 25. *The Horn of Moab*, (that is, the power or ſtrength of *Moab*) *is cut off.* So likewiſe in *Amos* 6. 13. *Have we not gotten us Hornes by our own ſtrength?* that is, Power and Glory. Theſe Horns are the Kings or Governours of *Spain*, *France*, *Lombardy*, *England*, *Scotland*, *Denmark*, *Sweden*, the *Kingdom of the Goths in Italy*, the *Kingdom of the Hermes in Hungary*, and *the Exarques of Ravenna*, as I have already mentioned, and ſhall more fully ſhew hereafter, in the ſixth Chapter of this Part of this Book.

This *Beaſt* had alſo upon his *ten Horns*, *Crowns*, which doth hold forth thus much that theſe *ten Horns*, or ten Kings, did give their *Power* or *Crowns* unto this *Beaſt* as I ſhall make appear in the ſaid ſixt Chapter.

And upon his *Heads* the names of Blaſphemy. The Woman, the Great Whore hath upon her *forehead* a *name* written, *Myſtery*, *Babylon*, the *Mother of Whoredoms* and *Abominations*: and upon the *Heads* of this *Whore* or *Beaſt* were the names of blaſphemy, that is, theſe Kings, Kingdoms and the inhabitants, did yield obedience to this *Great Myſtery*, even the *Myſtery of Iniquity*; to this *Babylon* (not heatheniſh *Babylon*, for that was deſtroyed before Saint *Johns* days) but *Myſtical Babylon*, eſpecially the Roman Monarchy, as governed by Popes; And did partake of her *Whoredoms* or *Idolatries*, and did aſcribe unto the *Great Whore* all thoſe blaſphemous *Titles* and *Powers* which the Popes did aſſume unto themſelves, mentioned in the former Chapter: and for ſo doing theſe *ten Horns* are ſaid to have upon them the Names of Blaſphemy.

By this Beaſt we are to underſtand the Roman Empire, from the riſe of that Monarchy, unto the end thereof

This Beaſt (which thus came out of the Sea) was like a *Leopard*, *p.* 2. that is, like unto the *Grecian* Monarchy, which was preſented unto *Daniel* in the form of a *Leopard* *Dan.* 7. 6. a *Leopard* is counted among the *ravenous Beaſts*, *Iſa.* 11. 6. and for God to give the Nations ſuch a Governour over them, as ſhould be of the nature of a *Leopard*, was (for their transgreſſions) to let them live under the yoke

yoke of *cruel Tyrants.* Likewiſe by this *Beaſt* the Lord did ſignifie the ſwift deſtruction that ſhould come unto the Nations of the Earth under the Government of Tyrants, *Hab.* 1. 8. and by this expreſſion, the Lord did hold forth his wrath againſt the *Jews*, *Jer.* 5. 6. ſaying, *a Leopard ſhall watch over their Cities.*

And his feet like Bears feet, like unto the *Perſian* Monarchy, that is, the Emperours and Governours of the Roman *Monarchy* ſhould be as cruel as the *Perſian Emperours.* The *Beare* is a creature noted for its fierceneſſe, ravenouſneſſe, cunning, and roaring, 1 *Sam*, 17. 37. *Pro.* 28. 15. *Lam.* 3. 10. *Iſa.* 59. 11. By theſe properties of this Creature the Lord doth declare his Anger againſt ſinners.

And his mouth, as the mouth of a Lyon, which is like unto the Governours of the *Aſſyrian Monarchy:* by all which expreſſions it doth appear that if the *Cruelty* and *Tyranny* of all the *Chaldean*, *Perſian*, and *Grecian Monarchies* were loſt, they might be found in the *Monarchs* and *Governours* of the Roman Monarchy; agreeable to this, the Lord, to declare the greatneſſe of his wrath againſt the *Iews*, ſaith, *I will be unto them as a Lyon, and as a Bear robbed of her Whelps; I will break the Caul of their Heart, and devour them liko a Lyon, Hoſea* 13. 7. 8. And thus *Daniel* writeth, the fourth Beaſt was *fearful and terrible, and very* ſtrong, it had Iron teeth: it devoured, and brake in pieces, and ſtamped the reſidue under his feet, *Dan.* 7. 7. for the *Roman Monarchy* came in ſwiftly, like the *Grecian*, as with the *ſpeed of a Leopard:* it mightily marched forward as on *Bears feet*, like the Monarchy of the *Medes*, treading down all other Kingdomes: and like the Monarchy of the *Babylonians*, who (as with the mouths of Lyons) devoured up innocent blood without meaſure: ſo the *Roman Monarchy* hath exerciſed, and ſtill doth afflict the Nations of the Earth with *cruel oppreſſion, bondage* and *ſlavery.*

To this Beaſt the Dragon gave his Power, Throne, and Authority. The *Throne, Power, and Authority* here ſpoken of, is the ſame which Satan (this Dragon) did offer unto Chriſt,

Christ, which were *all the Kingdoms* of the *World, and the Glory of them, Math.* 4.8. which *Kingdoms* of the World are the Dragons, or Satans, as he is the Prince of the world *Ioh.* 12. 31. and as he doth deliver the power of them unto the *men of this world, they* are called *Worldly Governors*, and *Princes of the darknesse of this world*, in *high places*, *Eph.* 6. 12. The place of *Satans Throne* is the place where he doth *rule*, which is in the *hears* of the children of *disobedience*, in which he ruleth or worketh, *Eph.* 2. 2. This Power, that is, to *rule* in the hearts of the children of disobedience, *Satan* or the Dragon, doth *give* to this *Beast*, to the Roman Monarchy (as governed by Popes) these two several ways. The first is, by being a *lying Spirit* in the mouths of *false Prophets*; in the mouths of such as creep into houses, and lead captive silly women: in the mouths of such as resist the truth, being of *corrupt minds*, and reprobate concerning the faith: and in the mouths of such as are *false Teachers*, who *privily bring in damnable heresies, denying the Lord that bought them.* And secondly by *blinding* of the eyes of *unbeleevers*, whereby the *light* of the *Gospel* is hid unto them. Thus the *Dragon* doth give his *Power, Throne*, and *Authority* to the Beast.

[*And I saw*, (saith Saint *Iohn*) one of his *heads* (that is one of the *heads* of the *Beast* that rose out of the *Sea*) *as it were wounded to death.*] This Beast, as I have shewed, is the *Roman Monarchy*. The Heads, are the seven Hills, or seven Governours. The *Head* that was wounded, cannot be one of the *Hills*, therefore it must be one of the *Governours* who did exercise one of those seven *Governments* before mentioned. The *wounding* of this *head* was the *overthrow* and subversion of the *Government* of the Roman *Emperours*. For about *Anno* 475. *Iulius Nepos* (who was created *Cæsar*) sendeth *Orestes* against the French and Goths in *Gaul*, who turned his forces against *Julius*, and deposed him at *Ravenna*. The friends of *Julius* call *Odacre* (sometimes Esquire to *Orestes*) to his aid. *Orestes* maketh his Son *Augustulus* Emperour, *Anno* 476. *Iulius* flieth to *Salona*. *Orestes* maketh peace with

Geu-

Genſerius and others. *Odacre* commeth ſuddenly upon him, and forceth him to flee to *Ficinum*, where he taketh him, and killeth him at *Placentia*. *Odacre* taketh *Ravenna* and *Rome*, *Anno* 477. He baniſhed *Auguſtulus* (who had reſigned the Empire) into *Campania*. Thus ended the *Weſterne Empire* in *Auguſtulus*, which began in *Auguſtus*, 1228. years after *Rome* was built. This *Wound* might juſtly be called a *deadly wound*, becauſe the *Empire* was *vacant*, and it was dead for above the ſpace of 300. years.

[*But his deadly wound was healed.*] But about *Anno* 800. the *wound* was *healed* in *Charle-maigne*, who then was crowned Emperour of the Weſt, or of *Germans* and *Romans* by the means of Pope *Leo* the third.

[*And all the world wondered and followed the Beaſt*] The *Roman Empire* being thus *healed*, grew to ſuch an height, that the world did wonder thereat, and being aſtoniſhed at the great *felicity* thereof, ſtiled it *Imperium Sacrum, perpetuum & ſemper Auguſtum*, the *Sacred, perpetual* and *ever happy Empire*.

And they worſhipped the Dragon that gave power to the Beaſt] and *they*, that is, they who were ſtrucken with admiration, of the proſperity of the *Beaſt*, became not only ſubject unto it, but for love of it, *worſhipped Idols*, even the *Devil*, in the *Images* of Saints; for what elſe is *Idolatry* but worſhipping of *Devils*? *Rev.* 9. 20.

And they worſhipped the Beaſt, ſaying, Who is like unto the Beaſt? Who is able to make War with him?] ſo ſtrong and mighty was the *Roman Empire* in *their* apprehenſion, that they did think that there was no people in the world able to make War with it.

[*And there was given him a Mouth*] this *Mouth* is the *Pope of Rome*; and now to the end of this *viſion*, we are to look upon this *Beaſt*, this fourth Monarchy as governed by Popes. Of this *Mouth* we may read, *Dan.* 7. 8.

[*That ſpake great things and Blaſphemies.*] That ſpake *preſumptuous things*, ſaith *Daniel*. The *blaſphemies* of this *Mouth* were againſt *God, his Name, Tabernacle*, and *them that*

that dwell in heaven. Of which I have written in the former Chapter. Of the time of the power of this *Beast*, and his making *War* with the Saints, I shall write in the third part of this Book.

[*Therefore all that dwell upon the Earth, whose names are not written in the Book of Life*, that is, *whose names are not written in the Lambs Book of Life, which was slain from the beginning of the world shall worship him* (the Beast.) Therefore all *carnal* men who addict themselves onely to worldly pleasure, whose *Names* are not from everlasting registred among the Elect, that is, in the *book* of the *Lamb* slain, according to the purpose of God, before ths *foundation* of the world, shall give such *homage* and *reverence* to the *Beast* (the Roman Monarchy, especially governed by Popes) as is onely due unto *God*, by *adoring*, *honouring*, and *reverencing* the Pope, *kissing his feet, his toe*, and *giving him such superstitious and idolatrous veneration*. This is the *Mystery* of this *Beast*.

CHAP. V.

Of the Beast which came out of the Earth, Rev. 13. 11. to 18.

AND I beheld another Beast comming out of the Earth.] By this *Beast* we are to understand the whole *Romane Monarchy*, but especially as governed by Popes, whose power came out of the *Earth*, that is, did consist of worldly, carnal, and earthly-minded *Kings*, and other people, who did submit to the *Power* thereof, and were therefore *blasted* and punished with the *wind* of Gods anger. *Rev.* 7. 1. 3. For the *Kingdom* of *Antichrist* is from beneath, from the *Earth*, from earthly men, and their vices, as *ambition*, *covetousnesse*, *beastlinesse*, *craft*, *treason* and *tyranny*. This

[*This Beaſt had two Horns*] that is, a two-fold *Power*, ſpiritual and temporal. Therefore he, the Pope, giveth in his Arms two keyes, and hath two ſwords carried before him, as *Boniface* the eighth had, ſaying, *ecce duo gladii hic*, behold here the two ſwords; who was one day clad in the Pontificals of a Biſhop, and another day in Armour like an Emperour. This is likewiſe ſignified by the Popes two horned Myter. This two-fold *power*, that is, that the Pope hath Eccleſiaſtical and alſo temporal Power, is thus to be endeavoured to be proved by the Pope. *Melchiſedeck* was both King and Prieſt, therefore the Pope may have *both* Juriſdictions. *Samuel* was Judge in temporal matters, therefore the Pope may have *both* Juriſdictions. Likewiſe by Scriptures he indeavoureth to ſtrengthen this double *power*, as it is ſaid in the Scriptures, at the name of *Ieſus every knee ſhould bow*, Phil. 2. this power, ſaith the Pope, the Father gave the *Son*, and the Son gave it *Peter*; and ſo the Pope, being *Peters* ſucceſſor, muſt conſequently have the ſame *Power*. In the like manner all the Earthly powers which are given to Chriſt in the Scriptures, are thus by the *Popes* derived unto themſelves; by which we may eaſily diſcern, how weakly, and blaſphemouſly they argue for themſelves. And if any deſire to know why I ſuppoſe that by *Horns* we are to underſtand Power. I ſay, becauſe the holy Ghoſt in Scripture doth uſually do ſo; as *Dan.* 8. 20. the two *Horns* are the Kings of the *Medes* and *Perſians*, which in their time were the two greateſt *Powers* of the world. And thus it is taken *Pſal.* 75. 4, 5. *I ſaid unto the Wicked liſt not up the Horn, liſt not up your Horn on high*; For the *Horns* of the wicked, that is, the *Power* of the wicked, *I will break*, ſaith the Lord, *v.* 10. and if any deſire to be ſatisfied why I ſuppoſe that theſe two *Hornes* ſhould ſignifie an Eccleſiaſtical, and Temporal Power, and not two diſtinct Kings. I anſwer, that which I have written in the Chapter immediately foregoing wil ſufficiently clear it; in which it may be ſeen how much the *Pope* doth ſtand upon this *two-fold Power*, *Eccleſiaſtical* and *Temporal*.

[*Had two Horns like the Lamb.*] This *Lamb* is Christ, who is said here to have two *Horns*, to signifie his spiritual and temporal *Power*. (Although in the *Revelations* 5. 6. This *Lamb* is said to have seven *Horns*, to signifie the manifold *power* of the Spirit.) For the Pope doth openly in plain words protest, that all Christs Lambs and Sheep, not singularly, but universally through the whol world, are committed to him, as Vicar of Christ, and successor of *Peter*; and that all men must confesse the same of necessity, or else they are none of *Christs sheep*, wherein it is easie to be seen where the pretended *Hornes* of the *Lamb* do grow.

But he spake like the Dragon] which sheweth he was but a pretended *Lamb*; for the *Horns* of a *Lamb*, and *Mouth* of a *Dragon* do not well agree together; and as they do not agree in Nature, so they cannot be found in any Person so lively as in the Popes of *Rome*. For when the Pope calls himselfe Apostolick Bishop, the Vicar of Christ, the successor of *Peter*, the servant of Gods servants, &c. Then he putteth forth the *two Horns* of a *Lamb*, (but hear him speak, and you shall finde him a Dragon:) hear him charging, commanding and threatning Emperours, Kings and Princes; see him treading upon the necks of Emperours, and crowning and uncrowning them with his foot, and consider the Popes manner, behaviour, and conditions for above this 600. years, and it will appear that no Serpent or *Dragon* could be more viperous and destructive. Likewise the Popes by their words, and doctrines have accused Gods word of imperfection, set up mens Traditions, and have spoken things contrary to the Scriptures.

[*And he did all that the first Beast could do,*] And he, that is, the *Beast* that came out of the Earth, did All that the *first Beast*, that is, the *Beast* which came out of the Sea could do. And whereas it is said he did All: the meaning is, that the *Roman Monarchy* governed by Popes, was as full of *Power*, *Idolatry*, *Blasphemies*, *Wickednesse*, and *Tyranny*, as when it was governed by Emperours, even when they

they had in their hands, that *Power* abſolutly, which afterwards was taken from them by the Popes.

[*Before him*] that is, before or in the preſence of the firſt Beaſt, the Emperours: for although that Emperours were yet ſtanding, the *power* of the *Empire* was exerciſed and uſurped by the Popes.

[*And he cauſed the Earth and them which dwell therein to worſhip the firſt Beaſt whoſe deadly wound was healed.*] And he, the Pope did cauſe or command the inhabitants of the Romane Empire, (earthly-minded men) to yield obedience to the Roman Emperours, whoſe deadly *wound* was *healed* in *Charle-maigne*, whom Pope *Leo* proclaimed Emperour, cauſing all men to reverence him.

And he did great wonders, ſo that he made fire to come down from Heaven on the Earth in the ſight of men.] This propheſie was fulfilled in that wicked Pope *Hildebrand*, who did ſeek by miracles (in which God did often diſappoint him) to be held in admiration by men. In his time there was difference in opinion between the Pope and *Berengarius* (who was an Arch-Deacon, and denyed the Doctrine of Tranſubſtantiation) whereupon Pope *Hildebrand* commanded the Cardinals to faſt three days, to the intent that God ſhould reveale, whoſe opinion was better, either of the Church of *Rome*, or *Berengarius*. Further he ſought for a ſigne to eſtabliſh his Faith concerning the Article of the Lords Body, that is, whether the conſecrated bread was tranſubſtantiated into fleſh; but he could ſee none, and at another time for anger and madneſſe, he took the Sacrament and threw it into the fire, becauſe he required thereof a Divine anſwer againſt the Emperour, but it would not ſpeak: and although God did not appear unto him in theſe things, yet he did permit him to delude many, by many ſigns and wonders, and lying miracles. For he was a notable *Sorcerer*, a Necromancer, and an old Companion of *Sylveſter*, *Laurentius*, and *Theophylactus*, called alſo *Benedictus nonus* (who were Sorcerers.) Of this *Hildebrand* or *Gregory* the ſeventh this is written by Cardinal *Benno*, that upon a certaine

time this *Gregory* comming from *Albanus* to *Rome*, had forgot his familiar book of *Necromancy*, which he was wont alwayes to carry with him; whereupon, remembring himſelfe, (entering the Port of *Lateran*) he called two of his moſt truſty familiars, to fetch the Book, charging them at no hand to look into it; but, they being ſo reſtrained, were the more deſirous to open it, and peruſe it, and ſo did. After they had read a little therein, ſuddenly there came about them *Meſſengers* of Satan, the multitude and terrour of whom, made them almoſt out of their wits. At length (they comming to themſelves) the Spirits were inſtant to know wherefore they were called up, and wherefore they were vexed; quickly (ſaid they) tell us what ye would have us do, or elſe we will fall upon you. Then one of the young men ſaid Go pluck down yonder wall (pointing unto a certaine high wall nigh unto *Rome*) which they did in a moment. This *Hildebrand*, ſaith *Benno*, when he pleaſed, did ſhake his ſleeves and *fire* did fly out, in manner of ſparks, and by theſe miracles, as by a ſign of holineſſe, he deluded the eyes of the ſimple people: and becauſe the Devil might not perſecute Chriſt openly by Pagans, therefore by this falſe Monk, under a Monks habit, and ſhew of Religion, he deceitfully preſſed to ſubvert the name of Chriſt. Other *wayes* the Popes have, by lying ſignes, to terrifie and abuſe the people: as when the Pope and his Clergy doe caſt down fiery Torches, and Candles from on high, at the time of their curſings, as though they would ſhew that the *fire* of Gods wrath ſhould be ready at their command, to be ſhaken out of Heaven (as out of *Hildebrands* ſleeve) againſt them whom they curſe. By theſe horrible ſigns they have ſo terrified Princes, that they made them to loſe their Kingdoms, and due obedience of their ſubjects, until they ſtooped to *their* feet, and craved their pardon and abſolution. Thus *Hildebrand* and the other Popes have deceived them which dwelt on the Earth, by the *ſignes* which God permitted them to do in the ſight of the *Beaſt*, v. 14.

[*Saying*

[*Saying to them that dwell on the Earth, that they ſhould make the Image of the Beaſt which had the wound of a ſword, and did Live.*] The *Image* of the *Beaſt* were the Romane Emperours, erected by the people, by authority, lieence and command of the Popes: For they were indeed but Images, Figures, Shadows, Cyphers, and reſemblances of the *Beaſt*, while the real power and ſubſtance was inveſted in the Popes, and *transferred over* unto *them*: the Emperours being but *their* ſtalking horſes. They, the Emperours were only titular, and acted but by permiſſion of the Popes, who directed, ordered, and in all things managed the affaires of the Empire, and of theſe new Emperours, by whom the *deadly wound* given to *Auguſtulus* was *healed*.

And it was permitted unto him to give a ſpirit to the Image of the Beaſt] This *Image* of the *Beaſt*, or *Charle-maine*, and his ſucceſſors received their *ſpirit*, life or being from the hands of the Popes, being the *beaſt* that aroſe out of the *Earth*.

So that the Image of the Beaſt ſhould ſpeake, and ſhould cauſe that as many as would not worſhip the Image of the Beaſt ſhould be killed] This *Language* that the *Image* of the *Beaſt* (the latter ſort of Emperours) *ſpake*, was thoſe cruel *Lawes*, which the Emperours of *Rome* and other *Princes* (under the Church of *Rome*,) made againſt thoſe who would not obey the Pope, by yeilding obedience to the Lawes of the Emperours and other *Princes*, made to that purpoſe: for when the Emperours were ſworne and confederate with the Pope, then, whoſoever did not reverence them, and obey their decrees, were purſued by *both of them*, and all their confederates, to death, by Fire, and Sword, as *Rebels*, *Apoſtates*, and *Hereticks*. And who knoweth not what numbers and multitudes of Chriſtian men, women, and children in all Countries, have (upon this account) been put to fire and ſword? ſince ſtories of all times will declare, what havock hath been made of Chriſtian blood about the preheminence and majority of the See of *Rome*; what Countries and Churches, both

Greeke

Greeke and *Latins* have been excommunicated? what Kings have been depoſed? and what Emperours ſtripped from their imperial ſeates? and then indeed the *Image* of the *Beaſt*, (the latter Emperours) was ſaid to be *worſhipped*, when men did yeild obedience chiefly to thoſe Lawes which they made, which did concerne the *Popes* ſupremacy, and commanded all men to yeild obedience thereunto. Theſe Lawes doe appeare by the Popes inquiſition. Lawes made by *Henry* the fifth for inquiſition of *Hereſies*. The execrable inquiſition of *Spaine*, and divers Lawes made by Romane Emperours for the obeying of the Popes of *Rome*.

And he made all both ſmall and great, rich and poore, free and bond to receive a marke in their right hands, or in their foreheads,]Concerning this *marke*, we muſt obſerve five things: Firſt, that the *marke* is called the *marke* of the *Beaſt*, *Rev.*13.17, & 14, 9: Secondly, it is called the *mark* of the *Beaſts name*, *Rev.*14.11. Thirdly, it is called the *marke* of the *number of the Beaſts name*, *Rev.*15.2. Fourthly, this *marke* is enjoyned and appointed by the ſecond *Beaſt* or Popes of *Rome*. And Fifthly, the *marke* muſt be *univerſal*, upon *all men* rich and poor, free and bond, great and ſmall. Thus the Pope as an Antichriſt; will (to oppoſe Chriſt, and deceive men) imitate Chriſt in his way; for Chriſt will *marke* his own that they may be known to be his, *Rev.*7.* & *Ezek.* 9.* and this *Beaſt* will *marke* thoſe that doe belong unto him. If we deſire to know what this *marke* is, the Holy Ghoſt doth tell us, *Rev.*14.11. that it is the *Print* of his, that is, the *beaſts name*. And if we would know what the *Beaſts name* is, the holy Ghoſt doth tell us that alſo: in the ſeventeenth Chapter of the *Revelations*, and the fifth verſe, in her (that is, this *beaſts*) *forehead was a name written: A myſtery, Babylon, the mother of whoredomes and abominations of the Earth.* So then for any to receive this *mark*, is for any to partake of and ſubmit unto the wickedneſſe, Idolatries, *abominations*, *cruelties*, and other ſins of this *beaſt*, the Church of *Rome*. To receive this *mark* in the *forehead*, is for any *profeſſedly*, *publickly* and to *all*

the

the world, to *own* the *Beaſt*, ſubmitting and yeilding obedience unto her. That is, *boldly* and *impudently*, as *Jer.* 3. 3. *Thou haſt an whores forehead*, that is, thou *Jeruſalem* art not aſhamed of thine acts, and Idolatries. For Idolaters are impudent and will not give off, although they be manifeſtly convicted. To receive this *marke* in the *right hand*, is for any one with all his power and ſtrength (which is ſignified by the right hand, *Pſal.* 17. 7. & 18. 35. 20. 6.) to *ſtand* in defence of theſe Idolatrous principles, which through a ſeduced heart they have received: and to perſecute, as we ſay with an *high hand*, any that ſhall oppoſe theſe *errours* and *lyes* which they maintaine. This doth ſeeme to me to be held forth by the holy Ghoſt, who by his Prophet doth upbraid the Jewes for their Idolatry, ſaying, *He maketh a God, even his Idol, he boweth unto it, and worſhippeth, and prayeth unto it, and ſaith deliver me, for thou art my God. They have not known* (ſaith the Lord) nor underſtood, *for God hath ſhut their eyes, that they cannot ſee, and their hearts that they cannot underſtand; and none conſidereth in his heart, neither is there any knowledge nor underſtanding, to ſay, I have burnt halfe of it* (that is, the wood of which his Idol was made) *in the fire, and have baked bread upon the Coales thereof. He feedeth of Aſhes: a ſeduced heart hath deceived him that he cannot deliver his ſoul, nor ſay, IS THERE NOT A LYE in my RIGHT HAND?* Thus the *marke* in the *forehead* is profeſſedly to ſubmit to the Idolatrous doctrine, and other wickedneſſe of the Church of *Rome*: and the *marke* is received in the *right hand*, when men doe exerciſe all their *power* and *ſtrength* to maintaine the ſame. The particular badges, ſpecies, and ſignes hereof, as croſſing, Chriſms or annoyntings, greaſings, ſprincklings, vowes, oathes, ſhavings and the like, are innumerable, with which I will not here trouble the reader.

And no man might buy or ſell ſave he that had the marke, or the name of the beaſt, or the number of his name.) That is, no man was lookt upon to be a free *Denizon* in the great City *Babylon*, but he that had the *marke*: that is,

that

that did openly profeſſe himſelfe a ſervant to the *Romane Monarchy*, and to the moſt of his power did endeavour to defend the ſame. [Or the *name* of the *Beaſt:*] or did partake of the blaſphemies, Idolatries, and cruel practiſes of that *beaſt* : or had the *number* of his *name:* that is, did yeild obedience unto that power whoſe *number* or time of expiration is to be found in the letters of *his name* who was the firſt *governour* thereof. (That is, in the Greek letters of his name, in which language St. *John* did write.)

The number of the beaſt is the number of a man.] The word *number* in Scripture is taken ſometimes for the *meaſure, time,* or *continuance* of a thing; and ſo I ſuppoſe it is taken in this place, as *Pſal.*90.12. *Teach us ſo to number our dayes*, that is, to *know the meaſure* of our *dayes*, *Pſal.*39. 4. or *how long our dayes ſhall laſt.* Such an expreſſion we finde likewiſe in *Job, the number of yeares is hid from the Tyrant, Job* 15.20. he knoweth not what time is given him to reigne, or when the Lord will cut ſhort his dayes. This *number* is ſaid to be the *number of a man*, becauſe the numeral letters of his name who was the firſt Governour of the Latines, afterwards called Romanes, doe ſignifie and hold forth a yeare or time in which the *Latine* or *Romane Kingdome* or *Monarchy* will *terminate:* whoſe *name* according to the Latine is ſpelled thus *Latinus*, but accor- to the Greeke thus *Lateinos.*

And his number is 666.] The letters in *Lateinos* make this number: for according to the Greeke numerall letters,

L			030
A			001
T			300
E	}	is	005
I			010
N			050
O			070
S			200
			666

Th

This fourth *Empire* or *Kingdome* hath two *names* by which it is promiſcuouſly known at this day. viz. the *Latine Empire*, or *Romane Empire*. It is called the Latine Empire of *Latinus* or *Lateinos*, who was the firſt King thereof: and the Romane Empire of *Romulus*, who firſt built *Rome*. But it ſeemed good to the *holy Ghoſt* to hold forth the *termination* or *expiration* of this *Empire* by the *name* of the firſt governour thereof.

Now as this fourth Kingdome had two ſorts of governours, the one heathen, and the other profeſſing Chriſtianity: ſo this *number 666.* is doubly myſterious, or containeth a twofold myſtery: to wit, that there ſhould be no heathen governours in that Kingdome in *Anno 666.* and at that time there were no Emperours of *Rome*, (their power being taken away before,) neither ſhall there be any fourth Monarchy or Latine Empire governed by Popes. *Anno 666.* following, which is *Anno 1666.* and I doe much incline hereunto, becauſe Hiſtories doe teſtifie, that *Irenæus* doth write that his Maſter *Polycarpus*, who was diſciple unto St. *John* (the Evangeliſt, who did write the Revelations) did averre, thas St. *John* did approve, and allow of this interpretation of this Text: ſo that by the number of this *name*, we are not onely directed to the *Empire* it ſelfe, but to the time of the *continuance* thereof.

Chap. VI.

Of the great Whore, Rev. 17. *

The myſtery of this *great Whore* will appeare if we doe ſeriouſly weigh that which is written in the ſeventeenth Chapter of the *Revelations*, where the Prophet ſaith:

There came one of the seven Angels, which had the seven vials.) This *Angel* will appeare to be the last of the seven Angels, or the Angel of the last Age, if we doe consider the ninth verse of the one and twentieth Chapter of the *Revelations*, where it is said that there came unto St. *John* one of the seven *Angels*, which had the seven Vials, full of the seven last Plagues. Who said unto him,

Come, I will shew thee the damnation of the great Whore] This *great Whore* mentioned in this Chapter, is to be conceived of two several wayes: that is, either locally, in reference to place: or mystically, for the *Church of Rome* exercising the power of the fourth *Monarchy*, or Romane *Monarchy*. If we look upon this woman in respect of *place*, this woman is the *City of Rome*; which is the City that *ruleth* over the *Kings* of the *Earth*, who lived within the jurisdiction of the fourth *Monarchy*, *verse* 18. But chiefly we are to consider this *great Whore* or *woman* in a *mystical sense*; [*The great Whore*] In Scripture the holy Ghost doth expresse an Idolatrous people by this name, by the name of an *Whore*, as *Isai.* 1.21. *How is the faithful City become a Whore, or Harlot!* So Ezek. 16.28. *Thou hast played the Whore with the Assyrians.* The *damnation* of the *Whore* is the *ruine* and *destruction* of that fallen and Apostatized *Church*. The *Waters* upon which this *Whore* sitteth, are explained by the holy Ghost to be *people*, and *multitudes*, and *Nations*, and *Tongues*: over whom the *Popes* of *Rome* doe exercise power and dominion.

With this Whore the Kings of the Earth have committed fornication.] That is, the *Kings* who doe live under the government of the Romane Empire, have committed *fornication*, not temporal but spiritual: and also the people who lived in the dominions of those *Kings*, have been intoxicated, or doted upon her Idols; they were *drunken*. To *drinke* in Scripture is fully to partake of any thing, as of the wrath of God. *Jer.* 25.16,17. but to be *drunke* or *drunken*, is so to be *overcome* of any thing, or made so *giddy*, as to fall into a *rage*, as *Ier.* 51.7. *The Nations have drunke of her wine, therefore they doe rage*: That is, both the

the *Kings* of the Earth, and the Inhabitants thereof, have been ſo affected, bewitched, and overcome with the Idolatrous worſhip of the *Church of Rome*, that they have like *mad men raged* againſt all thoſe who have oppoſed her *abominations*.

And I ſaw a woman ſit upon a Scralet coloured Beaſt.) This *Woman*, as I ſaid before, doth ſignifie the *Church of Rome*. *The Beaſt* is the Romane Monarchy upon which the *Popes* of *Rome* have ſate, exerciſing *power*, rule, and authority for many hundreds of yeares. This *Beaſt* is ſaid to be of a *Scarlet colour*, becauſe the Romane Monarchy, as governed by Popes, hath exerciſed continually much *cruelty* over the people of the world. To *ſit*, is as much as to *governe*: thus *Tyre* boaſted, *I ſit in the ſeat of God*, Ezek. 28.2. And ſo it is ſpoken of Chriſt, '*he ſhall ſit*, and *rule* upon his *Throne*. So for this *Woman* to *ſit* upon the *Beaſt*, is for the *Popes* to have the *rule* or government of the fourth Monarchy. This woman was

Full of names of Blaſphemy] That is, the *Beaſt*, if we conſider this *Beaſt* as to *place*, then we ſhall finde that unto the City of *Rome* as *Metropolitane* of the Romane Empire, blaſphemons names have been given; As *Roma æterna, fœlix, invicta, Rome* eternal, happy, invincible; and her Empire *Sacroſanctum & Perpetuum*, moſt holy and perpetual: and of late St. *Peters Chaire*, the *Apoſtolick ſeat, and head City* of the *Church*. But if by the *Beaſt* we underſtand the *Popes* of *Rome*, then by the *names of blaſphemy* are meant thoſe blaſphemous *Titles* that are given unto the Pope, of which I have written in the third Chapter of this part of the Book.

This Beaſt had ſeven heads and ten hornes, of which *I ſhall* ſpeake hereafter.]

The Woman was arrayed in Purple and Scarlet, verſe 4.] This doth ſignifie the *Pomp* and *Riches* of this Imperial *City*: for *there* are to be found *Pillars* of *Marble*, *Tapeſtries* of Silk, *Sieling* overgilt with gold; *Cardinals* and other Rulers clothed in fine *Scarlet* and *Purple*, *Temples* and *Idols* adorned with *Gold*, *Pearles*, and *precious Stones*.

And had a cup of Gold in her hand full of abominations, and filthineſs of her fornication.] This *Cup of Gold* doth ſignifie the *Glory* of her Idolatrous worſhip, by which ſhe doth entice and allure many to worſhip her *Idols*.

And in her forehead was a Name *written, Myſtery Babylon, the Mother of Whoredoms, and abominations of the Earth.*] By this Name we are to underſtand, that although ſhe doth give to her ſelfe, and her flatterers doe aſcribe unto her, many *glorious Titles*; yet this *Name* the Holy Ghoſt doth give unto her, and thereby ſhe ſhall be notoriouſly known to be a *Myſtery Babylon*, or *Myſtical Babylon*. This *Babylon* cannot be old *Babylon*, as ſome would have it, for theſe reaſons. Firſt, for that it is in the Text called *Myſtery Babylon*, that is, *myſtical* or *figurative Babylon*. Secondly, old *Babylon* was deſtroyed before Saint *Johns* time: but this *Babylon* in the Apoſtles time, like old *Babylon* when it did flouriſh, *reigned* over the *Kings* of the Earth. Thirdly, becauſe this *myſtical Babylon* is ſet upon the *Hills*. Fourthly, for that it doth reſemble *old Babylon*, in *Idolatry*, *Pride*, *Covetouſneſs*, and exceeding *Cruelty* againſt the Saints of God. And laſtly, becauſe by cuſtome of Antient Writers, *Rome* is called *Babylon*, as in *Jeroms* Epiſtles; and likewiſe for confirmation hereof, they who would prove *Peter* to have been at *Rome*, ſay that by *Babylon* in the end of the firſt Epiſtle of *Peter* is meant *Rome*. This *myſtical Babylon* is called the *Mother* of *Whoredoms*, and *abominations*, becauſe the *Church* of *Rome* hath from time to time brought forth all thoſe Idolatrous and falſe *ways of worſhip* which are exerciſed by the inhabitants of the Romane *Empire*, governed by the *Popes* of *Rome*.

And I ſaw the Woman drunken with the Blood of the Saints and of the Martyrs of Jeſus.] *Drunken*, that is, *ſatiated*, *filled*, and *glutted* with the *blood* of the Saints, ſaith the Text, with the *blood* of the Prophets, *Rev.* 18. 24. This *Woman* is called the *great City*, *Rev.* 17. 18. for there were two great *Nations* or *Dominions* which in Scripture are uſually ſpoken of by the Name of the *Chief Cities* of thoſe *Nations*. The one was the *Kingdom* or *Dominion* of the

the *Jewes*; and the other, the *fourth Kingdom*, or *Monarchy of the* World, which is the *Romane Monarchy*. The *Kingdom*, Nation or People of the *Jewes*, were often intended or spoken of, when the *City Jeruſalem* was onely named: and ſo is the *Roman Monarchy*, by *myſtical Babylon* or *Rome*, the chief and *Metropolitan City* of the Roman *Empire*. For thus ſaith the Holy Ghoſt, *Behold I ſend unto you Prophets, and of them ye ſhall kill, that upon you may come all the righteous blood that was ſhed upon the Earth, from the blood of Abel, unto the blood of Zacharias. O Jeruſalem, Jeruſalem that killeſt the Prophets*, Matth. 23. 34, 35, 36, 37. For the blood of all the Prophets, from *Abel* unto Chriſt, will be charged upon the *Jewes* account: But the blood of all the Saints, and Prophets of God, from the time of Chriſts comming in the fleſh until his comming to judgment, will be laid upon the ſcore of *Myſtery, Babylon*, or of the fourth *Empire*, ſignified here by this *Woman*, (a) this great City (*Rome*) that reigneth over the Kings of the Earth. The Angel having ſhewed Saint *Iohn* the *Myſtery* of the *Woman*, doth likewiſe ſhew him the *Myſtery* of the *Beaſt* which did *bear* the *Woman*.

(a) The word being taken in reſpect of place.

[*The Beaſt hath ſeven Heads.*] If by the *Beaſt* we underſtand the *City* of *Rome*, then the Heads are ſeven *Hills* upon which the City is built, v. 9. as *Mons Palatinus, Cælius, Janiculus*, (or *Capitolinus*) *Aventinus, Quirinalis, Viminalis*, and *Eſquilinus*. If by the Beaſt we underſtand the whole *Roman Monarchy*, then by theſe ſeven heads the Holy Ghoſt doth ſignifie thoſe ſeven ſeveral ſorts of Governours or Governments by which the *Romane Empire* hath been governed. And we finde them to be theſe; *Kings, Conſuls, Dictators, Decemvirs, Tribunes, Triumvirs, Emperours*. Of theſe ſaith the Holy Ghoſt.

[*Five are fallen.*] That is, five of theſe Governours or Governments in Saint *Iohns* time were paſt, laid aſide, altered, changed, or did not conſtantly continne or remain in force, as *Kings, Dictators, Decemvirs, Trbiunes*, and *Triumvirs*.

[*And one is*] that is, Emperours: for the Romane Monarchy

narchy was governed by Emperours, in Saint *Johns* time, together with Conſular Power, for that power continued alſo in his time.

[*And one is not yet come*] which was the Government of the Romane Monarchy by Popes.

[*And when he cometh, he muſt continue a ſhort ſpace*] and when he *cometh*, when another *head* ſhall appear, which is *Papal Government*, *he* or *it* ſhall continue but a ſhort ſpace. But againſt this it may be objected, thus; how can the government by Popes be ſaid to continue but a ſhort ſpace, when it hath laſted already for above the ſpace of 1000. years? to which I anſwer; notwithſtanding it may well be ſaid to continue but a ſhort ſpace in theſe three reſpects.

Firſt, if we compare the time allotted to this Government, (under which the people of God are to ſuffer great and grievous perſecutions and ſufferings) with that weight of glory which is prepared for the Saints who muſt be afflicted under this government, and then we ſhall ſee the ſpace or time is but ſhort. For if we conſider the time of the ſufferings of any one Saint, we ſhall finde it did not continue above an 100. years, or if we ſhould look up the time of the ſufferings of all the Saints under this *head*, and ſum it up together, it would amount unto but a few hundreds of years: and that will be, I ſay, but a ſmall ſpace of time, in compariſon of the Glory prepared for *them*, which will be eternal, according to that of the Apoſtle, *Our light afflictions which are but for a moment, cauſe unto us a far more excellent and an eternal weight of Glory; for the things that are ſeen are temporal, but the things that are not ſeen, are eternal*, 2 Cor. 4.17.18.

Secondly, the time of the Government of this Head is but ſhort in the eſteem and account of God: *For one day with the Lord is as a thouſand years, and a thouſand years as one day*, 2 Pet. 3.8. Pſal. 9.4.

And thirdly, the time is but ſhort, if we reſpect the promiſe of Jeſus Chriſt; *For the Lord ſent his Angel to ſhew unto his ſervant the things that muſt* -SHORTLY *be fulfilled*

ed, Rev. 22. 6. *Behold, I come SHORTLY*, v. 7. *The time is at hand*, v. 10. *I come SHORTLY*, v. 12. *And I come quickly*, v. 20. Thus in Gods esteem the time is short, though it may seem long unto men.

[*And the Beast that was, and is not, is even the eighth*] and the Beast, that is, the Romane Monarchy: that *was*, that was governed by those governments that are fallen, or altered: and is *not*, and is not now governed by them, is the eight, is now governed by another Head, Government or Governour, which is the *Pope* the eighth *King*, *Ruler*, or *Governour* of the Roman Monarchy. Who

[*Is one of the seven*] that is, he doth yet continue unto himselfe the name of *Emperour*, and doth usurp the Empire or Government of the Roman Monarchy. The imperial Power which the Pope doth exercise, will appeare in this: that (besides the Blasphemous Titles which he giveth to himselfe mentioned in the third Chapter) he must have a *triple Crown*, a *triple Cross*, and being the head may Metaphorically be looked upon and esteemed to be this *Great Whore*: two *Crossed Keys*, a *naked Sword*, sevenfold *Seales*, in token of the *sevenfold Gifts* of the Holy Ghost: he must be carried pick-pack upon mens shoulders, after the manner of heathen Kings, having all the Empire, and Emperours under his dominion: and reigne where he listeth, having plenary *fulnes of power*, as well of *temporal* as of *spiritual things*: boasting that all things are his, and that Princes in giving him any thing, did give him nothing but his *own*. By all this it doth appear that the Pope is one of the seven, that is Emperour of the Roman Monarchy. This Beast, the Pope, which arose out of the *bottomless Pit* of the Church of Rome, corrupted with *Errours* and *Heresies*, shall go into *perdition*, or destruction, that is, he shall be destroyed *here* with the plagues and judgements of Almighty God, and destroyed *hereafter* in the Lake that burneth with fire and brimstone, Rev. 19. 20.

[*This Beast had ten Horns*] that is, the Romane *Empire* governed by Popes had ten *Horns*, which are ten *Kings*, Rev. 17. v. 12, that is, the Kings of *Spain*, *France*, *Lombardy*,

Lardy, *England*, *Scotland*, *Denmarke*, *Sweden*, the *Kingdome* of the *Hungarians* in *Pannonia*, of the *Gothes* in *Italy*, and the *Exarchat* of *Ravenna*. As for the Kingdomes of *Arragon*, *Granad*, *Portugal*, *Caſtile*, *Legeon*, *Tolet*, *Galice*, and *Navarre*, they are onely inferiour Kingdomes, partly ſubject unto the Empire, partly belonging to *Spaine*; *Burgundy* is of *France*, *Norway* is conjoyned to *Denmarke*, *Ireland* to *England*, *Poland* is but of late erected into a Kingdome about *Anno* 1000. *Cyprus* is a Kingdome both of late, ſmal, and ſeldome in Chriſtians hands. As to the *Vandals* and *Vice-Gothes*, they came from *Sweden*, and the Northerne Countries, and began their Kingdome in *Spaine*, under which Kingdome *I* doe comprehend them, and the remainder of them under *Sweden*, ſo that onely the aforeſaid ten Kingdomes, are the *Beaſts* ten *Hornes*. Theſe ten Hornes had not in St. *Johns* dayes received a *Kingdome*, that is *power* to perſecute the Saints.

But ſhall receive power as Kings at one hour with the Beaſt or rather after the Beaſt.] oncerning theſe *Hornes* we ... ll the better underſtand them, if we conſult with *Daniel*, comparing his Propheſies with the Revelations, where firſt we ſhall finde that theſe *ten Hornes* (as I ſaid) were *ten Kings*. *Dan.* 7.24. *Rev.* 17.12. Secondly, their Kingdomes muſt be part of the fourth *Beaſt* or Romane Monarchy, *Dan.* 7.7,23,24. *Rev.* 12, 3, & 13, 1, & 17, 3, 7. For if the whole *ten-horned Beaſt*, be the whole *Romane Empire*, then the ten *Horns*, muſt be *ten Kings* or *Kingdomes* which are part of that *Empire*; Thirdly, ten *Kings* aroſe, when the Romane government by Emperours decayed, and the *Pope* began to clayme temporal dignities. Fourthly, the *Beaſt* and the *Hornes* are of one Religion. And Fifthly, they received power at one hour with, or rather after the *Beaſt*: for ſo it came to paſſe that after the *Empire* of *Rome* decayed, and the *Hunnes*, *Goths*, and *Vandalls*, aboliſhed the Imperial government: then (between *Anno* 300. & 450.) ſtart up theſe *ten Kings*, who have *one Counſel*, and give their *ſtrength* and *power* to the *Beaſt*, to the *Pope*, to perſecute the *Saints* of God. Theſe Kings

Shall

Shall fight with the Lambe.] Theſe Kings I ſay have alwayes perſecuted the ſervants of Jeſus Chriſt, as Hiſtories doe plentifully relate; by whom the blood of many millions of Martyrs hath been ſpilt, and by their cruel *Inquiſitions*, *Lawes*, and *Edicts* they have fought againſt the *Lambe*. But the *Lambe* ſhall overcome them, as ſhall be ſhewed in the fourth part of this Book. Yet a time ſhall come, when

Theſe ten Hornes ſhall hate the Whore] But of this I ſhall likewiſe ſpeake in the fourth part of this Book. And thus much concerning the myſtery of the *Woman* and the *Beaſt*.

Animadverſions.

I have hereunto for the benefit of the Reader, added ſome few *Obſervations*, drawn out of the foregoing Chapters, which I ſhall only briefly mention; for the help of the peruſers memory: And I ſhal mind him of theſe particulars following, becauſe the knowledge thereof wil conduce very much to the underſtanding of thoſe things which the *Holy Ghoſt* would have us to take notice of, in the myſtical diſcovery of this great enemy of Jeſus Chriſt even the fourth *Monarchy* or *Kingdome* of the world, which I have ſufficiently proved to be the *Romane Empire* governed formerly by Heathen *Emperours*, and now by *Popes*. I ſay I would have the Reader to marke.

1. That the ſeveral formes or ſhapes by which the ſpirit of God did in viſions preſent the Romane Empire unto St. *John* were theſe: A *Star called Wormwood*: *A Star having the Keyes of the bottomleſſe Pit*: *Court without*: *Son of Perdition*: *The Beaſt which did riſe out of the Sea*: *The Beaſt which came out of the Earth*: *And the great Whore*.

2. That the *Church of* Rome is a falling Church under the ſound of the third Trumpet.

3. That by the *Star* which S. *John* ſaw then falling from heaven, we muſt not only underſtand the fall of ſome eminent *Miniſter* in the Romane *Empire*, but of the *whole Church*.

4. That the *Star* which St. *John* ſaw falling under the ſound of the third Trumpet (in reference to a particular

perſon) is to be underſtood of Pope *Boniface* the third.

5. That by reaſon of the wickedneſſe, hereſiro cruelties, and abominations of the Church of *Rome* esall ignorance of ſpiritual things hath ariſen fn the w, ld: and thereby God hath been provoked to puniſh the Inhabitants of the earth with grievous plagues.

6. That by the *Star* which fell under the ſound of the *fifth Trumpet* (as to a particular perſon) we are to underkand *Pope Hildebrand* the firſt King of the *bottomeleſſe Pit*

7. That the *Court without* mentioned *Revelations* 11.2. was typified by the *utter* Court of *Solomons Temple.*

8. That the Gentile enemies of the Church, (*viz.* the Popes of *Rome* and their adherents) were to perſecute the Saints 1260. yeares, that is, from *Anno* 381. to *Anno* 1641. before the witneſſes were to finiſh their teſtimonie in Sackcloth.

9. That the *man of ſin* ſpoken of by the Apoſtle, 2 *Theſ.* 2.3,4. is no other then the *Pope* of *Rome.*

10. That the *Beaſt* which St. *John* ſaw riſing out of the *Sea*, did ſignifie the *Romane Monarchy*, the ſeven Heads ſeven Hills upon which *Rome* doth ſtand, and ſeven ſorts of *Governours* or *Governments*, by which that Empire and City were governed, as *Kings*, *Conſuls*, *Dictators*, *Decemvirs*, *Tribunes*, *Triumvirs*, *Emperours.* The ten *Hornes* betoken ten *Kings* or *Kingdomes*, as *Spaine*, *France*, *Lombardy*, *England*, *Scotland*, *Denmarke*, *Sweden*, *Hungary*, *the Kingdome of the Goths in Italy*, and *Exarchat of Ravenna.*

11. That this fourth *Kingdome* or Romane *Empire* did exerciſe as much *cruelty* over the world, as all thoſe *Monarchies* did which *It* ſwallowed up.

12. That the *mouth* of the *Beaſt* which came out of the *Sea*, did ſignifie the blaſphemies uttered by the *Popes* of *Rome.*

13. That unto this fourth *Monarchy* or Romane *Monarchy*, the *Dragon* which is the *Divel*, did give his *Power*, *Throne*, and *Authority:*

14. That the *Government* of the Romane *Monarchy* by Heathen

Heathen *Emperours* did ceaſe, after the time of *Auguſtulus* about *Anno* 477.

15. That about *Anno* 800. this *Wound* was *healed* againe, when *Charlemaine* was crowned *Emperour* of *Germans*, and *Romans* by *Pope Leo.*

16. That the *Beaſt* who came out of the *Earth* was the *Romane Monarchy* as governed by Popes who had gotten above the Emperours.

17. That the two *Hornes* of this *Beaſt* did ſignifie the *twofold power* of the *Pope*, both *ſpiritual* and *temporal.*

18. That the *Power* which the *Popes* did attaine unto, was as great if not greater then that of Heathen *Emperours.*

19. That the *Popes* commanded all men to yeild *obedience* to their new erected *Emperours*, when, and ſo long as the *Emperours obeyed the Popes.*

20. That the *laſt erected Emperours* were but the *Images* of the *former Emperours*: for the *Popes* uſurped all the *power* of the *Empire.*

21. That the *marke* of the *Beaſt*, is the *Idolatrous* and *blaſphemous* way of *worſhip* which the *Pope* doth eſtabliſh: *they* receive the *marke* in their *foreheads* who doe *openly* profeſſe it: and *they* receive this *Marke*, in their *right hand* who do *perſecute* thoſe who declare againſt the *blaſphemies* of *Rome.*

22. The *number* of the *Beaſt* is to be found in the numeral letters of the *name Lateinos* which make *666.* which doth point at the *time* when the *Romane Monarchy* was without *Heathen Emperours*, and ſhall be without *Popes.*

23. The *great Whore* is the ſame with the *Beaſt* which came out of the *Sea*, as doth appeare by the ſeven *Heads* and ten *Hornes.* All which is cleerly proved by Scriptures, and Hiſtories in the foregoing Chapters.

CHAP. VII.

Sheweth what thoſe Judgements were wherewith the Lord did viſit the Inhabitants of the fourth Kingdome or Monarchy, the Romane Empire, from Anno 381. to Anno 1641.

THere is a twofold ruine and deſtruction of Gods enemies, ſpoken of in the word of God: the one is a continued ruine by which God is alwayes bringing deſtruction upon his enemies; for as *they* never ceaſe to perſecute the Saints: ſo God doth never take off his hand from afflicting of them. But there will come a time, when he will make a finall end of *Babylon*; of which I ſhall write in the laſt part of this book. In this Chapter *only* of the *Plagues* and *miſeries* wherewith God did viſit the Inhabitants of the fourth *Kingdome* of the world, from *Anno* 381. to *Anno* 1641. Which *Judgements* the Lord did foreſhew by his ſervant *John*; as will appeare, if we conſider and rightly underſtand theſe ſeveral *Scriptures* following.

The firſt Scripture, Rev. 6. 5, 6.

3 Seale *And when he had opened the third Seal, I heard the third Beaſt ſay, come and ſee. Then I beheld, and loe a black horſe, and he that ſate on him had Ballances in his hand. And I heard a voyce in the midſt of the four Beaſts ſay, a meaſure of Wheat for a Penny, and three meaſures of Barly for a Penny, and Oyle and Wine hurt thou not.*

And when he had opened the third Seal] And when *Ieſus Chriſt had revealed* unto the Apoſtle thoſe things that ſhould chiefly be brought to paſſe in the *third Age* of the world, [*I heard the third Beaſt ſay, come and ſee.*] The third *Beaſt*, that is, one of the four *Cherubins*, which *Ezechiel* likewiſe ſaw, *Ezek.* 10. 1. which *Cherubins* he alſo called

called foure *Beaſts*, which third *Cherub* or *Beaſt*, it doth appeare was ſent to declare and ſhew this *viſion* unto St. *Iohn*, ſaying, *behold* or diligently marke, obſerve, or conſider thoſe things that are ſhewn unto thee. [*And loe a black horſe.*] This *blacke Horſe* did ſignifie *death*, which ſhould be occaſioned by reaſon of the extreame *Famine* that was to be in that *third Age*.

And he that ſate on him had ballances in his hand, and &c.] By *Ballances* we are to conceive, that the *ſcarcity* was to be ſo great, that they were to eat their *meat* by *meaſure*, and to have their victuals *weighed* unto them. Such a *viſion* as this was ſhewn unto the Prophet *Zachariah*. For he ſaw *foure Chariots*, the ſecond whereof had *black Horſes*: which went forth into the Land of the *North*, *Zach.6.2,6*. By which viſion the *Iudgments* of God upon the *Babyloniſh Kingdome*, which was Northward from *Ieruſalem*, were foreſhewed: and whatſoever was Propheſied againſt Heatheniſh *Babylon*, will be accompliſhed upon the fourth great *Kingdome*, or Monarchy (the Romane Monarchy) which myſtically is called *Babylon*, Rev.17.5. Whereas it is ſaid that the *Wheat* was *meaſured*; we are to conceive the ſmall ſtore of Proviſion which was in thoſe times; And if the Lord did ſo ſorely viſit his own people the *Iewes*, that for their iniquities he made them eat their *bread* by *weight*, and drink their *water* by *meaſure*; aſſuredly the Inhabitants of *Babylon* muſt not think to eſcape the like puniſhment. Ezek.4.13,16

But, as I have already declared, ſo I would have the Reader to obſerve, that although the Apoſtle doth chiefly propheſie in this Text of thoſe *Famines* which ſhould happen in the *third Age*, yet we muſt conſider that there was none of thoſe Ages under the ſounds of the 2, 3, 4, 5, or 6 *Trumpet*, *Seale*, or *Vial* which was not viſited with *Famine*; ſo that every place in the *Revelations* which doth foreſhew *Famine*, is a propheſie in a large ſenſe of every of thoſe *Famines*. But among the grievous times of *ſcarcity* there was one which happened under the firſt Seale, propheſied of by the Prophet *Agabus*, *Act.*11.28,29,30. which

Famine

Famine did passe throughout all the world in the time of *Claudius Cæsar*, and continued seven years; wherefore the Disciples, according to their ability, did send reliefe unto the Brethren which dwelt in *Judæa*, by the hands of *Barnabas* and *Saul*. But in this *Famine* particularly propheſied of in this Text, the deſtroying Angel was not to cauſe a *ſcarcity* of *Wine* or *Oyle*. In this third Age there was great ſcarcity of victuals in many places; but I ſuppoſe the Holy Ghoſt doth chiefly foreſhew a *famine* of the *Word* of God, by reaſon of thoſe many Errours and Hereſies that then aroſe: But *Oyle* and *Wine* the deſtroying Angel was not to hurt; for the comforts of the Spirit (ſignified by *Oyle* and *Wine*, *Pſ.*23.5. *Luk.* 10.34.) were continued to the Saints in the hotteſt perſecutions.

3. Viall. The ſecond Scripture opened. *Rev.*16.4,5,6,7.

And the third Angel poured out his Vial upon the Rivers and the Fountains of waters, and they became blood. And I heard the Angel of the waters ſay, Lord, thou art juſt, which art, and which waſt; and holy, becauſe thou haſt judged theſe things. For they ſhed the blood of the Saints and Prophets, and therefore haſt thou given them blood to drinke, for they are worthy. And I heard another out the Sanctuary ſay, Even ſo Lord God Almighty, true and righteous are thy judgments.

Rivers are taken for the *inhabitants* of a Nation, as Iſa. 37.25. and if we take it ſo (as I ſuppoſe it is here moſt properly meant) this Text is a propheſie of the great deſtruction of the Nations of the earth, whoſe *blood* ſhall be ſpilt by the wrath of God. But ſometimes *Rivers* or *Fountains* are taken for the *pure doctrine* of the Word of God, *purely* taught. *Rev.*22.1. and 21.6. In oppoſition to this, *Rivers* and *Fountains* in the *Babyloniſh* earth are taken or the corrupt doctrines of the Church of *Rome*.

By the *Angel of the waters* we are to underſtand thoſe created Angels whom God did make uſe of to ſlay their inhabitants: For in the execution of ſuch great Judgements the Lord doth make uſe of the Miniſtry of his Angels

gels, who beholding the righteouſneſſe of the Lord therein, doe magnifie him, ſaying, *Lord, who art everlaſting, and eternall, thou art juſt; for in this thou haſt performed thy promiſe: They have ſlaine thy people, and thou haſt revenged their blood. Which judgements (that is, the ſhedding of thine enemies blood, by Wars, Murders, and other miſerable deaths) is righteous; for thou doſt but retaliate unto them as they have done unto thy people.*

The third Scripture opened, *Rev.*6,7,8. 4. Seale.

Behold a pale horſe, and his name that ſate upon him was Death, and hell followed after him, and power was given unto them over the fourth part of the earth, to kill with the ſword, and with hunger, and with death, and with the beaſts of the earth.

A pale horſe] This *pale horſe* did ſignifie *death* (as appeareth by him that ſate on him) which maketh the viſage pale. Behold, ſaith the Lord (threatning the deſtruction of the *Jews* by the *Babylonians*) every man with his hands on his loyns as a woman in travel, and all faces are turned into *paleneſſe*. *Jer.*30.6. This *paleneſſe* and death was occaſioned by the ſword of *War*, *Famine*, *Peſtilence*, and *Perſecutions* which were in the fourth Age, which was from *Anno* 845, to *Anno* 1117. as will appear by the following Chapters.

The fourth Scripture opened, *Rev.*8.12. 4. Trumpet.

And the fourth Angel blew the Trumpet, and the third part of the Sun was ſmitten, and the third part of the Moon, and the third part of the Stars, ſo that a third part of them was darkened, and the day was ſmitten, ſo that the third part of it could not ſhine, and likewiſe the night.

The third part of the Sun was ſmitten] The *Sun* in relation to the *Babyloniſh* heaven, is ſet in oppoſition to the *Sun* in the *heaven* of the *Church* of Chriſt. The *Sun* in the *heaven* of the true Church, is the head thereof, which is *Ieſus Chriſt*. Mal.4.2. So in the *Antichriſtian heaven*, the *Sun* thereof is the head of that Church, which is the *Pope*. By the *Moon* in the *Antichriſtian heaven* we are to underſtand

ſtand the *uncertainty* of the *Government*, and *Governours*, or *Magiſtrates* thereof. *Rev.* 12. 1. By the *Starres* in that *Babyloniſh heaven* we are to conceive the *Learned men* in that Church, eſpecially the *Miniſters* thereof, who are as *Lamps* or *Lights* unto others, ſet in oppoſition unto the *Miniſters* of the *Church* of *Chriſt*, who are called *Starres*, *Rev.*1.20. The *third part* of this *Sun*, *Moon*, and *Stars* was *ſmitten*, that is, both the *Pope*, his *Clergy* (as they call them) and all others in the *Romane Church*, were in this fourth Age ſo corrupted with *Errours* and *Hereſies*, that they loſt a third part of that *light* of the knowledge of *divine truths* that was in the *Miniſters* of the Church. And whereas it is ſaid that the day was ſmitten and the night, it declareth that at this time the third part of the *oriental Churches* (where the Sun doth riſe) and *Occidental Churches* (where the Sun doth ſet) fell from the *Faith*, and the *light* of Chriſts *pure doctrine*; for the *Oriental*, or *Grecian Churches* were ſeduced by the *Mahumetan doctrine*, and the *occidental* or *Latine Churches* by the erroneous *doctrines*, and heretical *traditions* of the *Church* of *Rome*. All which *Iudgements* proceed from *Ieſus Chriſt*, Math.10.34. *And the Angel took the Cenſer, and filled it with the fire of the Altar, and caſt it to the earth, and there were voices, and thundrings, and lightnings, and earthquakes.* Rev.5.8.

5 Vial. The fift Scripture opened, *Rev.*16.8,9.

And the fourth Angel powred out his Vial on the Sun, and it was given unto him to torment men with heat of fire, and men boyled in great heat, and blaſphemed the name of God, which hath power over thoſe plagues, and they repented not to give him glory.

The pouring forth of this *Vial* upon the *Sun*, is the juſt *Iudgement* of God in giving the *Pope* of Rome (whom the men of that Hierarchy look upon as infallible, being in his Chaire) and the reſt of his *Miniſters* over to Hereſies, permiting them to ſtirre up *blaſphemous opinions*, by which they have troubled the world, vexing men with their *Sophiſmes*, and *fire* of their *vaine contentions*, defending

ding *blaſphemies* againſt the name of *God*, who only hath power to reveal the *truth*, and remove the *bitterneſſe* of ſuch *Contentions*; of which thoſe *Ages* repented not, that thereby they might give God the glory. For in theſe times, which I ſaid was from *Anno* 845, to *Anno* 1117. the Papiſtical Clergy brought in many *troubleſome Arguments*, and *Sophiſtical reaſonings*, by the help of the *Schoolmen*, and others their Miniſters, with *captious diſtinctions* excuſing their Idolatry, and erecting of Images, eſtabliſhed before in the *Nicene Counſel* againſt divers Emperours of *Greece*, which had demoliſhed *Idols*. Alſo *curious Sophiſmes* and *contentious arguments* about their doctrine of *Tranſubſtantiation*, ſeeking to excuſe the *adoration* of the *bread*.

With theſe *fires* of *contentious diſputations*, they did inflame in men *ſtrife*, and *diviſions*, ſuppreſſe the truth and blaſpheme the name of God: calling *that God* which was not God: and perſevering in thoſe *Errours*, they went on without *repentance*, not giving *glory* to the God of Heaven. And this heat of the *Pope* and his *Clergy*, in theſe times, did riſe ſo high, that by their *contentious Arguments* and *opinions*, as alſo by their *pride* and *malice*, they bereft the *Exarchat* from the *Emperour* of the *Eaſt*, the Kingdome of *Lombardy* from the *Lombards*, and then, and ever ſince have ſtirred up the world to *ſtrife*, and *contention*.

The Sixt Scripture opened, Rev. 16.10,11.

And the fifth Angel poured out his Viall upon the Throne of the Beaſt, and his Kingdome waxed darke, and they gnawed their tongues for ſorrow, and blaſphemed the God of Heaven for their paines, and for their ſores, and repented not of their workes.

The fifth Angel poured out his Viall upon the Throne of the Beaſt.] The *Throne* of *God* is the *Heaven*, *Pſal.* 11.4. The ſpiritual *Throne* of Chriſt is the *hearts* of the faithful, where he ſitteth and ruleth; in oppoſition to this the *Throne* of the *Beaſt*, is the *Church of Rome*, where the *Beaſt* ſitteth and ruleth, as alſo all that part of the *Romane Empire* where the *Pope* doth exerciſe temporal and ſpiritual *Iuriſdiction*. Upon this *Dominion* of the *Pope*, the

Angel *poured* out his *Viall*; and it became *darke*, that is, the *temporal dominions* of this *Empire* were leſſened by the *Turke*, as I have formerly obſerved and ſhall hereafter ſhew: and his *Throne*, that is, his *Eccleſiaſtical Power*, Dominion, and greatneſſe, was much *darkned*, *obſcured*, or *leſſened* by reaſon that in thoſe Ages, God did *enlighten* the underſtandings of divers, to ſee into the *Errours* of the *Church* of *Rome*, with *whom* the Romane Clergy were exceedingly *enraged*; yet they perſiſted in their *Errours*, blaſpheming the God of heaven, perſecuting thoſe who ſpake againſt them, not repenting of their *Plagues*: that is, they repented not of their *blaſphemies* againſt God, nor of their *Perſecutions* of the Saints.

The ſeventh Scripture opened, Rev. 12.15,16.

And the Serpent caſt out of his mouth water after the woman like a Flood, that he might cauſe her to be carried away of the Flood: but the Earth holpe the woman, and the Earth opened her mouth, and ſwallowed up the Flood, which the Dragon had caſt out of his mouth.

The *Serpent* is the *Dragon* called the *Divel*, *verſe* 9. the *Waters* which he caſt out of his mouth like a Flood, were thoſe *Floods* of *Errours* and *Hereſies* which he ſpread abroad in the world, during the *Wilderneſſe condition* of the *woman* from *Anno* 381. to *Anno* 1641. thinking thereby to *deſtroy* the *Elect*. But the *Earth*, that is, *Earthly-minded men* ſwallowed up the *Flood*, and received thoſe *Errours*, and were *deſtroyed* by them. But the Saints were either (by an eſpeciall and good hand of providence) kept from embracing them, or if for a time they were deceived by them, they were drawn out of them. For it is a thing impoſſible that *Satan* or his Inſtruments ſhould deceive the Elect to their *deſtruction*, *Math.*24.24. therefore only thoſe wicked men which believed not the *truth*, but had pleaſure in *unrighteouſneſſe*, ſhall be damned, being given over to ſtrong *deluſions*, and to believe *lyes*, 2 *Theſ.*2.9,10, 11,12.

Theſe Scriptures being thus opened, will cleere this *truth*; that the Judgements, miſeries, and calamities where-

wherewith God afflicted thoſe *Nations* of the Earth, living in thoſe ages in the *fourth Kingdom*, or *Monarchy* in the *Roman Monarchy*, were *Plague*, *Peſtilence*, *Famine*, *War*, and ſuch like, as will appear in the following Chapters: and firſt of the miſeries and bitter judgements which God did poure out upon the *Eaſtern* parts of the *Roman* Monarchy from *Anno* 381. to *Anno* 1641. under the ſecond, third, fourth, fifth, and and part of the ſixth *Seale*, *Trumpet*, and *Vial*.

Chap. VIII.

A Chronology of the miſeries wherewith God did viſit the Nations of the Earth in the fourth Kingdom of the World (the Roman Monarchy) from Anno 381. *to Anno* 1641 *under the ſecond, third, fourth, fifth, and part of the ſixth Scales, Trumpets and Vials; and firſt of the Plagues that were poured upon the Eaſtern part of that Kingdom now under the* Turk.

Here the Reader muſt obſerve, that the great *Beaſt*, *fourth Kingdom*, or *Roman Empire*, was entire, that is, it was wholly under the government of the Emperours of *Rome* to *Anno* 337. then governed by Emperours of the Eaſt until *Anno* 354. then the ſole power came to *Conſtantius*, both of the Eaſt and Weſt, until *Anno* 364. and then it was divided again; but about *Anno* 622. *Mahomet* began to appear, and gather ſtrength. And from this time forward, the fourth Kingdom began to *divide* and be broken, and ſo it continued rending off from the Romane power, untill about *Anno* 1051. at which time the Eaſtern parts of the Roman Empire were poſſeſſed by the Turks; and ſince the Emperours, or rather Popes of *Rome*, have poſ-

poſſeſſed that part of the Empire which we call *Europe*, and not altogether that ſince *Anno* 1300. yet becauſe the *judgements* which God inflicted upon this *Beaſt* were poured out on the whole *Beaſt*, or *fourth Kingdom*, I will firſt write of the Plagues which the Lord poured out upon the Inhabitants of the Eaſtern Parts of the Roman Monarchy from *Anno* 381 to *Anno* 1641. for during that time, the Lord did either afflict thoſe Nations with the Sword of *War*, or deſtroy them by *Murthers*, *Maſſacres* and other untimely *deaths*: or elſe viſit them with *Plagues*, *Peſtilence*, *Famine*, *Fire*, *Earthquakes* and the like terrible *judgements*, becauſe they did cruelly, and inhumanely perſecute his Saints, as will appeare by this *Chronology*.

War. *Anno* 386 The Emperour of the Eaſt ſendeth *Promotus* againſt the *Scythians*, who were then in *Thrace*, who ſlew ſo many of them that a River was filled with their Carkaſſes.

Murther. *Anno* 389. The people of *Theſſalonica* kill the Emperors Governour for no cauſe.

Maſſacres. *Anno* 390. The Emperour *Theodoſius* giveth leave to his followers to take revenge, who in three hours ſpace ſlew 7000. people.

Haile. *Anno* 404. There fell a wonderful and extraordinary Hail at *Conſtantinople*.

Fire. *Anno* 433. A great fire happened at *Conſtantinople* which continued burning three days.

Famine. *Anno* 434. There was a great Famine at *Conſtantinople*.

Earthquake. *Anno* 446. A Wall and 77. Towers in *Conſtantinople* were overthrown by an Earthquake.

Fire. *Anno* 464. *Conſtantinople* burned four days together.

Fire. *Anno* 470. A great fire happened at *Conſtantinople*.

Fire. *Anno* 476. *Conſtantinople* was ſet on fire in hate to *Baſiliſcus*, who depoſed *Zeno* the *Emperour* of the Eaſt, in which *fire* the *Library* there, and 200000. books were burnt, and among *them Homer* written in letters of Gold.

Murther. *Anno* 491. *Zeno* (ſuppoſed dead) in a fit of the falling ſickneſſe is buried, and reviveth: his wife *Ariadne* forbid-

deth

deth the grave-ſtone to be removed, where he died pittifully lamenting, having eaten the brawne of his arms.

Anno 492. The *Iſaurian* war beginneth, which continued five years. War.

Anno 499. The *Bulgarians* (a people hitherto not known) enter *Thrace* and kill 4000. Imperials.

Anno 501. *Anaſtatius*, Emperour of the Eaſt, (formerly a Gentleman Uſher) cauſeth 3000. Catholicks to be put up in a Theatre at *Conſtantinople*, and ſlain for adhering to *Macedonius* the Biſhop in caſe of receiving the Council of *Chalcedon*.

Anno 508. *Anaſtatius* ſendeth many preſents to *Clovis* (ſirnamed the great, the firſt Chriſtian King of France) and 100. ſhips, with 8000 men who waſted *Italy* and returned loden with booties.

Anno. 518. *Anaſtatius* is ſlain by thunder. Thunder.

Anno 532. The Nephews of *Anaſtatius* rebel, who are overcome by *Belyſarius* the General of the Emperours army, and 30000. of their confederates are ſlain. War.

Anno 555. There was a great *Earthquake* at *Conſtantinople*. Earthquake.

Anno 622. *Mahomet* began to appear in the world: from this time the Turks *Hegira*, *Æra* or Account beginneth. *Mahomet.*

Anno 623. By the aid of a multitude of baſe people *Mahomet* taketh *Ietriba* and becometh a robber. War.

Anno 630. The *Arabicks* being denyed their pay, and called doggs by the *Treaſurer*, begin to *war* againſt the *Empire*. From this time forward God maketh theſe people and thoſe who ſucceeded them *plagues*, and *ſcourges* to the Eaſtern parts of the world.

Anno 632. *Mahomet* dieth, and *Abubachar* or *Ebubozer* ſurnamed *Abdalla* ſucceeded him. *Abubachar.*

Anno 633. He took *Gaza* and killed the Emperours Governour there. Thus the *Saraſens* are poſſed of *Gaza* and the Regions about it. Murther.

Anno 634. *Aumar* or *Omar* ſucceeded *Abubachar*: This year the *Saraſens* take *Broſtra* in *Arabia*, and *Damaſcus*: and having overthrown *Theodorus* the Emperours brother, they *Aumar* or *Omar*

they expel the imperial Gariſon from thence.

Warre. *Anno* 635. They invade *Egypt* and make it tributary, and beſiege *Ieruſalem.*

Anno 636 *Ieruſalem* is taken by *Omar.*

Anno 637. The *Saracens* take *Antioch* and ſubdue *Egypt* upon denial of Tribute.

Anno 639. They win *Edeſſa* and *Daras,* and become Lords of all *Meſapatamia.*

Anno 641. *Ceſarea* in *Paleſtine* taken after ſeven years ſiege and 7000. ſlaine there and all *Aſia* loſt unto them.

Hothman or *Oman.* *Anno* 644. *Anmar* is ſlain by one of his ſervants and *Hothman* or *Hoam* ſucceeded him.

Violent wind. *Anno* 647. Much hurt is done at *Conſtantinople* by a wonderful and violent wind.

Warre. *Anno* 648. The *Saraſens* make *Africa* tributary, and expel *Gregory* Preſident thereof. This year *Hothman* invaded *Cyprus* with 1700 ſhips and conquered it.

Anno 652. *Rhodes* was loſt to the *Saraſens.*

Anno 654. *Conſtance* Emperour of the Eaſt is overcome in a Sea fight by the *Saraſens,* from whom he eſcaped by changing his apparel. The *Saraſens* waſte *Armenia.*

Anno 655. They rig a fleet in *Phœnicia* againſt the Emperour, but the Chriſtians burne it. This year the Emperour was quiet by reaſon of Civil Wars among the *Saraſens.*

Haly. *Anno* 656. *Hothman* is ſlaine, and *Haly* ſucceedeth him.
Muhavias. *Muhavias* is choſen againſt him by the *Saraſens* of *Syria* and *Egypt.*

Anno 658 *Muhavias* to ſtrengthen himſelf, maketh peace with the Emperour *Conſtance,* promiſing a dayly tribute of a 1000 pieces of money, an Horſe and a Servant.

Anno 660. The *Saraſens* having made peace among themſelves, deny the paying of the ſaid tribute. *Haly* dyeth and *Halen,* and *Mavia* ſucceed him. *Halen* being religious, reſigneth and *Mavia* ruleth alone.

Anno 662. The *Saraſens* waſte the Empire.

Anno 663. They ſpoil *Cilicia.*

Anno

Anno 667 *Gizid* ſon of *Muhavia* entereth *Romania*, and taketh *Armorium*.

Anno 668. *Armorium* is recovered, and 5000. *Saraſens* ſlaine.

Anno 669. *Mezentius* is elected Emperour of the Eaſt by the army, but ſlain by *Conſtantine*, who obtained the Empire. He was called *Pogonatus*, returning from *Sicily* with a beard, having none when he went. He cut off the Noſes of his two brethren, becauſe the people would have them to rule with him. This year the *Saraſens* invade *Africa* and carry into captivity 80000 people. *Mezentius.*

Anno 670. The *Saraſens* enter *Sicily*, and take *Syracuſa*, and return to *Alexandria* laden with Ipoils: for they carryed thither the braſſe *Monuments* which *Conſtance* had taken from *Rome*.

Anno 671. They waſte *Licia* and *Cilicia* with fire and ſword.

Anno 672. They beſiege *Conſtantinople*.

Anno 673. 30000 *Saraſens* are ſlain. *Callinicus* revolted from them, and with wildfire fireth the *Saraſens* fleet at *Cyzicum* which they took the year before.

Anno 675. They invade the coaſts of *Spain*, but *Bamba* taketh 270 ſhips from them.

Anno 677. The *Mardi* or *Maronitæ* take from the *Saraſens* all the country from *Taurus* to *Libanus*: which forced them to make peace with the Emperour, who did grant them peace for thirty years upon a tribute of 3000 pound of Gold, fifty noble Captives, and as many Horſes.

Anno 680. *Muhavia* dieth, and *Elid* or *Gezid* ſucceedeth him. *Elid* or *Gezid.*

Anno 683. *Habdalla* aſſumeth the Kingdom which was governed by *Elid*: againſt *Habdalla*, *Marvan* is ſet up by faction which occaſioned much warre among the *Saraſens*. *Habdalla.* *Marvan.*

Anno 684. *Habdemelech* ſucceeded in the *Saraſen* Kingdom.

Anno 686. The *Saraſens* reſtore *Lybia* and *Africa* to the Em-

pire, and Covenant to pay a Tribute of 1000. Crownes with an horſe and a ſervant every day for ten yeares.

Anno 687. *Muſabus* killeth *Mutiar* in *Perſia*; and he is ſlaine by *Habdemelech* who is there by Lord of all *Perſia*.

Anno 690. *Habdemelech* ended his *civil Warres* by the Conqueſt of *Meſopotamia* and *Armenia*; this yeare the *Sarazens* iuvaded the Romane Territories.

Anno 691. The Emperour of the Eaſt hireth 30000. *Sclavi*, and overcometh the *Sarazens*: afterwards 20000. of them revolted, and the Emperour is defeated. This yeare *Habdemelech* overcame the Emperour at *Sebaſtropolis*. The *Sarazens* encreaſe in power, and the Romanes decay.

Anno 692. *Sabatius* Governour of *Armenia*, hearing of the Emperours loſſe, delivereth that Country to the *Sarazens*.

Leontius. *Anno* 695. *Leontius* Emperour of the Eaſt, ſendeth his brother *John* into *Affricke* againſt the *Sarazens*, who expelleth them: but the next yeare he is overcome by them and expelled *Affrick*.

Tiberius Abſimarus. *Anno* 696. *Tiberius Abſimarus* (who is ſet up againſt *Leontius*) cutteth off the noſe of *Leontius*, and thruſteth him into a Monaſtery in *Dalmatia*.

Anno 698. The *Sarazens* fall into domeſtick broiles: upon which the Romanes enter into *Syria* and kill 20000. of them.

Anno 699. The *Sarazens* to revenge this loſſe, invade the Empire.

Anno 700. The *Sarazens* win all *Armenia*.

Anno 701. The Armenian Princes kill thoſe in the *Sarazens* Garriſons, and yeild to the Empire, whereupon *Mahumed* entereth with Forces, burneth the Authors and reduceth the Country to it former obedience. This year they are expelled *Cilicia*.

Anno 702. *Heraclius* the Emperours brother, killeth 12000. *Sarazens* in *Cilicia*.

Walid. *Anno* 704. *Walid* (the *Sarazen Caliph*) converteth the Chriſtian Church in *Damaſcus* to his ſuperſtitious uſe.

Anno

Anno 709. The *Sarazens* underſtanding that the Cities of *Spaine* were diſmantled, invade it, and returne with much booty. This yeare *Juſtinian* the Emperour of the Eaſt offended with the people of *Chertoneſus* for Treaſon, ſendeth Forces thither; they kill many thouſands, and roaſt the Nobles upon Spits. He commandeth the children being 73000. to be ſent to *Conſtantinople*, where he purpoſed to kill them, but they all periſhed in the *Sea*.

Anno 711. The *Cherſoneſians* proclaime *Philippicus* Emperour. He cauſed *Juſtinians* head to be cut off, and the Throat of his ſon *Tiberius* to be cut. Murder.

Anno 712. The *Sarazens* waſte *Arragon*, *Betica*, and *Luſitania*. The *Bulgarians* waſte *Thrace* as farre as *Conſtantinople*. Murder.

Anno 713. The Turkes take *Antioch* in *Piſidia*, and waſte *Romandiola*. *Philippicus* is taken and his eyes put out. *Anaſtaſius* Artemius is made Emperour of the Eaſt.

Anno 714. *Walid* or *Vlid* dyeth, and *Solyman* ſucceedeth him. The Emperours Army fearing him becauſe they had ſlaine their General, chuſe *Theodoſius* (the Tribute gatherer) for their Emperour, who returned out of *Phœnicia*, and beſieged *Conſtantinople*. *Solyman.*

Anno 715. The *Sarazens* become maſters of a great part of *Spaine*. *Theodoſius* taketh *Anaſtaſius*, and thruſteth him into a Monaſtery at *Theſſalonica*.

Anno 716. *Muſalmas* General of the *Sarazens*, taketh *Pergamus*. The *Armenians* and *Sarazens* create *Leo Iſaurus* (General to *Anaſtaſius*) Emperour of the Eaſt. *Theodoſius* upon the taking of his ſon, reſigneth; and with his *Son* goeth to *Epheſus*, where he is made *a Prieſt*.

Anno 717. *Solyman* dyeth at the ſiege of *Conſtantinople*, which was beſieged with 3000. ſhips, and 300000. men; where with him moſt of his Army dye. *Haumar* or *Omar* ſucceedeth him. *Haumar* or *Omar.*

Anno 718. *Omar* reneweth the ſiege, but is beaten; and departing, of 460. ſhips, 455. periſh in the *Ægean* Sea. This yeare 20000. *Sarazens* are ſlaine in *Spaine* by *Pelagius*.

Gezed, or Jezid.

Anno 719. *Omar* dyeth, and *Gized* or *Jezid* succeedeth him; this yeare (or as others, the yeare before;) *Constantine* son to *Leo* the Emperour, was borne, who was called *Copronymus*, for bewraying the *Font* at his *Baptisme*.

Anno 720. The *Sarazens* invade *Gothique Gaule*, take *Harbone*; and besiege *Theloſe*: but are repelled into *Spain*. The Emperour createth his Son *Constantine* Emperour of the East.

Evelid, or Isamus.

Anno 723. *Iezid* dyeth, and *Evelid* or *Isamus* succeeded him.

Anno 726. The *Pope*, *Lombards*, *Venetians*, *French*, and all the West, fall upon the *Emperour* for publishing his *Edict* against *Images*.

Anno 727. The *Sarazens* besiege *Nice* in *Bithynia* with 100000. men in vain: but returne with much spoyles.

Auno 728. *Chaganus* invadeth *Armenia* and *Media*, and overcommeth the *Sarazens*, and wasteth their Country.

Pestilence.

Anno 729. *Musalmas* is sent against him, and defeated by him. 300000. dye in a Pestilence at *Constantinople*.

Anno 732. *Leo* marrieth his son *Constantine* to the *Daughter* of *Chaganus*, and nameth her *Irene*.

War.

Anno 734. The *Sarazens* enter *Asia*; waste it, and carry away thence many Captives, among whom was one *Tiberius*, who said that he was son to *Iustinian*, whom they kept to hold the *Emperour* in awe.

Anno 739. *Solyman* General of the *Sarazens* commeth against *Leo* with 9000 men and taketh many Townes and Captives.

Earthquake.

Anno 740. There was a great Earthquake at *Constantinople*, in *Thrace* and at *Nice*, which lasted eleven months, and did much harme.

Constantinus.

Anno 741. *Leo* died and *Constantinus Cypronymus* is made Emperour. *Ardavastus* (who had married his sister,) usurpeth in his absence, and imprisoneth his children. *Constantine* overcometh the son of *Ardavastus*. *Haly* or *Walid* succeeded *Isamus* or *Evelid*.

Gizid. Murther.

Anno 743. *Walid* is slaine by the people, and *Gizid* the third succeeded him. *Constantine* taketh *Ardavastus* and his

his two ſons, and putteth out their eyes and cauſeth *Anaſtaſius* to be led backward upon an Aſſe, through the City for joyning with him:

Anno 744. *Marvan* ſucceeded *Gizid.* *Marvan.*

Anno 745. *Solyman* rebelleth, and (after he had loſt 7000 men) is taken and executed.

Anno 746. Many men, Temples, and Monaſteries periſh by an Earthquake in *Syria.* Three yeares the *Peſtilence* raged at *Cſtantinople*, whereby ſo many periſhed, that they wanted men to bury the dead. Earthquake. Peſtilence.

Anno 748. The *Sarazens* are beaten by the Imperialiſts at *Cyprus.* And *Marvan* is expelled into Egypt upon a civil War. War.

Anno 749. He killeth *Abraham* the Prieſt, and is himſelf ſlaine in a Temple. The Kingdome is divided into three parts.

Anno 750. *Abubalas* or *Muhamed* in *Perſia.* *Salim* in *Egypt*, and *Marvans* faction goe into *Spaine.* This year *Conſtantiue* had a Son whom he named *Leo.* *Abubalas, Muhamed, Salim.*

Anno 751. *Leo* is created Emperour by his father.

Anno 754. *Abubalas* dyeth. *Habdallas* ſucceedeth, called *Abugephar*: he repaireth *Seleucia* and calleth it *Badges.* *Habdallas.*

Anno 755. *Conſtantine* peopleth the City (conſumed by *Peſtilence*) with *Armenians.*

Anno 756. *Haly* waſteth *Cappadocia.* The Turkes waſte *Armenia* and *Perſia.*

Anno 757. *Habdallas* increaſeth the Chriſtians Tribute in *Syria*, and ſelleth their Church Ornaments to the Jewes.

Anno 762. The *Bulgarians* invade the Empire.

Anno 763. *Conſtantine* overcommeth and triumpheth.

Anno 764. He (putting them in hope of peace) ſetteth upon them and killeth many of them. Warre.

Anno 766. The Emperour goeth with a Fleet againſt the *Bulgarians*, and looſeth it by tempeſt. He baniſheth *Conſt.* the Patriarch for diſcovering his counſel, and beheaded him the next yeare, Murder.

Anno 771. The *Saraſens* waſte *Iſauria*, and overcome the Emperors forces.

Anno 773. The *Saraſens* invade the Empire again.

Madimuhama. *Anno* 774. *Habdalla* dyeth, and *Madimuhama* ſucceeded him, otherwiſe called *Manzur*. *Conſtantine* killeth 12000. *Bulgarians* for breaking the peace.

Anno 775. *Conſtantine* the Emperor dyeth, and *Leo* is made Emperour. *Nicephorus* brother to *Leo* aſpireth, and is baniſhed to *Cherſoneſus*.

Anno 778. *Leo* ſendeth 100000. men into *Syria* againſt the *Saraſens*. They kill five of their *Amira*'s (that is Pretors, or Chancellors) and 6000. others.

Anno 780. *Aaron* (ſon of *Madi*) invadeth *Armenia*. *Leo* the Emperor being dead, *Conſtantine* ſucceeded him, with whom reigned *Irene*.

Anno 782. *Madi* breaketh into *Natolia*, and forceth *Irene* to pay Tribute.

Moſes. *Anno* 784. *Madi* dyeth, and *Moſes* ſucceeded.

Aaron. *Anno* 786. *Moſes* dyeth, and *Aaron* ſucceeded. The ſame night that he came to the Crown he had a ſon whom he called *Mamon*.

Anno 789. The *Saraſens* infeſt the Seas, *Irene* ſendeth a Fleet againſt them, which they ſurpriſe. *Conſtantine* taketh the Government upon him, and depoſeth his Mother.

Fire. *Anno* 790. A great fire happened at *Conſtantinople*.

Anno 795. *Conſtantine* repudiateth his Wife, on pretence that ſhe would have poyſoned him. He overcometh War. the *Saraſens*, and at his returne marrieth *Theodetes* his Wives Maid.

Murder. *Anno* 797. *Irene* cauſeth *Conſtantines* eyes to be put out, in ſuch cruel manner that he dyed ſoon after: They were put out that day five yeares that he had ſo ſerved his Unckle. She cauſeth her husbands brethren to be baniſhed and ſlain, whereby the line of *Leo Iſauricus* ended, and *Irene* reigned alone. This yeare the Sun was darkened ſeventeen dayes together.

The ſun was darkened 17. daies.

Anno 7[illegible]. The *Saraſins* enter *Thrace* as far as *Conſtantinople*.

Anno

Anno 799. The King of *Sclavi* attempteth to reſtore the ſonnes of *Copronymus*; *Irene* putteth out their eyes. War.

Anno 800,801,802,803,804. The Nobles conſult about depoſing *Irene*. *Stauratius* (the Generall) aſpireth and dyeth: a Treaty of Marriage is held between *Irene* and *Charlemaigne* (who about this time was crowned Emperour of the Weſt by Pope *Leo*) *Nicephorus* ſeiſeth upon her, and baniſheth her into *Lesbos*. *Bardanes* is proclaimed Emperour in the Eaſt (but to avoyd bloodſhedding) he relinquiſheth, and is put into a Monaſtery. *Irene* dieth. *Nicephorus* cauſeth his ſon *Stauratius* to be proclaimed Emperor, and putteth out the eyes of *Bardanes*. He fighteth with ill ſucceſſe againſt the *Saraſens*; for *Aaron* the *Saraſen* King giveth him a great overthrow in *Phrygia*. *Nicephorus.* 10.y.

Anno 806. *Aaron* forceth the Emperour to become his Tributary.

Anno 807. *Nicephorus* marrieth *Stauratius* to the coſen of *Irene*, having another husband, and tyrannizeth.

Anno 808. *Aaron* waſteth *Rhodes*, and his Fleet periſheth. He dyeth.

Anno 809. *Crumus* (King of *Bulgaria*) killeth 6000. Greekes, and taketh *Sardis*. This year *Mahomet* or *Imin* ſucceeded *Aaron*; the *Saraſens* diſperſe themſelves under ſix Princes.

Anno 810. The *Saraſens* intercept 1300. pounds of gold, ſent by *Nicephorus* to his ſouldiers.

Anno 811. *Nicephorus* and moſt of the Nobility are ſlain by *Crumus* or *Crumnus* for denying peace to the *Bulgars*.

Anno 812. *Stauratius* is made Emperour, but after two moneths he is thruſt into a Monaſtery by *Michael Curopulata*, Son-in-law to *Nicephorus*. The *Bulgarians* waſte *Thrace* and *Macedonia*. *Leo* (the generall) defeateth the *Saraſens*. *Michael Curopalata.* 2.y.

Anno 813. Upon a loſſe to the *Bulgarians*, he, his wife and children retire to a Monaſtery, and *Leo* the *Armenian* was made Emperour. *Crumnus* beſiegeth *Conſtantinople*, and take *Adrianople*. *Leo Armenius.* 7.y.

Anno

Anno 814. *Leo* geldeth the ſons of *Michael*, and baniſheth them with their Mother, and forceth the *Bulgarians* to crave three years peace. This year *Mahomet* was ſlaine or
Murder. expelled by his brother *Habdallas* or *Maimon*.

Anno 819. *Michael* (and others) conſpire againſt *Leo*. *Michael* is taken and condemned to be burnt. The Empreſſe obtained his reprieve till after Chriſtmaſs. They kill *Leo* in the Temple.

Michael Balbus. 8. y. *Anno* 820. *Michael* (the ſtutterer) releaſed and ruleth. He geldeth the ſons of *Leo*, and thruſteth the Empreſs into a Monaſtery.

Anno 821. *Thomas* (a Renegado Chriſtian) aſpireth and
War. nameth himſelf *Conſtantine*; he waſteth *Aſia* and *Armenia*, and with a Fleet beſiegeth *Conſtantinople*. He is defeated by the *Bulgarians*. The Emperour purſueth and taketh him in *Adrianople*. He is executed with his ſonne *Anaſtaſius*.

Anno 823. The *Moores* waſte the Iſlands of the Mediterranean ſea.

Anno 824. They enter *Crete* and build *Candy*.

Maſſacre. *Anno* 826. The Emperours forces overcome the *Saraſens* in *Creete*, and (in their ſecurity) were ſuddenly ſet upon by them, and all ſlain.

War. *Anno* 827. The *Saraſens* break into *Paleſtine*. The Emperour of the Eaſt marrieth *Conſtantines* daughter (a ſecond wife) a Nun. *Euthemius* (Governour of *Sicily*) marrieth a Nun by force, and revolteth to the *Saraſens*.

Anno 828. *He* aſpireth, and taketh moſt part of *Sicilie*, but is ſlain there.

Theophilus. 12. y. *Anno* 829. *Theophilus* is made Emperour of the Eaſt. He executeth the Murderers of *Leo*, and returneth his Mother-in-law to a Monaſtery. He commanded all his ſubjects to cut their hair, becauſe his own was thin.

Anno 830. He burned a rich Ship of his wives laden with merchandize, becauſe he would not be accounted a Merchant.

Anno 831. The *Saraſens* waſte *Sicilie* and *Lipara*:

Muhamad

Muhamad or *Mumaumus* ſucceeded *Muhamet* in the *Sarazens* Kingdome. *Mahamud & Muhamad*

An. 833. The *Sarazens* ſpoyle *Gentium Cellæ*, now *Civitas Vecchia*. *Theophilus* defeaterh the *Sarazens*, and bringeth 25000. of them to *Conſtantinople*.

An. 834. The Emperours Army fleeth from the *Sarazens*, and he following in the Reare, is almoſt ſurprized.

An. 835. The *Sarazens* defeat the Emperour in *Aſia*, and take *Armoria* there.

An. 836. Many Cities fall from the Empire to the *Sarazens*.

An. 839. The *Sarazens* are beaten out of *Aſia* by *Manuel* the Emperours General.

An. 840. The Emperour *Theophilus* waſteth *Syria* and taketh *Soſopetra*, the royal City of the *Sarazens*: the Perſian Legion, for want of pay, ſalute *Theophilus* Emperour. He is taken and impriſoned.

An. 841. The *Sarazens* waſte *Sicily* and *Tarentum*, taking *Armorium* and many Captives whom they refuſe to ranſome without a great ſum of mony: the *Emperour* ſickneth for griefe.

An. 842. The Emperour dyeth: the *Sarazens* make incurons into *Dalmatia* and ſpoyle *Raguſa*. *Michael* is choſen Emperour with his mothers *Theodora*. Michael 25. y.

Anno 843. The *Sarazens* waſte *Cumpania*, *Benevent*, *Capua*, and other Cities of *Apulia*.

Anno 846. The *Sarazens* fire the Suburbs of *Rome*, and rob the Churches of St. *Peter* and *Paul*. Fire.

Anno 847. They take *Ancona*, and doe much harme in the *Dalmatian* Gulfe. Warre.

Anno 849. Their Sea Forces are beaten by *Leo*: and *Anno* 851. they are expelled by *Benevent*.

Anno 852. They ſpoyle *Sardinia* and *Corſica*.

Anno 854. *Bardas* (the Emperours Uncle, for griefe that he had no ſway in the Empire) cauſeth *Michael* to aſſume the government, and to kill *Theodictus* his Tutor. Murder.

Anno 856. The *Sarazens* of the Eaſt overcome the Emperours Forces.

Anno

Anno 857. *Michael* ſendeth his mother and ſiſter to a Monaſtery, and ruleth alone. He fighteth with ill ſucceſs with the *Sarazens* at *Samoſatana*.

Anno 859. *Amer* the *Sarazen* invadeth the Empire of the Eaſt with 30000. men: the Emperour oppoſeth with 40000. and is ſhamefully beaten.

Anno 861. The *Sarazens* are defeated by *Petronas*. *Bardus* (upon the negligence of *Michael*) is made *Cæſar*.

Anno 865. *Lewis* the Emperour of the Weſt, forceth the *Sarazens* out of *Campania* and *Catabria*.

Murder. *Anno* 866. *Baſilius* killeth *Bardus* by the Emperours command, and by him is made *Cæſar*. The Emperour giveth him *Euphemia* (one of his Concubines) to wife.

Baſilius Macedo 20. y. *Anno* 867. *Michael* the Emperour is ſlaine by *Baſilius* to prevent a Plot againſt his own life. *Baſilius* cauſeth reſtitution to be made of halfe that which *Michael* had given to his Paraſites.

Warre. *Anno* 868. *Baſilius* aydeth *Raguſa*, and cauſeth the *Sarazens* to raiſe their ſiege.

Anno 869. He createth *Conſtantine*, *Leo*, and *Alexander* (his ſons) *Cæſars*. He taketh *Samoſata* from the *Sarazens*, and aydeth *Lewis* Emperour of the Weſt againſt them.

Anno 870. A marriage between *Conſtantine* and the daughter of *Lewis* broken off, becauſe *Baſilius* refuſed to give the Title of Emperour to *Lewis*. This yeare the *Sarazens* were driven from *Ancona*, and make Warre againſt the *Perſian*.

Anno 871. The *Perſians* (ayded by the *Tartar-Turks*) overcome the *Sarazens*. From this time the *Turks* leave *Aſia*.

Anno 873. *Baſilius* goeth into the *Eaſt* and taketh *Ceſarea* and *Cappadocia*.

Anno 874. The *Sarazens* of *Tharſus* invade the Empire: but the Emperours Forces repell them.

Anno 877. The *Sarazens* waſte the *Popes* Territories, and force him to a Tribute. *Anno* 878. they take *Syracuſa*.

Anno

Anno 879. The *Sarazens* of *Tharſus* are ſo beaten that they dare attempt no more invaſions at Sea,

Anno 882. *Muhamad* ſurceaſeth, and *Muchemad* ſucceedeth him.

Anno 883. *Leo* (for wearing a Dagger) is ſuſpected by his father and impriſoned. He is freed by the repetition of ſome words by a Parrat in the Emperours hearing.

Anno 886. *Baſilius* being wounded by a Stag, dyeth. *Leo* his ſon ſucceedeth him. The *Crovatæ* and *Servii* (*Scythians*) plant themſelves in the Country called of of them, *Crovata* and *Servia*. *Leo.* 25. *f.*

An. 887. *Guido* Duke of *Lombardy* taketh much from the Empire, and overcommeth the Emperours General.

An. 888. *Simon* Pr. of *Bulgaria* (for injuries to his Merchants) Warreth againſt the Emperour; and defeateth his Forces in *Macedonia*.

An. 889. *Leo* calleth the *Hungarian Scythians* to his ayde. *Simon* craveth *Peace*.

An. 890. Upon their departure he ſtirreth againe, and *Leo* to pacifie him, reſtoreth the priſoners taken by the *Hungarians*.

An. 891. The *Sarazens* take *Tauraminum* in *Sicily*, and the Iſle of *Lemnos*.

An. 892. *Mutazed* ſucceeded *Muchemad*: the *Sarazens* take *Theſſalonica* and many Captives. *Mutazed.*

An. 901. *Mutazed* dyeth and *Muctapha* ſucceeded him: this yeare *Leo* the Emperour did *baniſh* the *Patriarch* of *Conſtantinople* for excommunicating him, becauſe he had taken a fourth wife contrary to the uſe of the Greek Church. *Muctapha.*

An. 902. The *Sarazens* invade *Greece*, and are defeated by *Hymerius* (the General) in the *Mediterranean Sea*.

An. 903. *Himerius* is overcome by them: this yeare *Conſtantine* ſon to *Leo* is crowned Emperour of the *Eaſt*.

An. 908. *Muctapha* (having conquered Egypt and the *Sarazens* Kingdome) dyeth, and *Muctedar* ſucceedeth him.

Mucledar. *An.* 909. The Emperour is defeated at *Sea* by 300. ſail of *Sarazeus.* *An.* 910. they take *Calabria*, *Apulia*, and many Cities of *Italy:*

An. 911. *Leo* dyeth, and *Conſtantine* is made Emperour, who was firſt under the tuition of the *Patriarch*, but afterwards of his mother *Zoe* or *Zoa.*

An. 912. *Conſtantine Ducas* aſpireth to his own ruine. *Zoe* ruleth with her ſon.

An. 913. *Simeon* Prince of *Bulgaria* beſiegeth *Conſtantinople*, but upon peace bought of him, he returneth.

An. 914. He breaketh the Peace and taketh *Adrianople.*

An. 915. The *Sarazens* invade *Italy*: the *Princes* of *Italy* crave ayde againſt them.

Murder. *Anno* 917. The Emperours Forces beat the *Bulgarians*, but purſuing the victory without order, they make head again, and kill many Greeks.

Anno 919. The Emperour marrieth the *Daughter* of *Romanus* the *Patritian.* *Romanus* aſſociated, and *Zoa* is thruſt into a Monaſtery: *Anno* 920. he grew ſo arrogant that he crowned his wife, and his ſon *Chriſtopher*, and ſubſcribed before the Emperour.

War. *Anno* 921. The *Bulgarians* waſte *Thrace* and overcome *Romanus.*

Anno 924. They take *Adrianople*, but are excelled by *Romanus.*

Anno 926. The *Sarazens* take *Lemnos*, but the Emperours Fleet overcommeth them.

Anno 928. *Romanus* crowneth his ſons (*Stephen* and *Conſtantine*) *Cæſars*; and maketh *Theophilact*, another ſon, a Clergy man.

Anno 931. The *Sarazens* invade *Caſtile*, but are expelled by *Ferdinand* Earle of *Caſtile.*

Elcaher or *Elcain:* *Anno* 932. *Mucledar* dyeth, and *Elcaher*, or *Elcain* ſucceeded him. This yeare (but as others the year before) *Peter* King of *Bulgaria* (upon a peace,) marrieth the daughter of *Conſtantine.*

Raſe. *Anno* 933. *Elcaher* deceaſed, and *Raſe* ſucceeded him. The
Murder. *Beneventines* did kill as many Greekes as did fall into
War. their hands.

Anno

Anno 934. The *Sarazens* enter *Germany*, and are moſt of them ſlain at *Aken*. *Chriſtopher* ſon to *Romanus* dyeth.

Anno 935. The *Sarazens* take *Genoa*, and execute great cruelty: The *Turks* or *Ruſſi* waſte the Country about *Conſtantinople*.

Anno 939. *Raſes* reigne expired, and *Muctaphe* ſucceeded him. *Muctaphe.*

An. 942. The *Sarazens* loſe *Calabria*, *Apulia*, and *Campania* to the *Greeks* during the troubles of *Italy*.

An. 943. *Romanus* is forced to give much mony to the *Turks*, to depart out of *Thrace*.

An. 944. *Romanus* (ſon to *Conſtantine*) marrieth *Eudocia*, natural daughter to *Hugh* King of *Italy*. *Romanus* (the Emperour) is thruſt into a Monaſtery by his ſon *Stephan*.

An. 945. *Conſtantine* ſhaveth the ſons of *Romanus*. *Conſtantine* (one of them) was ſlaine in *Samo-Thracia*, and *Stephan* dyed 19 yeares after, in *Lemnos*. Murder.

An. 948. *Romanus* dyeth, and *Conſtantine* ruleth alone. He alotteth learned men againe into Greece with great rewards.

An. 951. The *Turks* invade *Calabria* and *Apulia*, but are overcome neer to *Minturnum* by *Albert* Marqueſſe of *Itruria*. *Benevent* is burnt by them. Fire.

An. 957: *Bardas* (the Emperours General) recovereth much from the *Sarazens*, yet they defeat the Emperours Fleet at *Candy*. Murder.

Anno 958. *Romanus* (weary of his fathers life) giveth him poyſon: but (part of it being ſpilt) he dyed not in two yeares after. Murder.

Anno 959. *Conſtantine* dyeth in an expedition againſt the *Sarazens*.

Anno 960. *Romanus* is made Emperour. He aſſociateth his ſon *Baſilius*. This yeare *Nicepherus Phocas* overcame the *Sarazens* in *Crete*, and *An.* 961. He recovereth *Crete* wholly from them. Warre.

Anno 962. He is forbidden to returne to *Conſtantinople*. becauſe it was foretold that he who conquer'd *Crete* ſhould be *Emperour*.

Anno 963. *Romanus* dyed; his two ſons (*Baſilius* and *Conſtantine*) are omitted, and *Nicephorus Phocas* is elected Emperour, who married *Theophania* widow of *Romanus*.

Anno 964. *Cyprus* and 100. Cities, even moſt part of *Cilicia* is taken from the *Sarazens* by *Nicephorus*. He likewiſe taketh *Tripoli* in *Phœnicia* from them.

Anno 966. *Antioch* is loſt to the *Greeks*, for which the Emperour is diſpleaſed becauſe it was foretold, that he ſhould miſcarry if it were taken. *An.* 967. *Nicephorus* groweth odious for his covetuouſneſſe.

Anno 968. The Emperour killeth *Otho's* Embaſſadours, who (by his own appoinment) came for *Theophania*. Murder.

Anno 969. The Empreſſe conſpireth with *John Zimiſces* againſt the Emperour, and they kill him. This yeare *Elcain* Prince of the *Sarazens* maketh *Alcair* (in *Egypt*) his ſeat.

Anno 970. *Zimiſces* is made Emperour of the Eaſt, he thruſteth the Emperour into a Monaſtery, and ſendeth *Theophania* to *Otho*.

War. *An.* 971. *Bardas* overcommeth *Leo Phocas* who rebelleth In *Aſia*, and ſendeth him and 100. of his confederates into *Chios*.

An. 972. *Zimiſces* expelleth the *Roſci* out of *Bulgaria*. This yeare *Fraxinetum* is recovered from the *Sarazens*, and they recover *Conſentia*.

An. 974. *Zimiſces* ſubdueth many Rebels in the Eaſt, and recovereth many Cities.

Murder. *An.* 975. He repineth at the large poſſeſſions of the Eunuchs, and complaineth for the poor eſtate of his ſouldiers, and is murdered by *Baſilius* the Eunuch neere to *Damaſcus*.

An. 976. *Baſilius* and *Conſtantine* ſons of *Romanus*, made Emperours of the Eaſt.

Bardas uſurpeth in the Eaſt.

An. 977. *Bardas* taketh *Nice*, but is expelled *Aſia*. He joyneth with the *Sarazens* in waſting the Empire: this year the *Sarazens* are driven from the ſiege of *Barinus*, and *Capua* by the *Venetians*. War.

An. 978. The *Bulgarians* invade *Thrace*, *Macedon*, and *Theſſaly*

ſaly. The Emperour oppoſeth them, but was put to flight by the Treaſon of his own Souldiers.

An. 980. *Baſilius* ayded by the *Sarazens*, recovereth *Apulia* and *Calabria* from *Otho* Emperour of the Weſt.

Anno 981. *Samuel*, King of *Bulgaria* taketh *Lariſſa* from the Empire.

Anno 982. The *Greeks* of *Calabria* put *Otho* to flight. He is taken in a Merchants habit, and redeemeth himſelf. He ſpoileth *Benevent*.

Anno 986. There was a great Earthquake in *Greece*. Earthquake.

Auno 987. *Bardas Phocas* is proclamed Emperour by the Army.

Anno 989. *Bardas* beſiegeth *Conſtantinople* and dyeth ſuddenly. The Emperour reduceth the country to obedience. War.

Anno 921. *Argira* the Emperours daughter was married to the Duke of *Venice*, who was ſo proud that ſhe waſhed her ſelf in dew.

Anno 994. & 995. *Samuel* (Prince of *Bulgaria*) taketh the Greek Captaines by treachery, and waſteth the Empire.

Anno 996. The Emperour ſendeth new forces, which take his *Tents*, and redeem the priſoners.

Anno 1000. and 1001. The Emperours forces take many Cities from the *Bulgarians*, and recover *Servia* from them, and all the Cities of *Theſſaly* which they had gotten, and appeaſeth the *Saraſens* in *Syria*. The *Saraſens* are expelled *Capua* by *Otho* Emperour of the Weſt.

An. 1002. The Emperour beateth the Prince of *Bulgaria* to the furtheſt part of his Dominions. The *Saraſens* beſiege *Salerne*. It is defended by forty noble *Normans* who returned from the Holy Land.

Anno 1003. From this year ſome begin the foundation of the *Turks* Common-wealth under *Tangrolepix*. Others begin it 30. years after. *Tangrolepix*.

Auuo 1008. The Emperour ſendeth forces againſt the *Saraſens*, and expell them from the ſiege of *Barium* and *Capua*.

Anno

Anno 1009. The Pr. of *Babylon* taketh *Jeruſalem.*

Anno 1013. The Emperour defeateth the *Bulgarians* and taketh 15000 of them; he putteth out both the eyes of half of them: and one eye of the other, which were to lead them.

Anno 1014. Upon the death of *Samuel* and *Gabriel* (the Emperours ſons) he annexeth a great part of *Bulgaria* to his Kingdom.

Anno 1015. The Emperour defeateth the *Saraſens* in *Media.* This year the *Saraſens* take *Sardinia* from the *Piſans*, and loſe it again.

Anno 1017. *John* Prince of *Bulgaria* is ſlaine at the ſiege of *Dyrrhachium*, and the Emperour ſubdueth all *Bulgaria.* The *Saraſens* invade *Italy* and are expelled by the Popes forces.

Anno 1018. The *Normans* of *France* waſte *Apulia* at the Popes inſtigation, but are expelled.

Anno 1020. The Prince of *Capua* falleth from the Emperour.

Murder. *Anno* 1021. The Emperour ſubdueth the *Charbatæ* and taketh *Smyrnium.* *Phocas* (a Noble man) began to aſpire, but the Emperour made him away.

War. *Anno* 1022. The Emperour forced the *Albaſgi* to obedience.

Anno 1025. He ſendeth forces to recover *Sicily* and dyeth. *Conſtantine* his brother is made Emperour: a ſloathful, ryotous, and cruel Prince.

Anno 1026. The *Pazinazæ* expelled *Bulgaria.* The Emperours forces take 12. ſhips from the *Saraſens*, who invaded the *Cyclades* Iſlands, which are in number about 53 or 54. lying in the *Ægean Sea.*

Anno 1028. The Greeks recover *Capua* from *Pandulphus*, to whom the Emperour had given it. Upon *Conſtantines* ſickneſſe, the State put *Romanus Argirus* to his choice, either to repudiate his wife, and to marry the Emperours Daughter, or to loſe his eyes. His wife to ſave him from danger, entereth a *Monaſtery* and *Romanus Argirus* is made Emperour, and marrieth *Zoe* the Emperours Daughter.

Anno

Anno 1030. He baniſhed *Theodora* her ſiſter, and impriſoneth *Conſtantine Diogenes* for aſpiring. He warreth in *Syria* with ill ſucceſſe. This year the *Piſans* defeat the *Saraſens* and carry the King to *Rome*.

Anno 1031. The *Saraſens* General cometh to *Conſtantinople*, reneweth the League and offereth Tribute.

Anno 1032. *Romanus* goeth into the Eaſt againe. The *Pazinazæ* waſte *Myſia* and *Illyria*.

Anno 1033. *Nicephorus* beateth the *Saraſens* Fleet, and taketh many priſoners. *Zoe* falleth in love with *Michael*, brother to one of the chief Eunuches.

Anno 1034. *Romanus* is ſtrangled in a bath, and *Michael Paphlago* is made Emperour, who marrieth *Zoe*. Murder.

Anno 1035. The *Saraſens* of *Africa* and *Sicily*, waſte the coaſts of *Thrace*, the *Cyclades* and *Myſia*. Warre.

Anno 1036. *Michael* neglecteth the Empreſſe, and refraineth her bed.

Anno 1037. *Ediſſa* is valiantly defended againſt the *Saraſens*. They fall out in *Sicily* and call in the *Greeks*.

Anno 1038. They attempt *Ediſſa* by trechery, and loſe 500. Camels richly laden. The Emperour recovereth 13. Cities in *Sicily* from them.

Anno 1039. The *Saraſens* loſe (there) 50000. in battel. *Manices* (the Emperours Governour in *Sicily*) is traduced and recalled, and another ſent thither in his place, who looſeth all there.

Anno 1040. *Peter* rebelleth in *Bulgaria*. The Emperour ſendeth forces againſt him, and they revolt to him.

Anno 1041. The *Greeks* are expelled, *Apulia* by the *Normans*. The Emperour becometh a Monk, repenting the murther of *Romanus* and dyeth.

Anno 1042. *Michael Calaphates* aſpireth. He ſhaveth *Zöe* and baniſheth her. The people force him to revoke her, thruſt out his eyes, and put him into a Monaſtery after four moneths.

Anno 1043. *Conſtantine Monomachus* is made Emperour, he married *Zöe*, and kept a Concubine by her conſent. *Maniaces* rebelleth, and overcometh the Emperours forces in *Epirus*: *Conſtantine.*

Anno

An. 1044. *Manaches* is slaine: the Emperour is in danger to be stoned for keeping a Concubine. *Zoe* represseth the peoples fury.

An. 1045. *Caticius* rebelleth in *Iberia*, and (after a yeares warr) submitteth.

An. 1046. *Leo Tornitius* is saluted Emperour by the Army at *Adrianople*, He besiegeth *Constantinople*: his Army forsaketh him, and his eyes are put out.

An. 1047. *Ambustus* overcommeth the *Turkes* in *Armenia*; after they had wasted *Armenia* and *Media*.

An. 1048. The *Pazinacæ* offer to receive the faith, and desire habitations. Upon a mutual suspition they return into *Muscovia*.

An. 1051. The *Pazinacæ* waste the Empire, but the Emperours Forces expel them. The *Turkes* of *Persia* invade *Media*, and are forced to returne for want of victuals.

An. 1052. The *Pazinacæ* obtaine peace of the Emperour for thirty yeares.

Anno 1053. The Emperour (being in want by his profuseneſſe) taxeth theſe Provinces which only were bound to defend the Frontiers which made way to the *Turkes* to gaine all the East. This year *Trangrolopix* (as some) invaded *Media* againe, taketh some places and returneth.

Anno 1054. *Zoe* and *Constantine* dye. *Theodora* sister to *Zoe* is made Empresse. Shee banisheth *Nicephorus* nominated Successor by *Constantine*.

Anno 1056. Shee dying, nominated *Michael Stratioticus*; but *Theodosius* (Uncle to *Constantine*) aspireth and is banished.

Anno 1057. The Emperour groweth odious for neglecting his Captaines and is thrust into a Monastery by *Isaacius Comnenus*. Who is made Emperour.

Anno 1058. The *Turkes* invade *Syria*, and take *Ierusalem*.

Lightning. *Anno* 1059. *Isaacius* is stricken with lightning, and so terrified with it, that he becommeth a Monk, and (at the *Abbots* command) is often Porter of the house. He nominateth *Constantinus Ducas*.

Anno

An. 1060. *Conſtantinus Ducas* is made Emperour of the Eaſt, he preferreth worthy men, and maketh ſatisfaction to thoſe whom *Iſaac* had wronged.

Anno 1064. The Temple of St. *Sophia* (as they called it) is overthrown by an Earthquake. Earthquake

An. 1065. The *Sythians* waſte Grece with 6000. men, but they were all conſumed by a *Peſtilence.* Peſtilence.

An. 1066. The Emperour dying left three ſons, *Michael*, *Andronicus*, and *Conſtantine*, under the tuition of their Mother *Eudocia*, whom he cauſed to ſwear not to marry againe.

An. 1067. *Michael Ducas* reigneth with his Mother. *Eudocia* (to get the Act of her oath from the *Patriarch*) promiſeth to marry his Nephew. He delivereth it unto her, and She marrieth *Romanus*. *Romanus Diogenes* aſpireth, and (being convinced, and ready for ſentence of death) is married to *Eudocia.*

Anno 1068. *Romanus Diogenes* is made Emperour. He (contrary to her expectation) ruleth abſolutely, and neglecte thher. He overcometh the *Turks* at *Neo-Ceſarea*.

Anno 1070. *Manuel Comnenus* is taken by the *Turkes*. *Tangrolepix* dieth. *Axan* is made King of the *Saracens*, who is denied peace by the *Greeks.*

Anno 1071. *Romanus* is taken by the Treaſon of *Andronicus*, his Son-in-law (and upon concluſion of marriage) is releaſed by the *Turk*. In his return he is taken, and his eyes put out, and dieth.

Anno 1072. *Michael Ducas* reigneth againe. *Axan* the *Turk* invadeth the Empire for the hard uſage of *Romanus*. The Emperour oppoſeth, and his Forces are beaten. The *Turke* ſubdueth *Syria.*

Anno. 1073. The *Servians* waſte *Bulgaria*, and are expelled. This yeer the *Caliph* of *Babylon* reconcileth *Axan* and *Cutlumuſes*. By this peace *Axan* was to retaine what he had; and *Cutlumuſes* to enjoy what he ſhould conquer from the Chriſtians.

Anno 1074. *Nicephorus Botoniates* aſpireth in the Eaſt; and *Nicephorus Bryennius* in *Thrace.*

Anno 1075. The *Turke* winneth *Media*, *Armenia*, *Cappadocia*, *Pontus*, *Bythynia*, and part of lesser *Asia*.

Anno 1077. *Cutlumuses* aydeth *Botoniates*, and deposeth *Michael*; who with his Wife and Son were thrust into a Monastery. He was afterward made B. of *Ephesus*, from whence he returned to his Cell.

Anno 1078. *Nicephorus Botoniates* ruleth in the East. *Bryennius* refuseth a fair Composition, and is taken by *Alexius Comnenus*, and his eyes put out. The *Turkes* take *Rhodes* and *Cyprus*.

Anno 1081. *Constantinople* is taken by *Alexius Comnenus*, and *Nicephorus* thrust into a Monastery. *Alexius Comnenus*, Son of *Isaac*, is made Emperour.

Anno 1082. The *Normans* attempt to restore *Michael*, but in vaine.

Anno 1084. *Alexius* setteth *Henry* the Emperour of the West against the *Normans*, and riggeth a Fleet against *Robert* the *Norman*, but hee overcommeth it.

Melech. *Anno* 1086. *Absolem* (Emperour of the *Turks*) dieth, and *Melech* succeedeth.

Anno 1087. *Roger Guiscard* defeateth the Greekes in the Isle of *Casiopa*.

Anno 1091. *Alexius* erecteth a Schoole, and an Hospitall for poor and orphans.

Expedition into the Holy Land. *Anno* 1095. He craveth ayde of the Pope against the *Infidels*. An Expedtion is decreed to the *Holy Land*.

Anno 1096. *Hugh* the Great taken by the *Bulgarians*, and is carried to *Constantinople*; but is freed thence by the Westerne Christians. This yeare the Expedition began to the Holy Land by *Godfrey* of *Bullein*, and his two Brethren *Eustace* and *Baldwyn*, *Hugh* brother to the King of *France*, the Earles of *Flanders*, *Robert* Duke of *Normandy*, and others.

Anno 1097. The Christian Forces (being one part of the Army) meet at *Constantinople*, and upon promise of supplyes, they covenant to restore to the Empire all they should win except *Jerusalem*. They win *Nice* and *Exorgum*.

Anno

Anno 1098. *Alexius* performeth not, yet they reſtore *Nice* and *Exorgum* to him. They tender *Antioch* to him, but he (guilty of breaking conditions) refuſeth it. They make *Bæmund* (Duke of *Apulia*) King of *Antioch*.

Anno 1099. They take *Jeruſalem*. *Robert* Duke of *Normandy* (in hope of *England*) refuſeth it. *Godfrey* is choſen. He killeth 100000 Infidels at *Aſcalon*.

Anno 1100. *Godfrey* dyeth of the plague, and *Baldwyn* ſucceeded him. *Bæmund* is taken by the *Turkes*. *Tancred* ſupplyeth his place during his captivity. Plague. War.

Anno 1101. *Alexius* betrayeth *Urſpergenſis*, and his company, going to *Paleſtine*. The Chriſtians freſh ſupplies periſh in *Armenia* by the treachery of *Alexius*. *Baldwyn* granteth to the *Genoa* Fleet the third part of Sea-Townes to be taken.

Anno 1102. *Baldwyn* taketh *Cæſarea*, and defeateth the Infidels at *Aſcalon*. *Tancred* taketh *Apamea*, but (at the ſiege of *Carras*) he is taken and kept five yeares.

Anno 1103. *Bæmund* is ranſomed. *Baldwyn* is wounded (in his returne from *Ptolemais*) but lived ſome yeares after.

Anno 1104. He taketh *Ptolemais*. Many thouſand Chriſtians (who came to the Princes ſuccour) are betrayed to the *Turks* by *Alexius*.

Anno 1105. *Alexius* reſtoreth *Nice* to the *Turks*, which had coſt much Chriſtian blood, and ſtoppeth the paſſage of the Chriſtians by Sea and Land. *Baldwyn* overcommeth the *Egyptian Saracens* at *Aſcalon*, with great ſlaughter.

Anno 1106. *Hugh* Earle of *Tyberias* buildeth a Caſtle, whereby hee might with more eaſe offend the *Tyrians*.

Anno 1107. *Bæmund* to revenge the treachery of *Alexius*, invadeth the Empire, taketh *Dyrrachium*, forceth him to crave peace, and to promiſe future fidelity. *Hugh* Earle of *Tyberias* is ſlain with a dart.

Anno 1108. *Tancred* freeth the Country of *Edeſſa* from

the *Turkes*. B*æmund* dieth, and leaveth a Sonne under *Tancreds* tuition: The child dieth ſoon after, and *Tancred* is King.

Anno 1109 *Bertrand* of *Province* winneth *Tripolis*, *Baldwyn* maketh him Earle of it. And 1110. B*aldwyn* winneth Berytus.

Anno 1111. *Tyre* is beſieged four moneths in vain. *Tancred* dieth. *Roger* ſucceedeth in *Antioch*.

Anno 1112. *Alexius* offereth ayde to the Pope, againſt *Henry*, if he will give him the Weſterne *Empire*.

Anno 1113. *Baldwyn* loſeth 1500 men to the *Turkes* in *Cœloſyria*, and hardly eſcapeth himſelfe.

Anno 1115. The *Sarazens* of *Aſcalon* beſiege *Joppe*, and are repulſed by the valour of the Citizens.

Anno 1117. B*aldwyn* taketh a City in *Egypt*, but falleth ſick, and returneth.

Anno 1118. The order of the *Templers* at *Jeruſalem* is founded, to keep the wayes ſecure from theeves. B*aldwyn* dieth & B*rugenſis* E. of *Edeſſa*, Coſen to B*aldwyn*, ſucceedeth. *Alexius* dyeth, and *Calo Johannes* or *Comnenus* his ſon ſucceedeth.

Anno 1119. *Calo-Iohannes* taketh *Sozopolis* from the *Turkes* by a ſtratagem. *Roger* is ſlain by the *Turkes*, and *Antioch* is annexed to the Kingdom of *Ieruſalem*.

Anno 1120. The *Turks* of *Meſopotamia* invade *Syria*, and return with booty.

Anno 1121. The King of *Ieruſalem* and divers Nobles taken, and impriſoned in *Carras*.

Anno 1122. The *Venetians* had double victory over the Infidels, whereby *Tyre* was won afterwards. The Emperor obtaineth ſo great a victory over the *Scythians* in *Thrace*, that he inſtituted a Feaſt in memory of it.

Anno 1123. The Emperour invadeth the *Venetians* Territories in the abſence of the Duke, being in *Syria*. *Tyre* is taken, and the King ranſomed for 200000 Ducats; he leaveth his daughter in pledge for the ranſome.

Anno 1124. In the Emperours returne from the *Venetian* Territories, the Duke ſpoyleth *Rhodes* and *Chios*, and taketh

taketh *Samos*, *Lethos*, *Andros*, *Medon*, and many places more from the *Greeks*.

Anno 1125. The Duke of *Venice* redeemeth his daughter with the ſpoyles taken from the *Sarazens*, neer to *Antioch*.

Anno 1126. *Baldwyn* marrieth his daughter to *Bæmund* Duke of *Antioch*.

Anno 1127. *Fulke* Earle of *Anjou* leaveth his Earldom to *Ieffery* his Son (who married *Maud* the Empreſſe) and commeth into *Syria*.

Anno 1130. *Baldwyn* beſiegeth *Damaſcus*, but (for want of neceſſaries) raiſeth the ſiege.

Anno 1131. *Bæmond* is ſlaine by the *Sarazens*. *Baldwyn* dyeth. *Fulke* Earle of *Anjou* ſucceedeth. He married the daughter of *Baldwyn*.

Anno 1132. *Raymond* Earl of *Poitiers* Marrieth *Bæmunds* Siſter, and is made Prince of *Antioch*. The Emperour of the Eaſt attempteth *Antioch*; *Fulke* oppoſeth, and by a peace it was concluded that *Antioch* ſhould hold of the Empire.

Anno 1133. The Emperour goeth againſt *Conſtantine*, who uſurped at *Trapezund*.

Anno 1134. The Emperour beſieged *Neo-Ceſarea*, and had taken it, but that *Iohn* (ſon to his brother *Iſaac*) revolted to the *Sultan* of *Iconium*.

Anno 1135. *Alexius* and *Andronicus* (the Emperours Sons) die. *Fulke* taketh *Cæſarea Philippi*.

Anno 1137. *Fulke* buildeth two Caſtles neere *Askalon*, to hinder the incurſions of the Infidels, who waſted *Iudea*.

Anno 1138. The Emperour warreth againſt the *Turks* in *Paphlagonia*. His Sonne *Emanuel* ſetteth raſhly upon them, for which he commendeth him openly, but beat him in his Pavilion. *Fulke* Earle of *Anjou* addeth another Caſtle neer *Aſcalon*. *Theyerry* commeth to *Ieruſalem* to *Fulke* his Father-in-Law.

Anno 1141. *Fulke* falleth from his horſe in hunting, and daſheth out his braines. *Baldwyn* his Son ſucceeded with his Mother. Sudden death

Anno

An. 1142. The Emperour dying (of a wound with a poysoned Arrow, prepared for a wild beast) passeth by his eldest son *Isaac*, and appointeth for his successor *Emanuel Comnenus* the youngest. This year *Sanguinus* the *Sultan* (after a long siege) taketh *Edessa*.

War. *Anno* 1143. He is slaine by his own people for his cruelty; and *Noradine* (his sonne, worse than himselfe) succeedeth.

Warre. *An.* 1144. One of *Damascus* offereth to betray *Bosra*. The King (too credulous) goeth thither, and hardly escapeth his Treason. The Emperour of the East marrieth a Kinswoman to *Conrade* Emperour of the West, and liked her the worse, because shee did not paint her self.

Anno 1145. The Sea is infested with Pirates, upon the Emperours neglect to send out Gallies to scoure them. War. The *Sarazens* are expelled *Ascalon* and *Gaza*. *Almaric* (the King of *Jerusalems* brother) made Governour there.

An. 1146. By treachery of the Greek Emperour an expedition of *Conrade* (the Emperour of the West) and *Lewis* of *France* is overthrown.

Murder. *An.* 1147. *Ildefonsus* brother to *Raymond* Earl of *Tholose* is poysoned by the Queen of *Jerusalem*. The Emperour of the East selleth Meale mingled with Lime to *Conrades* Army, and discovereth his design to the *Turk*.

Warre. *An.* 1148. *Damascus* being almost taken, the Princes fall out, the siege is raised, and *Conrade* and *Lewis* return. *Roger* King of *Sicily* invadeth and taketh *Corcyra*, *Corinth*, *Thebes*, and other Cities, and returneth to *Nice*.

An. 1149. He is defeated by the Emperours forces in *Sicilie*. The Emperour wasteth *Servia* and *Hungary*. *Noradine* taketh *Antioch*, and killeth Prince *Raimond*. The King of *Jerusalem* removeth his Mother from the Government.

An. 1150. *Roger* King of *Sicily* overcometh the Emperors forces twice, and seeketh Peace. The Emperour taketh *Antioch* and loses it to *Noradine*.

An

An. 1151. *Baldwyn* killeth 5000 *Egyptians*, and defeateth them.

An. 1153. He beſiegeth *Antioch* in vain.

An. 1154. He taketh *Aſcalon* and giveth it to the Earle of *Joppe*. *William* King of *Sicily* in his return out of *Egypt* overcometh the Grecian fleet.

An. 1155. The Hoſpitallers (an Order which beganne in the holy Land by Italian Merchants about *Anno* 1092.) grow proud, build ſtately houſes, purchaſe lands, and refuſe to pay Tythes.

An. 1156. *Baldwyn* having granted Paſture to the *Turks*, ſetteth upon them, and taketh much booty. *Noradine* (to revenge this injury) beſiegeth *Cæſarea Philippi.*

An. 1157. *Baldwyn* taketh *Cæſarea*, and by the ayde of the Earl of *Flanders* overcometh *Noradine* neare to *Jordan.*

An. 1159. The Emperour of the Eaſt goeth into *Cicily* againſt the *Armenians*, who had taken divers Cities from him.

An. 1160. *Noradine* goeth againſt the Prince of *Iconium.* *Baldwyn* ſpoyleth the Country about *Damaſcus.* The Prince of *Antioch* is taken by the Governour of *Damaſcus.*

An. 1162. *Almeric* ſucceedeth *Noradine.*

An. 1163. He forces *Dargan* the Egyptian to pay arreare of Tribute.

An. 1164. He aydeth the new *Sultan*, who beſiegeth a Caſtle neare to *Antioch.* The Princes of *Antioch* and *Tripolis* are taken; and the *Turk* taketh *Cæſarea Philippi.*

An. 1166. The Emperour of the Eaſt offereth the Pope to reconcile the *Eaſt* Church with the *Weſt*, if he will make him Emperour in *Italy.*

An. 1167. *Almeric* aideth the *Egyptian* againſt the *Perſian*, and returneth with much treaſure.

An. 1168. He (contrary to Faith given) aydeth the *Greeks* againſt the *Egyptians*: he calleth the *Turk* to his ayde, which was the ground of the ruin of this kingdom. The Emperour of the *Eaſt* invadeth *Egypt*, and beſiegeth *Peluſium*,

jium, and returneth with much booty.

Syraco us, Murder. *An.*1169. He beſiegeth it again, but is forced into *Paleſtine* by much rain. This yeare *Syraconus* the *Turk* killed the *Sultan* of *Egypt*, and becometh *Caliph*.

Saladine. *An.*1170. *Syraconus* dyeth, and *Saladine* ſucceedeth him. He killeth the chief *Caliph* of *Egypt*, and is Lord of all the Country. The Empereur of the *Eaſt* marrieth his daughter *Mary* to *Rayner*, ſonne to the Marqueſſe of *Montferrat*, and giveth the kingdome of *Theſſaly* in Dowry with her.

War. *An.*1171. *Saladine* the Turk beſiegeth *Daron*, and taketh *Gaza*. The *Europians* ſend to the Princes of *Europe* for freſh ſupplies.

1172. *Almeric* goeth to *Emanuel* Emperour of the *Eaſt* for ayd, and in his return joyneth with the Prince of *Antioch*. *Noradine* and *Saladine* invade the Country to their loſſe. *Noradine* dyeth.

*An.*1173. *Almeric* dyeth. *Baldwyn* the fourth ſucceeded, under the tuition of the Count of *Tripolis*. The Emperour of the *Eaſt* ſeiſeth on the *Venetians* goods. They waſte *Greece*, and force him to ſeek Peace with reſtitution.

*An.*1175. The Sultan of *Iconium* giveth the Emperour a great overthrow. *Baldwyn* waſteth the Country of *Damaſcus*, and invadeth *Itruria*, returning rich.

*An.*1176. *Saladine* the Turk beſiegeth *Aſcalon*, and is expelled with great ſlaughter. *Jeruſalem* is fortified. The *Emperour* overthroweth the Sultan of *Iconium*.

*An.*1178. *Agnes* the daughter to the French King is ſent to be married to *Alexius* the Emperours ſonne. *Baldwyn* becometh a Leper. *Saladine* demoliſheth a ſtrong Caſtle upon *Jordan*. *Philip* Earle of *Flanders* commeth into *Syria*.

*An.*1180. *Agnes* and *Alexius* are married. *Emanuel* dieth. *Alexius* being twelve yeares old ſucceeded him, who governed under the tuition of his Mother two years. *Saladine* paſſeth *Euphrates*, and taketh all the Cities of *Meſopotamia* to *Niſibis*.

Anno

Anno 1181. *Andronicus*, Coſen to *Emanuel*, killeth the Emperours Tutors, and taketh the tuition on him. *Aleppo* is betrayed to the Türke. The Prince of *Antioch* repudiateth his Wife, and taketh a Concubine, for which he is excommunicated. Murder.

Anno 1182. *Audronicus* ſtrangleth the Emperours Mother, and poyſoneth his Siſter, killeth *Alexius*, and caſteth his body into the Sea, and ſucceedeth him. *Saladine* the Turk invadeth *Paleſtine*, and is expelled by the Count of *Tripolis*.

Anno 1183. *Andronicus* marrieth the Widow of *Alexius*, being but eleven yeares old, and tyrannizeth. The King of *Jeruſalem* appointeth *Baldwin* (his Siſters ſonne) to ſucced him, being five yeares old, and the Count of *Tripolis* to be his Governour, which diſpleaſed *Guy* her husband. Warre.

An. 1184. *Baldwyn* ſendeth for *aid* to the Weſterne *Princes*; but receiving none, his ſickneſſe grew more fierce, and he died. *Iſaac Angelus* conſpireth againſt *Andronicus*, *Andronicus* tortureth *Iſaacs* brethren to death, and ſendeth one to kill *Iſaac*. Murder.

An. 1185. *Iſaac* flyeth to the Temple, and is proclamed Emperour, who cruelly executeth *Andronicus*. *Iſaac Angelus* ſucceeded him. *Baldwyn* the fifth made King of *Ieruſalem*, who was poyſoned after 7. moneths by his Mother to make way for her husband *Guy*.

Anno 1186. The *Mamalucks* (Apoſtate Chriſtians) are made an order by *Saladine* the Turk. The Count of *Tripolis* (offended at the election of *Guy*) calleth in *Saladine*, to the ruine of the Kingdome. This yeare the Pirates tooke ſeventy Greek ſhips. *Alexius Brana* the Emperours General aſpireth, and beſiegeth *Conſtantinople*, but is ſlaine.

Anno 1187. *Saladine* overcommeth the Chriſtians, taketh *Guy*, and the *Holy Croſſe*, *Galilee*, *Acon*, *Ieruſalem*, all *Syria*, except *Tyre*, *Tripolis* and *Antioch*. The Emperour leagueth with *Saladine* againſt the Chriſtians.

Anno 1188. *Saladine* the Turk taketh *Antioch* by the

Patriarchs treaſon. *Guy* is releaſed upon abjuring the Kingdome. He is diſpenſed with for his oath, being extorted from him.

Anno 1189. The *Emperour* of the Eaſt is forced to give reaſonable termes to *Frederick* Emperour of the Weſt, whoſe daughter *Sybil*, *Tancred* King of *Sicily* married. *Frederick* goeth toward *Syria* with 150000 men, and is ill dealt with by *Iſaac* in his paſſage, but overcommeth the *Turke* three times.

Sudden death. *Anno* 1190. *Frederick* Emperour of the Weſt is drowned, paſſing a River on horſe-back. This year the *Hollanders* and *Flemmings* come into *Syria*.

War. *Anno* 1191. The Kings of *England* and *France* take *Acon*. *Saladine* the *Turke* promiſeth to reſtore the Croſſe, but faileth upon the diſcord of the Princes. *Alexius Comnenus* calleth himſelfe the Sonne of *Emanuel*, and is much followed.

Anno 1192. *Richard* taketh *Joppe* and other places, and giveth *Cyprus* to *Guy* for *Acon*.

Anno 1193. *Saladine* the *Turke* dying, commanded a Shirt to be carried before him inſtead of an Enſigne at his burial, and an Herauld to cry, *This onely great Saladine carried with him.*

Anno 1194. *Alexius Angelus* is made Emperour of the Eaſt. He raiſeth 70. Talents of that which he findeth in the Sepulchres of the Emperours to pacifie *Henry* Emperor of the Weſt. *Saladine* left many Sons, but his Brother *Saphradine* found meanes to ſucceed.

Saphradine.

Anno 1195. *Guy* falleth from a window of his Pallace, and dyeth. His Wife married *Americ*, who became King of *Cyprus* and *Ieruſalem*. *Alexius* the Emperour of the Eaſt groweth proud, and his Wife luxurious and impudent.

Anno 1196. *Alexius* the Son to *Iſaac* the Emperour flyeth to the *Latine Princes*.

An. 1197. The *Sultan* of *Iconium* waſteth *Caria* and *Phrygia*. The Emperour of the Weſt ſendeth forces into *Syria*. They recover much; but hearing of the Emperours death,

death, and wanting proviſion, they leave what they had gotten to *Americ*, and returne.

Anno 1198. *Frederck* Duke of *Auſtria* commeth into *Syria*.

Anno 1199. Earle *Mounfort* giveth the Infidels a great overthrow, and maketh peace with them for tenne yeares.

Anno 1201. The *Tartars* under the leading of *Zingis* and his Sonne *Hoccata* paſſe *Caucaſus*, *Parthia*, *Media*, *Aſſyria*, *Perſia*, *Armenia*, and *Samaria*, and ſit downe in the Fens of *Meotis*. *An.* 1202. The *Mœſians* waſte *Thrace*.

An. 1203. *Iſaac* (Emperour of the Eaſt) is reſtored by the Weſterne *Princes*, and *Alexius* his Sonne crowned. *Angelus* and his wife flee. The Princes are forced to tarry at *Conſtantinople*, for want of their rewards, and their ſouldiers pay.

An. 1204. *Alexius Ducas* killeth *Iſacc* and his Son. He ſendeth to fire the Latine Fleet. They take *Conſtantinople*, and *Ducas* fleeth. *Baldwyn* Earle of *Flanders* is choſen Emperour of *Conſtantinople*. Murder.

Anno. 1205. *Ducas* is caſt from a Tower for murdering his Maſter. *Baldwyn* is taken at the ſiege of *Adrionople*: His feet and hands are cut off, and he ſlaine. In regard that the Weſterne *Princes* had diverted their Forces from *Syria* to the everſion of the *Greek* Empire, and that the Chriſtians there were in great diſtreſſe, the Pope diſchargeth *Almeric* King of *Cyprus* from his Titulary Kingdome of *Ieruſalem*, and giveth it to *Breme*, a French Earle, together with the daughter of the Marqueſſe of *Monſerrat*.

An. 1206. *Henry* ſucceedeth *Baldwyn* in the Empire of *Conſtantinople*. He married the daughter of the Prince of *Bulgaria*. *Theodorus Laſcaris* is Emperour of *Adrianople*.

Anno 1210. He recoverth all the Cities which the *Valachians* and others had taken from the Empire. *Brienne* King of *Ieruſalem* arriveth at *Ptolemais*, and is crowned and married. Warre.

Anno 1216. *Andrew* King of *Hungary* cometh to *Acon*. *Henry* Emperour of *Conſtantinople* marrieth his daughter *Iolanta* to *Peter* Earl of *Auxerre*, and dyeth.

Anno 1217. *Peter* ſucceds him, and is crowned at *Rome*, and impriſoned by *Laſcaris* at his return. *Iolanta* ruleth during his impriſonment. *Andrew* King of *Hungary* returneth from *Acon* having done nothing: yet ſome ſay that he took *Damiata*.

Anno 1218. Divers Princes come into *Syria*, they take the Tower of *Daphnis* on *Nilus*.

Anno 1219. *Peter* is invited to a Feaſt by *Laſcaris*, and ſlain by him. *Robert* his ſon ſucceeded him. The Weſtern Princes beſiege *Damiata*. The Sultan offereth the Croſs, the kingdom of *Ieruſalem*, and mony to repaire the walls for compoſition.

Murder. *Anno* 1220. *Robert*, Emperour of *Conſtantinople*, marrieth a Virgin, formerly affianced to a *Burgundian* Nobleman. He violently entereth the Palace, and cutteth off her noſe, and then caſt her Mother into the ſea. The Popes Legate refuſeth the Sultans offer, but after nineteen moneths they take it.

War. *Anno* 1221. The Weſtern Princes beſiege *Cayre* (and not being acquainted with the courſe of *Nilus*) the Army is ſo incompaſſed with waters that they were forced to raiſe the ſiege, and reſtore *Damiata*. *Laſcaris* dyeth, and *Iohn Ducas* is made Emperour of *Adrianople*.

Anno 1223. The Emperour of *Conſtantinople* aydeth *Alexius* and *Iſaac* againſt *Ducas* Emperor of *Adrianople*, and they are overcome by him in *Aſia*.

Anno 1224. He loſeth all the townes there which *Henry* held.

Anno 1228. *Robert* dyeth, and *Baldwyn* his ſon is made Emperour of *Conſtantinople*, under the tuition of *Iohn Brenne* King of *Ieruſalem*. *Ducas* Earle of *Adrianople* marrieth his ſonne *Theodorus Laſcaris* to the daughter of the King of *Bulgaria*. *Frederick* the Emperour commeth into *Syria*, and recovereth *Paleſtine* without ſtroak. The Pope writeth to the Sultan not to compound with him. Yet they

they made a Peace for ten years. He is crowned at *Ieruſalem*, and (returning) leaveth his forces with *Raynold* Duke of *Bavaria* his Lieutenant in *Syria*.

Anno 1229. The Emp of *Conſtantinople* marrieth *Maria* the daughter of *Iohn*, Emp. of *Adrianople*.

Anno 1230. *Iohn* ſendeth *Baldwyn* into *France* to crave ayd againſt the *Greeks*.

Anno 1233. *Theodorus Angelus* erecteth a title of King. The Duke of *Bavaria* (the Emperours Generall) dyeth. The *Templers* cauſe the League to be broken.

Anno 1234. *Theodorus Angelus* his eyes are put out by the King of *Bulgaria*. It is reported of *Ducas*, Emperour of *Adrianople*, that he had a Concubine, whom *Nicephorus* the Abbot would not ſuffer to enter the Church. The Sultan taketh *Gaza*, *Aſcalon*, and *Ieruſalem*, and defaceth it. defiling the Sepulchres unpolluted untill this time.

Anno 1235. *Ducas* his Concubine endeavours to exaſperate the Emperour againſt the Abbot, but he (knowing his own guilt) commended him for the act.

Anno 1236. The *Latins* are beſieged in *Conſtantinople*.

Anno 1237. *Baldwyn* giveth to the *Venetians* the Lance wherewith our Saviour was wounded, the Spounge and a peece of the Croſſe; all which *Lewis* redeemed with a great ſum.

Anno 1239. *Thibald* King of *Navarr* with ſome French Troups come into *Syria*, and returne, having done nothing.

Anno 1241. The *Tartars* expel the Turks out of *Cappadocia*. *Rich.* Earl of *Cornwall* recovereth divers Cities and priſoners in *Syria*.

An. 1242. The Templers kill many thouſand *Saraſens*. There is a great Plague in *Greece* in the time of *Ducas*; there was ſo great a Famine, and ſo general in the Regions adjacent, and ſuch plenty in his Dominions that he grew exceeding rich, which appeared by one particular. That of the Egges (gathered for the Emperour) ſold to the *Turks*, he made a rich and precious Crowne, which (becauſe

Plague. Famine.

(becauſe it was made of the profits of Egges) he called *Ovata.*

An. 1243. The Templers proſecute the *Teutonic*'s for adhering to the Emperour.

War. *An.* 1244. *Baldwyn* createth *William* of *Verona*, King of *Theſſalonica.* The Infidels take *Jeruſalem*, and kill many priſoners.

Anno 1245. The Sultan taketh divers places in *Paleſtine.*

Anno 1246. *Ducas* Emperor of *Adrianople* (perceiving the wealth of his Country to be tranſported for forraigne coſtly apparel) enacteth that none ſhould wear ought but of the Manufactures of his kingdom, except he would be branded with infamy.

Anno 1248. The French King and others come into *Syria*, they take *Damiata*, and unadviſedly refuſe large offers of peace from the Sultan. They attempt *Cayre*, and (again refuſing fair offers) the King and his two brethren are taken, and the Army overthrown.

Anno 1249. They are releaſed for 8000 Crowns, and the reſtitution of *Damiata.*

Anno 1250. The Emperor of *Conſtantinople* (*Baldwyn*) (out of hopes to get *Conſtantinople*) taketh the treaſure out of the Temple, and goeth into *Italy* unto *Frederick.*

Anno 1253. The Cham of *Tartary* aydeth *Hayto* the *Armenian*, and is converted. *Michael Angelus* and his ſon are made Deſpots (that is, Deputies or Lieutenants) by *Ducas.*

Anno 1254. The Sultans of *Egypt* and *Damaſcus* take *Sidon.* and *Lewis* King of *France* recovereth it.

Anno 1255. *Ducas* Emperour of *Adrianople* dyeth, and *Theodorus Ducas* (called *Laſcaris* the younger) ſucceeded him. *Bela* King of *Hungary* ſendeth ayd into *Syria.*

Anno 1256. *Michael Angelus* and the *Bulgarians* rebell. *Ducas* forceth them to ſubmit. The *Tartarians* (in favour of the Chriſtians) ſubdue *Meſopotamia*, and take *Babylon*, and *Aleppo*, purpoſing to goe to *Jeruſalem.*

Anno

Anno 1257. *Mango* the Cham dyeth. *Haalon* his brother returneth in hope to ſucceed. *Michael Paleolagus* (unjuſtly accuſed) ſideth with the *Turks*. He is revoked and made high Conſtable.

An. 1258. *Theodorus Ducas* dyeth.

An. 1259. *John Ducas*, ſon to *Theodorus*, ſucceeded him, being but ſix years old. *Michael Paleologus* is made his Tutor (after a defeat given to *Michael Angelus*) Emperour of *Adrianople*, on promiſe to reſign when *John* came to age. The *Tartars* ſubdue *Syria*.

An. 1260. The Greekes made divers forts againſt *Conſtantinople*. The Sultan of *Egypt* expelleth the *Tartars* out of *Syria*. *Ottoman* the firſt born.

An. 1261. *Alexius Strategopulus* taketh *Conſtantinople*, for which he is honour'd and prayed for jointly with the Emperour a year after.

An. 1262. *Baldwin* endeth his daies in *France*, & *Michael* putteth out the young Emperours eyes; and to make the matter ſure, he marrieth *Johns* Siſters to two Italians. The *Venetians* take *Tyre*.

An. 1263. The *Bulgarians* invade *Thrace* with the ayde of the *Turk*. The Sultan invadeth *Paleſtine*.

An. 1265. *Hugh Luſignan* Viceroy of *Naples*, and others, arrive at *Acon*.

An. 1266. The Sultan beſiegeth *Acon*.

An. 1267. The *Sultan* taketh 500 of the Citizens and killeth them. Murder.

An. 1268. He taketh *Joppe* by treaſon, and *Antioch*. He killeth 17000 Chriſtians, and taketh 100000. *Andronicus* aſſociated with his Father: He married *Anne* daughter to the King of *Hungary*. Maſſacre.

An. 1269. *Michael*, Deſpot of *Theſſaly*, dyeth; his ſonne *Nicephorus* ſucceeded. *Hugh Luſignan* crowned at *Acon*. Prince *Edward* of *England* coming into *Syria*, and hearing of a Peace returneth into *Sicily*.

An. 1270. He is there treacherouſly wounded by an Infidel.

An. 1271. The Sultan beſiegeth *Acon* again. *Edward* calleth in the *Tartars* againſt him. War.

An.

An. 1272. *Hugh* concludeth a Peace with the Sultan, against the mind of *Edw.*

An. 1274. The Emperour of the East (in the counsel of *Lyons*) acknowledgeth the Popes Supremacy, against the mind of the Greeks. *Edward* of *England* returneth. *Henry* Prince of *Meckleburg* cometh to *Acon*. He is taken and carried to *Cayre*, whence after 26 yeares he returned, and was received of his subjects.

An. 1276. *John* Sonne to *Alexius* the Emperour of *Trapezund* marrieth the daughter of *Michael*.

An. 1277. The *Turks* win all lesser *Asia* from the *Greeks*. *Maria Domicella* (a pretender to *Ierusalem*) resigneth her right to *Charles* King of *Sicily*. His Viceroy *Roger* is received by the Nobles and Templers. The Hospitallers take the Castle of *Margath* and waste the Country.

An. 1278. *Michael* dyeth and is dishonourably buried. *Andronicus* his son succeeded him.

An. 1279. He neglecteth to repair his Navy, which so imboldened the Pirates, that they came to the Ports of *Constantinople*.

An. 1280. The *Saracens* besiege *Margath*, but are forced thence with great slaughter.

Anno 1281. The *Tartars* and *Armenians* obtain a great victory of the *Soldan* of *Babylon*.

Anno 1282. The *Turkes* win the lesser *Asia*, and divide it into the *Satrapies*. Upon the death of *Agaba*, *Tangodor*, the *Apostata Cham* pursueth Christians.

Anno 1284. *Hugh* King of *Jerusalem* dyeth, his sonne *John* succeedeth in *Cyprus*.

Anno 1285. *John* dyeth and *Henry* succeedeth. *Argon* (a favourer of Christians) becometh *Cham*.

Anno 1286. *Henry* is crowned at *Tyre*, and returneth to *Cyprus*.

Anno 1287. *Bæmund* Prince of *Antioch* dyeth, his sister *Lucy* succeeded.

An. 1288. *Andronicus* (Emp. of the East) imprisoneth his brother *John* for growing too popular. After the death of his first Wife (by whom he had *Michael* & *Constantine*) he maried

married *Irene*, who alienated his mind from her, by too importunately seeking to prefer the children which she had by him before *Michael*, and was confined to *Thessalonica*, where she dyed before him. She had by him *Simonides* Queen of *Servia*, *John* who dyed without children, *Theodore* and *Demetrius*. This yeare *Tripolis* was taken, and 7000 Christians slain. *Henry* obtaineth truce of the Sultan.

Anno 1290. The Sultan dyeth in *Palestine*. *Orthogull* (father to *Othoman*) dyeth. *Orthogul* father of *Othoman*.

Anno 1291. *Syria* was lost to the *Sarasens* 192 years after *Ierusalem* was recovered by *Godfrey*, and the Westerne Princes.

Anno 1294. *Andronicus* imprisoneth *Michael Strategoplus*, leaving the frontiers of the Empire undefended. The Turks invade the Empire.

Anno 1295. The Emperour sendeth *Alexius Philothopenus* and *Libadarius* against them: *Alexius* aspireth, and *Libadarius* putteth out his eyes.

Anno 1296. He associateth his Son *Michael*. The Turks defeat him. He createth *Ronzerius* (a Pirate) *Cæsar*. At the latter end of this year, or beginning of the next, the *Turkish* Empire beginneth in *Ottoman*. Some begin it not untill 1300. But before I proceed in the story of the Eastern parts of the world, I would desire the Reader to observe,

That the infancy of the Turks kingdom is from *Anno Chr.* 622. at which time *Mahomet* began the kingdome of *Sarasens* or *Arabians* in *Persia*, which continued during the reign of 26 Kings. The said *Mahomet* in the said year 622 began the * *Caliphate* in *Bagdad* and *Damasco*. The *Caliphs* from 622 to *Anno* 868 were in number 30. Afterwards the *Caliphate* was divided into the *Caliphate* of *Syria*, and the *Caliphate* of *Egypt* in the year 869. The *Caliphate* of *Egypt* did flourish untill the year of Christ 1245. and the *Caliphate* of *Syria* did continue unto *Anno* 1255. From which time the power of the Turks did beginne to increase. And in *An.* 1296 or 1297 the Turkish Empire

* Or Vicarage.

was eſtabliſhed in *Ottoman*. Yet of the riſe and proceeding of the Turks, there is a great deal of confuſed difference among Authors. But I will proceed.

Ottoman 29 y. *An.* 1297, or as ſome, 1299. *Ottoman* the firſt, ſonne of *Erthogull*, aſſumeth the title of *Sultan*, and layeth the foundation of the Turkiſh Empire. *Ronzerius* (created *Cæſar* by *Michael*) oppreſſeth the people of *Aſia*, and is ſlain by the young Emperours Army: the remnant of his forces call in the Turks to their ayd. *Michael* goeth againſt them, and is twice overthrown.

The Turkiſh Empire.

Anno 1305. *Ottoman* maketh *Neapolis* (20 miles from *Nice*) his firſt ſeat, and calleth it *Deſpotopolis*.

An. 1306. The Greeks loſe all *Aſia* the leſſe. The Chriſtian Princes joyn againſt *Ottoman*, fearing his greatneſſe, and are overcome by him.

Anno 1307. The *Venetians* ayd *Charles Valois* in recovering the Empire in the right of his Wife.

Anno 1308. The Pope excommunicateth *Andronicus*, and ſetteth up the King of *Kaſcia* againſt him.

Anno 1310. The Knights Hoſpitallers (after four years ſiege) take *Rhodes* from the Turks.

Anno 1311. After many loſſes, *Philes* (the Emperours Kinſman, brought up in devotion) obtaineth forces, expelleth the Turks out of *Thrace* and *Europe*.

Anno 1321. Young *Andronicus* (the Emperours Grandchild) beſiegeth *Conſtantinople*, and forceth his Grandfather to offer him *Thrace* and *Macedonia*.

Anno 1323. The Turks take *Philadelphia*, and (by means of *Alexius* whom they honored) leave it.

Anno 1324. *Ottoman* winneth moſt part of *Aſia*. *Conſtantine* (ſon of *Andronicus*) is ſent againſt the young Emperour. He is taken and impriſoned.

Anno 1325. They are reconciled, but *Sergianes*, Councellor to young *Andronicus*, is impriſoned.

Anno 1326. *Pruſa*, the Metropolis of *Bithynia*, is taken and made the ſeat of the Turkiſh Empire.

Anno 1327. Young *Andronicus* leagueth with the Deſpot of *Bulgaria* againſt his Grandfather. *Ottoman* dyeth.

Anno

Anno 1328. or as others, 1326. *Orchanes* the ſon of *Ottoman* ſucceedeth him: For *Aladine* the eldeſt ſon reſigned to him, being deſirous to lead a private life. *Andronicus* taketh *Conſtantinople.* *Orchan* 34 y.

Anno 1329. *Andronicus* goeth to relieve *Nice* and is beaten. The old Emperour is thruſt into a Monaſtery, and called *Antony.* This yeàr *Nice*, and divers other Caſtles are recovered by the Chriſtians. *Andronicus Jun.* 13 y.

Anno 1330. *Orchanes* beſiegeth *Nice*, but the Emperour being wounded in the foot retireth.

Anno 1331. The Turk taketh *Nice* by a ſtratagem.

Anno 1132. Old *Andronicus* dyeth. *Iohn* is born to the Emperour, who doth waſte the territories of *Bulgaria.* The *Turk* winneth *Abydus.*

Anno 1333. He is driven from the ſiege of *Philadelphia* of the Chriſtians. The King of *Bulgaria* deſireth peace of the Emperour, but is rejected untill hee overcame the Emperour. *Sergianes* rebelleth, and joyneth with the *Deſpot.* They take *Macedonia.*

Anno 1335. The Emperour riggeth a Fleet, and leagueth with the Latine Princes againſt the Turk. The Turks waſte the Iſles of the *Mediterranean* Sea, and invade the continent.

Anno 1337. The *Scythians* waſte *Thrace*, and take many captives, and much booty.

Anno 1338. The Turkes ſpoyle *Thrace*, the Emperour taketh 14 of their Ships, and recovereth *Ætolia* and *Acarnania.*

Anno 1340. *Nicomedia* in *Bythinia* is taken by *Orchanes* the Turk. *Andronicus* marrieth his daughter to the Prince of *Bulgaria.*

Anno 1341. *Andronicus* dyeth, and *John* his ſonne ſucceedeth him, who was at this time about twelve yeares of age, and left to the tuition of *John Cantacuzenus*, Father-in-law to *Orchanes*, who getteth himſelfe aſſociated with *John.* The Patriarch excommunicateth him. *Orchanes* marrieth the daughter of *Iohn Cantacuzenus.* *John* 41 y.

Anno 1344. The *Turkes* loſe *Smyrna* to the *Venetians*.

Anno 1345. They defeat the *Venetians*, *Cypriots*, and *Rhodes*.

Anno 1352. *Paleologus* aydeth the *Venetians*, and *Cantacuzenus* the *Genevois* and *Orcanes*.

Anno 1355. *Lesbos* is given to *Catelusius* for his good ſervice againſt *Cantacuzenus*, whoſe poſterity held it almoſt 100 yeares, until it was taken by the *Turkes*. This yeare *Solyman* Sonne to *Orcanes* breaketh into *Europe*, and taketh *Hogs* Caſtle and three more.

Anno 1357. Hee taketh *Callipolis*, the *Metropolis* of *Cherſoneſe*. *Cantacuzenus* is thruſt into a Monaſtery.

An. 1358. *Catelusius* ſuppreſſeth *Matthew* (ſon to *Cantacuzenus*) who aſſumed the title of Emperour. *Solyman* (in hawking) is caſt into a ditch and dieth. *Orchanes* his Father dieth for griefe.

Sudden death

An. 1359. *Amurath* the firſt, Son to *Orchanes*, is made Emperour of the *Turkes*.

Amurath 30. y.

War.

An. 1360. This yeare the *Turke* choſe *Ianiſaries* out of the tribute of Chriſtian children.

An. 1361. The *Turkes* by the aid of the *Genoveſes* tranſport 60000 into *Europe*.

Anno 1362. The Turkes take *Philopopolis* and *Adrianople*, which *Amurath* makes his Seat; and makes *Paleologus* tributary.

Anno 1363. *Paleologus* preferreth *Matthew Cantacuzenus* to great honour.

Anno 1366. The Chriſtians of *Servia* are expelled from *Adrianople* by *Amurath*, who circumciſeth his ſons *Bajazet* and *Jacup*.

Anno 1369. *Paleologus* craveth ayd of the *Pope* and Q. of *Sicily* againſt the *Turk*.

Anno 1370. At the marriage of *Bajazet*, ſonne to *Amurath*, with the daughter of *Germeanogli*, *Eureneſos* (a Nobleman) ſent as a preſent to the Feaſt 100 Boyes, and as many

many Virgins, richly apparelled, each having a Cup (in one hand) filled with rich jewels and ſtones, and in the other, a ſilver cup full of gold, which *Amurath* gave to other *Princes*, and gave their preſents to *Euroneſes*.

Anno 1374. The Turke taketh *Niſſa* from the *Deſpot* of *Servia*, and forceth him to become his Tributary.

Anno 1375. *Aladine* (his ſonne-in-law) rebelleth. He forceth him to crave peace, and taketh *Deſpotopolis*.

Anno 1376. The *Servians* (for *Amuraths* cruelty) fall from him, and joyne with the King of *Boſna*.

An. 1378. The Chriſtians (by a ſtratagem) kill 20000 Turks in *Boſna*. Murder.

An. 1381. The Princes of *Bulgaria* are forced to ſubmit to *Amurath*.

Anno 1383. *Boſna*, *Croatia*, *Illyria*, *Albania*, and *Valachia* are waſted by *Amurath*, and many Chriſtians ſlain and taken captives. War.

Anno 1384. *Bajazet* ſettleth *Andronicus* in the Empire: who impriſoneth his Father, and ſweareth fealty to the Turks.

Anno 1385. *Tamberlin* maketh an Expedition into *Babylon*, and Sultan *Achmets* flyeth to *Alcayre*. *Magalapaza* in *Romania* and *Boſna* is ſubdued by *Amurath*.

Anno 1387. The Emperour of the Eaſt eſcapeth, and procureth the Turke to place his Sonne *Manuel* in the Empire. *Amuraths* ſon conſpireth againſt him, and his eyes are put out.

An. 1388. *Andronicus* fleeth into *Aſia*, and liveth in the *Turkes* Court. *Lazerus* the *Deſpot* of *Servia* is ſlaine, and 500000 Chriſtians in the plaines of *Caſſovia*. *Amurath* is ſlain by *Miles Cobeletz* a Chriſtian; and *Bajazet* is made Emperour of the *Turks*. *Bajazet*.

Thus the word of the Lord was fulfilled, which foreſhewed

ſhewed the troubles, diviſions, and ſad calamities which ſhould fall upon the Kingdome of the *Beaſt*, the *fourth great Kingdome* of the World, the *Romane Monarchy*. And as I have in this Chapter produced Hiſtory to beare witneſſe, that the judgements of God were poured out continually upon the Eaſterne parts of this Kingdome, or Empire: (which judgements, according to the word of the Lord, were *Plague*, *Peſtilence*, *Warres*, *Fires*, *Famines*, *Earthquakes*, and the like, as *Murders*, *Treaſons*, and *Maſſacres*) from *Anno* 381. to *Anno* 1389. during the time of the 2, 3, 4, and 5. *Seales*, *Trumpets*, and *Vials*. So now I will proceed in this Chapter, to ſhew how the like *Judgements* were continued upon the inhabitants of the Eaſtern parts of this great *Kingdome*, from *An.* 1389. to 1641. under part of the time of the ſixt *Trumpet*. Which the *holy Ghoſt* did fully ſhew unto S. *John* in his Viſion which he ſaw, and is declared in the ninth Chapter of his *Revelations*, from the thirteenth verſe, to the end of that Chapter.

Rev. 9. 13. to 21. opened.

Then the ſixth Angel blew the Trumpet] Then the Lord declared unto *John* thoſe things which were to be done in the *ſixth Age*, or under the ſound of the *ſixth Trumpet*.

And I heard a voice from the foure hornes of the Altar which is before God.] The *Altar* ſignified *Chriſt*, who is in the *preſence* of God the Father. From this *Altar*, which is *Chriſt*, Saint *John* had theſe things revealed unto him, and therefore he ſaith his Revelation is the Revelation of Jeſus Chriſt. *Rev.* 1. 1. Hornes denote power and ſtrength, and the foure hornes of the *Altar* did ſignifie that Jeſus Chriſt hath *power* over all *Nations*, in all the *foure Corners* of the Earth; and that the *foure Angels*, who were bound in the River *Euphrates*, could not remove from thence until they had received their Commiſſions from him; therefore *John* heard the voice.

Saying,

Saying, Looſe the four Angels which are bound in the great River Euphrates.] *Euphrates*, called *Phrath*, or *Perath*, was one of the *foure Rivers* which proceeded from that *River* which came out of *Eden*, Gen. 2. 10, 11, 12, 13, 14. It is called the *great River*, Gen. 15. 18. It runneth along *Meſopotamia*, and paſſeth through *Babylon*, and many other Countries inhabited now by the Turkes.

Theſe *foure Angels* were thoſe foure *Mahumetan Nations* which poſſeſſed thoſe places and Countries. Thoſe Nations were the *Turkes* out of *Scythia*, *Tartaria*, *Perſia*, and *Arabia*; which Nations dwelled beyond and about the River *Euphrates*; whom God hath appointed to be inſtruments of his wrath, for the ſcourging and plaguing of the *Nations* under the *Roman Empire*.

Whereas it is ſaid, that in the *ſixth* Age, or when the *ſixth Angel* blew his *Trumpet*, theſe *Angels* or *meſſengers of Gods wrath* were *looſed*, We are to underſtand that they were not to conquer and poſſeſſe the Weſterne parts of that *Empire* until that time or age; having onely in former times made ſome few *expeditions* and *incurſions* or *invaſions* into *Europe*. But in the time of *Amurath* the third Emperour of the Turkes after *Ottomanus*, about the year 1350. neere upon the beginning of the *ſixth age*, or when the *ſixth Angel* was about to ſound his *Trumpet*, *Amurath* (who after that *Aſia* was ſubdued by his Predeceſſors) ſought by all meanes to proceed farther, and to invade *Europe*, to whoſe ambitious purpoſe the domeſtical *wars* of the *Chriſtians* gave unproſperous occaſion. For diſcord fell betweene the Princes of *Greece*, and *Paleologus* the Emperor of *Conſtantinople*; whereupon *Paleologus* (being not able to make his party good with the *Grecians*) moſt unwiſely ſent for *Amurath* to help him; who being glad of ſuch an occaſion, ſent unto his ayde 12000 Turkes into *Thracia*. The Turkes being thus called into *Europe* by the Chriſtians (whether the taſting the ſweetneſſe of the ſoyle invited them to make invaſion, or whether *Amurath* of his owne head thought good to make uſe of time) *Amurath*, in the yeare 1363. came himſelfe over into *Europe* with

with 60000 Turkes, falling upon the Grecians, being wasted and ſpent with their long Wars and Battels before. The pretence of the Turks was to ayd *Paleologus*, and to ſubdue ſuch as had fallen from him. The Chriſtian ſhips of the *Ligurians* were hired to conduct them over, taking for every ſouldier a peece of Gold. Thus the Turkes Army being conveighed over by the Grecian ſea, called *Helleſpontus*, firſt got *Calipolis*, with other Townes and Cities bordering about the Sea, and there planting themſelves, and preparing ſhips of their owne for tranſporting their ſupplies, and ammunition out of *Aſia*, advanced their power further into *Thracia*; Extending forth their Army into *Myſia* which they ſoon ſubdued. From thence they proceeded and conquered the *Beſſos* and *Triballis*, entering into *Servia* and *Bulgarſa*; where they joyning batail with *Lazarus Deſpota*, Prince of *Servia*, and with other Dukes of *Dalmatia* and *Epyrus*, wan of them the field, and worſted them: Where *Lazarus Deſpota* being taken, and committed to priſon, ended his life. And after that, they overcame, conquered, and poſſeſſed many whole Countries in *Europe*, as *Thrace*, *Samothracia*, *Macedonia*, *Theſſalia*, *Epyrus*, *Chaonia*, *Threſpotia*, *Amphilochia*, *Achaia*, *Attica*, *Beotia*, *Phocis*, *Ætolia*, *Peloponneſus*, *Corinthia*, *Argia*, *Laconia*, *Meſſira*, *Elis*, *Sicyona*, and *Arcadia*, with many other Countries and Iſlands. Thus the *four Nations*, *Mahumetans*, *Angels* or *Meſſengers* of the wrath of God (being now gathered under one King or Emperour) were looſed from thoſe Countries that bordered on *Euphrates*, and had power to poſſeſſe themſelves in other parts of the *fourth kingdom*, the kingdome of the *Beaſt*, or *Roman Monarchy*. And being looſed

They were prepared at an hour, at a day, at a month, and a year to ſlay the third part of men.] *They were prepared*, that is, they were made fit inſtruments, and impowered by divine permiſſion to ſlay and deſtroy the *third part of men*. Theſe expreſſions, *an hour*, *day*, *moneth*, *and year*, do ſeem to hold forth the time appointed to theſe Nations (the *Turks*) to be a plague unto the earth. And for the clear-

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ing of this, I will endeavour to open these expressions. A *year* in prophesies is often called by the name of a *day*; as *Ezek.* 4. 6. *I have appointed thee a day for a yeare, even a day for a year.* Now in the Scriptures there are two sorts of Prophetical dayes or yeares; the lesser and the greater. The lesser Prophetical day or yeare is a *Solar* year, consisting of 360 naturall dayes. Of these we read *Rev.* 11. 3. and in many other places in Scripture. The greater Prophetical day or yeare is 360 *Solar* yeares. Of which year we read in this Text. A *moneth* in prophesie doth contain 30 lesser prophetical daies or yeares, that is, 30 *Solar* years: Of which wee read *Rev.* 11. 2. The *day* spoken of in this Text, doth signifie the lesser prophetical year, that is, one *Solar* year, & the *hour* the four and twentieth part of the great prophetical year, which is fifteen yeares, all which yeares being summ'd together, amount unto 406 yeares. Which yeares being added unto that yeare in which the *Turkish Empire* began, which was in *Anno* 1297 they will terminate in *Anno* 1703. in which *year* the *Iews* will bee setled in their own Land, being brought into it in *Anno* 1701 (as will appeare by the first Chapter of the fourth part of this booke) and then the power of the *Turkes* will be utterly taken away.

And the number of the Horsmen were 20000 *times* 10000. *for I heard the number of them.*] Here the Holy Ghost doth declare what mighty Armies should (during the said time limited to the *Turks* to be a scourge unto the world) be raised by them. Whose number of Horsmen were so many as 20000 times 10000, that is two hundred Millions of Horsmen. And although the Holy Ghost in Scripture doth usually put a certaine number for an uncertain; yet in this Text, I suppose, their perfect and direct number is expressed; because the Prophet saith, *for I heard the number of them*, or the certain number was told me. And thus he saw the horses in a vision, and them that sate on them.

Having fierie Habergions, and of Jacinth, and of Brimstone.] Of these *Habergions* we doe read in the ninth verse

of this Chapter; which ſheweth how ſtrongly they were armed. The *Iacynth* ſignifieth their *gliſtering pride*; the *Brimſtone* their *burning wrath* againſt Chriſtians; and

The heads of the Horſes were as the heads of Lyons] They went ravening up and down as a *Lyon* doth after his Prey, ſeeking where they may devour.

And out of their mouths went fire, ſmoak and brimſtone.] They plainly declared with their *mouths*, their burning wrath; their clowdy, dark, and erroneous *Doctrine*: and their bitter and fiery *malice* againſt all thoſe who would not conforme unto their diveliſh *worſhip*.

Of theſe three was the third part of men killed, that is, of the Fire, the Smoak, and Brimſtone, which came out of their mouths.] Theſe three things *Fire*, *Smoak*, and *Brimſtone*, declare their *Malice*, *Hereſies* and *Avarice*.

The firſt of theſe hath many times been experienced by their barbarous mercileſs, and inhumane uſing, or rather abuſing of thoſe Chriſtians, who, either ſubmitting or being conquered, have been captivated, impriſoned and cruelly tormented by them. In the reign of *Baiazet* the fourth after *Ottoman*, at the ſiege of *Conſtantinople*, the *Turk* with 60000. horſemen, encountering the forces of the French men and Germans (who came to relieve the City) overthrew them, & cauſed al the Chriſtian priſoners to be cut in pieces. *Mahumet* the ſecond, the ninth after *Ottoman*, having taken *Conſtantinople*, gave licenſe to his Souldiers three days together, to ſpoil, to kill, and to do whatſoever they liſted. Whereupon they made the City flow with Chriſtian blood: and they polluted it with their abominable abuſing of Maids, Wives, and Matrons. Of the Citizens, ſome they murthered, ſome they roaſted upon ſpits, ſome they flayed, hanging them up to conſume with Famine; into the wounds of others they put ſalt, the more to torment them; they contended one with another, who could deviſe moſt ſtrange kindes of new torments; ſo that the City ſeemed to be a ſlaughter houſe of mens bodies. The body of *Conſtantine* the Emperour was found among the reſt, whoſe head *Mahumet* cauſed

cauſed to be carried upon a ſpear in deriſion through the City. Every day when he roſe from his table, he cauſed ſome of the Nobles (who were captives) to be put to death, untill they were all deſtroyed, with 300. other perſons, and the reſidue of the captives he gave to his raſcal ſouldiers to kill. The ſaid tyrant *Mahumet*, having gained the City *Chalcis* (after he had beſieged it thirty dayes) in revenge of his men which he loſt before the City (which were ſaid to be above 40000) gave command to his ſouldiers to put to the ſword, whoſoever in the City was above the age of twenty years. In the reigne of *Solyman*, the twelfth after *Ottoman*, the Turks having recovered the City *Buda*, from *Ferdinand* King of *Hungary*, exerciſed unheard of cruelty upon thoſe who then fell into their hands. Of ſome they put out their eyes, of ſome they cut off their hands, of ſome their ears and noſes, and of their children their privy members. The Maidens they corrupted, the Matrons had their breaſts cut off; and ſuch as were with child were ript, and their children caſt into the fire. About the year 1542. *Solyman* overcomes the Army of *Ioachim Duke of Brandenburge*, and having taken 500. valiant ſouldiers captive, he led them into *Hungary*, after a cruel and beaſtly ſort, disfiguring and mangling them. Their kind of puniſhment was thus, firſt they had their right arm thruſt through with a red hot Iron: ſecondly their heads were ſhaved to the very skull: and thirdly, they had all their privy members cut off from their bodies, which wound was ſo grievous unto them, that the greateſt part of them died thereupon. About that time, the City *Buda* before mentioned, having ſubmitted unto the cruel Turk, upon promiſe of fair quarter, was afterwards barbarouſly dealt withall. And two *Cohorts* (or bands of Chriſtian ſouldiers conſiſting of 1000. in a band) falling alive into his hands, were moſt inhumanly butchered; for he picked out certain of the talleſt and ſtrongeſt of them (the reſidue being cut in pieces) of whom ſome he ſet for marks and buts to ſhoot at; ſome he appointed to his two ſons, for them to ſlaſh

with their ſwords, and try their ſtrength, which of them could give the deeper wound; thus the fiery malice of the Turks againſt the Chriſtians hath been ſhewed.

Secondly, the *dark ſmoke* of their black *Errours*, hath darkened all that part of the world.

And thirdly, their *Brimſtony* and *burning* **Avarice** doth ariſe from hence: they do greedily covet all the world, becauſe they do fondly imagine that they are deſcended of *Abraham*, and *Sarai*, when as it is not known that they are of his poſterity; if they be, it is moſt likely that they are of *Iſhmael*. But that which ſtirreth up their malice againſt Chriſtians, is the diveliſh principle which they have received from *Mahumet*, even this, that he was ſent to compell men to his Religion.

For their power is in their mouthes and in their tailes] And the *power* of theſe horſemen was in their *mouthes*. The *mouth* in Scripture is taken for the *malice*, *rage*, and *furious cruelty* of wicked men, as *Iſai.* 9.12. They ſhall devour *Iſrael with open mouth*: and by the *Tail* we are to underſtand their *wicked Prieſts*, as *Iſai.* 9.15. *The ancient and the honorable man, he is the head: and the Prophet that teacheth lyes, he is the taile.* So that with their *malicious Power* they did *conquer*, and with their *Prieſts* they did *ſeduce*.

For their tailes were like unto Serpents] For their *Prieſts* were like unto *Serpents*, or like unto the old *Serpent*, *Satan*, full of *envy*, *bitterneſſe*, *cruelty*, and *malice*.

And had heads wherewith they hurt.] *Heads* doe ſignifie (among other things) *Governours* or *Rulers*, (as I have ſhewn in this book) and ſo much theſe Mahumetan *Prieſts* had by their corrupt principles prevailed with the civil Magiſtrate, that the *Turkiſh Governours* did make uſe both of the *civil* and *Marſhal Sword* to deſtroy all thoſe who would not ſubmit unto the *doctrine* of *Mahumet*.

And the remnant of the men which were not killed with thoſe Plagues] And the remainder of that *third part* of men who did not periſh by the *cruelty* of the *Turkes*.

Repented not of the workes of their hand.] *Repented* not of

of their ungodly deeds; for they who lived in the *Western* parts of the *Romane Empire*, considered not these *Judgements*, neither their own evil *Workes*, being deluded by *Superstitious Principles*: perswading themselves that they could easily have *their* sins pardoned, by *Indulgences, Pardons, Holy water*, and easie *Penance*. Therefore they *repented not* [*That they should worship Divels*] all Idolatry is *Devil-worship*. 1 *Cor.* 10.19,20.

And Idols of Gold, and of Silver, and of Brasse, and of Stone, and of Wood, which neither can see, nor heare, nor goe.] During these times that God did so sadly visite the *Easterne* parts of the *Romane Empire*, *they* who lived in the *Westerne* parts thereof, were not troubled at *their* afflictions; but erected *their* Crucifixes and other Idols in their Churches, as they called them; Publishing *prayers* intituled a *prayer to the Image of Christ*, *a prayer to the Cross of Christ*, and the like. And to harden the ignorant people in their *Idolatry*, their Clergy (as they call them) took away the second Commandement, and divided the last Commandement into two.

[*Also they repented not of their murthers*] for in this time many were cruelly *murdered* or *massacred*. In this time during the sound of the sixth Trumpet, even while the Turks invaded *Europe*, the *Pope* made many Martyrs as *John Huss*, *Jerome* of *Prague*, and *Jerome Savonarola* with others.

[*Nor of their Sorceries, nor Fornications, nor Theft*] Nor of their *Sorceries*; for in these times they did as formerly exercise *conjurations* which they called *blessing* or *hallowing* of their *Fire*, *Water*, *Incense*, *Wax*, *Bread*, *Wine*, the *Church*, the *Altar*, the *Church-yard*, *Ashes*, *Bells*, *Copes*, *Palmes*, *Oyle*, *Candles*, *Salt*; they hollowed the *Ring*, the *Bed*, the *Staff*, and such like things. Besides many of their *Popes* came to the Popedome by their *conjurations*, *inchantments* and help of *Satan*; As *Pope Sylvester* and others. And as *Sorcery* did abound in those times, so did *Fornication*: not onely Spirituall, but Carnall *Fornications*; for among the Popes as we may read in their lives,

lives; Thirteen were *Adulterers*, three were *common brothelers*, four were *inceſtuous perſons*, Eleven were impoyſoned with *Sodomy*, ſeven were *whoremongers*, and *erectors of brothelhouſes*, whereof every whore payeth weekly a *Julian penny* to the Pope, amounting to a great *revenue*. And to their *whoredomes*, they added *theft*, picking the purſes of men, by taking Lands and Revenues from ſimple *Princes*, and wealthy men, for *Indulgences*, *Pardons*, *Remiſſions of ſins*, *Trigintals*, *Soul-Maſſes* and other *Superſtitions*. Thus I have brought hiſtory to beare witneſs unto this, that thoſe *Iudgements* wherewith God did threaten the *Roman Monarchy*, came to paſſe by the *Wars*, *Murders*, *Maſſacres* and other *miſeries* which did proceed from the inhumanity and barbarous wickedneſſe of the cruell and mercileſs *Turks*. And now having ſhewen how theſe *Iudgements* came to paſſe in the *Eaſterne* parts of the *Kingdom* of the *Beaſt*, I will declare how the like *Iudgements* were accompliſhed and fulfilled in the *Weſterne* parts of that *Monarchy*.

CHAP. 9.

A Chronologie of Judgements and Calamities that fell on the Weſterne Parts of the Romane Empire, *as War, Fire, Famine, Earthquake, Plague, Peſtilence and the like, from Anno* 381. *to Anno* 1641. *with other Prodigies.*

By this Chronology it will appeare that during this time the Jndgements of God were executed upon theſe Nations. And in the tranſaction of their affairs, in this Series of the Weſterne occurrences, we ſhall ſee a hand of divine power, ruling the Nations with a rod of Iron. But to proceed to the Chronology.

Anno

Anno 383. *Maximus* is proclamed Emperour of the West by the ſouldiers. He ſubdueth *Armorica*, and calleth it little *Britaine*.

Anno 388. The *Scots* and *Picts invade* Britaine.

Anno 400. The *Goths* conſume themſelves with civil war. Wars.

An. 401. The *Goths* invade *Italy*.

An. 405 *Radagiſus* (the Goth) entereth *Italy*, is defeated at the ſiege of *Florence* and killed with his children, and 10000. of his men, and *Alaricus* becometh ſole King of the *Goths*.

An. 407. *Vandalls* take *Mentz* and *Wormes*, and waſte *Germany*.

An. 410. *Alaricus* taketh *Rome*, and in his returne from *Africk* he loſeth all the ſpoyles of *Italy* in a tempeſt.

An. 411. *Attila* ſon to *Mundizuchus* is choſen King of the *Huns*; his ſtile was, *Attila Son of Mundizuchus, Nephew to Nimrod the great, born at Engaddi, by divine goodneſs King of the Huns, Medes, Goths, and Danes, the terrour of the World, and ſcourge of God.*

An. 421. The *Huns* invade *Slavia* with a numerous Army.

An. 450. *Attila* King of the *Huns*, entereth *Germany* with an Army of 500000. men.

An. 451. He fought two *battels* with *Ætius* in the Catalonian downs, where 190000 *Huns* are ſlain. Beſides 90000 who the night before the fight, ſlew one another.

An. 461. *Genſericus* waſteth *Italy* with 300000. men.

An. 466. There was an *Earthquake*, and a *Plague of Bears* and *Wolves* in *France*. Earthquake.

An. 472. The *Hill Veſuvius* in *Campania burned*, and caſt out aſhes over the moſt part of *Italy*, ſo that the country ſeem to be darkened therewith. Prodigie.

An. 478. There was an *Earthquake* at *Antioch*.

An. 480. There was an *Earthquake* which laſted three weeks: it *rained blood* many dayes: and *fiery lances* were ſeen in the skie. It rains blood.

An.

An. 506. *Neocesarea* is overthrowne by an *Earthquake.*

An. 526. *Antioch* is spoyled by an *Earthquake.*

An. 529. *Antioch* is ruined againe by an *Earthquake*, in which 4870 people perished.

An. 541. Halfe the City of *Pompeiopolis* in *Mysia* is swallowed up by *Earthquake.*

An. 544. There was a *general* Earthquake.

War. An. 547. *Totilas* taketh *Rome* and *burneth it.*

Pestilence. An. 553. Such a *Pestilence* was in *Italy*, that for divers dayes 5000. and for some dayes together 10000. dyed.

Famine. This yeare there was such a *Famine* in *Picenum* (a Country in *Italy*) that there dyed thereof 50000. men: the Inhabitants there being forced not only to eat the flesh of men, but their excrements. Two women at several times slew seventeen men, and eat them, but they were slaine by the eighteenth man: and mothers did bake their children.

War. An. 555. The Persians with 3000. overcome 50000. Romanes.

Earthquake. An. 557. There was a great *Earthquake* in *Constantinople* and *Rome.* The *Britaines* are *defeated* by the *Saxons.*

Plague. An. 558. There was a great *Plague* in *Constantinople.*

Prodigie: An. 561. An Hill neer unto the River *Rhosne* in *France roared* many *dayes*, and then *tumbled* (with all the Buildings) into the *River.*

An. 563. *Constantinople* was almost consumed with *Fire.*

An. 589. After a great *inundation* of *Tibur*, there followed a most grievous *Pestilence.* This year such an *Earthquake* did happen that in it 60000 people perished.

Earthquake. An. 614. There was a great Earthquake in *Italy.*

War. An. 615. *Cosroes* (King of *Persia*) took *Ierusalem*, killed 90000. people, and carried *Zachariah* the Patriarch with the Crosse into *Persia.*

An. 647. There was a great *Earthquake* and *Inundation* at *Rome.*

An. 674. A great Comet appeared, after which succeeded

ded Drought, Peſtilence, and Famine.

An. 678. This yeare and three yeares following *it did not raine* in divers places in Europe.

An. 684. A Comet appeared, after which ſucceeded Peſtilence, Thunders, Inundations, and Famine.

An. 791. The River *Tiber* did much harme by *Inundation.*

An. 811. *Locuſts* did flye out of *Africa* into *Italy*, and *waſte it.*

An. 824. *Popielus* King of *Poland* was *devoured by Mice.*

An. 832. In *France* there fell a great and unuſual *Haile.* And in *Italy* by an *Earthquake* both Cities and Mountaines were ſwallowed up. Haile.

An. 843. *Lothayre* Emperour of the Weſt, is overcome by his brothers in a *Battel*, in which there fell more then 100000. War.

An. 851. So great a Famine was in *Germany*, that parents were forced to devour their children, and children their Parents. Famine.

An. 864. It *rained blood* neer to *Brixia.* *Locuſts ſwarmed* in *France*, and at *Rome* there was a great *Inundation.* It rained blood.

An. 881. Pope *John* the eighth, or as ſome ſay the ninth, was poyſoned, and his *braines beaten out* with an Hammer. Murder.

An. 891. *Arnolph* Emperour of the Weſt *killeth* two Kings and 90000. Normans; without the loſſe of a man. This year the City *Wormes* was *burnt* to the ground. War. Fire.

An. 911. The *Hungarians waſte Germany.*

An. 929. The *Vandals invade Saxony*, but the Emperours forces *killed* 120000. of them neer to the *Baltique Sea.* War.

An. 932. The *Hungarians* enter *Germany* with 300000. men, but dividing their Forces, 50000. of them are ſlaine in *Thuring*, and the reſt by the Emperour at *Mersburg.*

An. 934. A *fountain of blood* iſſued out of the ground at *Genoa.* Prodigie.

An. 955. The Biſhop of *Saltsburg* calleth 100000. *Hungarians* War.

garians into *Bavaria*, where they were all *ſlaine*, and the Biſhops eyes put out.

Famine. An. 968. *Hatto* Biſhop of *Mentz*, in a *Famine* ſhutteth up divers poor people into a Barne, and burneth them in it, and hearing their outcryes, ſaid, *It was the noyſe of his Mice*: whereupon, Mice iſſued out in Troopes about him, and (notwithſtanding his flight to his Caſtle in the midſt of the *Raine*) they followed and devoured him.

Murder. An. 984. Pope *John* the fourteenth, or as ſome the fifteenth, was ſtarved by *Boniface* the ſeventh, who dyed ſuddenly after, and his body was dragged through the Streets by the people.

Plague. An. 1010. There was a great *Plague* and *Peſtilence* through the whole world.

Inundation. An. 1014. Divers thouſands of men periſhed in *Flanders* by *Inundation of Water*.

Famine. An. 1061. There was a general *Famine* and *Peſtilence* through the whole world.

Peſtilence. An. 1068. In the reign of *Michael Ducas* ſo great a *Peſtilence* was in the Eaſterne Empire, that they who ſurvived were ſcarce ſo many as dyed.

Deluge. An. 1095. A *Deluge* happened in *Syria*, in which an innumerable company of people were *drowned*.

Plague. An. 1100. So great a *Plague* happened in the Eaſt, that in *Jeruſalem* there dyed thereof 300. in a day.

Famine. An. 1125. There was ſo great a *Famine* and *Peſtilence*, that a third part of the people dyed: in which time of *Famine*, *Charles* (ſurnamed the good) of *Flanders* and his *Almoner*, diſtributed to the poor in one day, 78000. loaves at *Ipres*.

Peſtilence. An. 1126. There was ſo *ſharp a Winter* that the birds dyed, which cauſed a *Famine* and *Peſtilence*. An *Earthquake* contiued in *Italy* forty dayes, in which many Townes were deſtroyed.

Fire. An. 1132. Many Townes were *deſtroyed by Fire*, as *Auguſta*, *Moguntia* and others.

Earthquake. An. 1133. A great *Eclipſe* of the Sun and a feareful *Earthqucke* happened in *England*.

Anno

Anno 1135. There was a great *Inundation* in *Flanders*, and many periſhed by it. Inundation.

An. 1162. Many thouſands of men and beaſts did periſh by a *Deluge* in *Frizeland*.

An. 1170. There was ſuch an *Earthquake* in *Sicily*, that in it there periſhed 15000. men; and many Cities in the Eaſt and *Germany* were this yeare ſhaken by *Earthquakes*. Earthquake.

An. 1176. There was a *Deluge* in *Holland*. Prodigy.

An. 1183. By an *Earthquake great* part of *Antioch*, *Tripolis*, and *Damaſcus* was overturned: and *Catina* in *Sicily* periſhed by an *Earthquake*, in which 20000. men were loſt. Inundation.

An. 1203. *Five Moons* were ſeen at once in *Yorkeſhire*. Five moons.

An. 1206. *A fiſh like unto a man was taken in Suffolke, and kept alive ſix months.*

An. 1229. 7000. people periſhed by an *Inundation* of *Tiber*.

An. 1230. In *Frizeland* 100000. men periſhed by a *Deluge* of Water.

An. 1232. *Mechtildis Counteſſe of Henburg was brought to bed at one birth of 350. children.* Prodigy.

An. 1233. *Five Suns* appeared at once about *Hereford* and *Gloceſterſhire*. This year the City *Wormes* was deſtroyed by *Fire*. Five Suns.

An. 1239. After an *Eclipſe* of the Sun ſo great a *Plague* and *Famine* followed, that the mothers eat their own children. Famine.

An. 1241. *An hill in Burgundy leaveth his ſtation, and joyneth himſelfe unto an other hill, and in his motion deſtroyeth 5000 men.* Earthquake.

An. 1242. The City *Wormes waſted* with *Fire*. In *Hungary* many thouſands dyed by a *Famine*: and ſo great a *Plague* was this yeare in *France*, *Italy*, and *Greece*, that ſcarce one of 10000. eſcaped. Fire. Famine.

An. 1246. Eight Cities in *Scotland* were *deſtroyed by fire*. Fire.

An. 1270. *A Couunteſſe neer Cracovia, at one birth brought forth 36. children.* Prodigy.

Fire. *An.* 1280. The Towns *Breme* and *Hamburg* were destroyed *by Fire.*

Prodigy. *An* 1287. 80000. people perish in *Frizeland* by an *Inundation*: and in *Zealand* 15000.

Earthquake. *An*, 1289. There was a general *Earthquake* through the whole world.

An. 1295. In the *Alpes* fifteen Castles were overthrown by an *Earthquake.*

Pestilence. *An.* 1311. In the time of *Henry* the seventh, Emperour of the West, there happened such a *Pestilence* universally through the world, that scarce the third part of men were left alive.

An. 1315. A Mortality and *Famine* continued for two yeares together in *England.*

War. *An.* 1346. The *Battel* at *Cressy* was fought where the *French* lost 30000. the King of *Bohemia*, eleven Princes, eighty Barons, and 1200. Knights.

Pestilence. *An.* 1348. There were buried of the *Plague* in *Charterhouse-Churchyard London* 50000. the *Pestilence* was universal and so epidemical, that at *Lubeck* it swept away 90000. there dyed of barefooted Monks 1244434. at *Florence* 100000. people: it rained blood, and by an *Earthquake* two Mountaines were swallowad up.

War. *An.* 1357. The *Battel* at *Poitiers* was fought, where the French King, divers Lords, 2000. Knights and Esquires, with 100. Ensignes were taken, and 52. Lords, with 1700. Knights and Gentlemen were *slaine.*

Pestilence. *An.* 1359. In *Italy* there was so great a *Pestilence* that hardly ten of 1000. escaped.

Inundation. *An.* 1401. 100000. men perished by a *Deluge* of Water, 72. Villages were likewise drowned.

Prodigy. *An.* 1402. *A Sea monster woman was taken in Holland and brought to Harloem, she was tamed, and taught to spin, and lived fifteen yeares after.*

Warre. *An.* 1414. The *Battel* at *Agincourt* is fought where 10000. French were slaine, and 10000. taken by a few English.

Inundation. *An.* 1446. 100000. perish by an *Inundation* at *Dort* in *Holland.*

Anno

An. 1450. There was a great *Earthquake* in the Kingdome of *Naples*, which ſhook all *Naples* and deſtroyed 30000. people. Earthquake.

An. 1466. A *triple Sun* appeared at *Rome*. Triple Sun.

An. 1470. There fell at *Rome Haile of twelve Ounces weight*. Haile.

An. 1501. *Bloody Croſſes* appeare upon peoples apparel in *Germany*. Bloody croſſes

An. 1527. Was the *ſweating ſickneſſe* in *London*, but ſome ſay two years after. Sweating ſickneſſe.

An. 1530. In *Flanders* and *Zealand* there was a great *Inundation*, in which 404. pariſhes with the people and Cattel periſhed. Inundation.

An. 1550. The *ſweating ſickneſſe* was in *England* this year the River *Thames ebbed and flowed three times in nine hours below the Bridge*. Sweating ſickneſſe.

An. 1501. *Pauls* Steeple was *burnt by lightning*. Lightning.

An. 1571. *A piece of ground of twenty Acres at Kynaſton in Herefordſhire, moved it ſelfe from Saturday evening to Monday noon.* Prodigy.

An. 1582. The *Sheeps diſeaſe* rageth in *Italy*. Reſt of Sleep.

An. 1583. There was a great *Famine* at *Rome*, and a *Tumult* between the Nobles and Popes Guard. Famine.

An. 1588. *The Spaniſh Armado was defeated on the Engliſh Seas by Sir* Francis Drake. Warre,

An. 1598. There was a *great Inundation* at *Rome*, in which 1500 men did periſh. Inundation.

An. 1612. There was an *Earthquake* at *Lemgovia* which continued four weeks. Earthquake.

An. 1613. In *France* twelve Villages and 4000 people periſhed by *an Inundation* of the River *Marne*; in *Oſnaburg* in *Weſtphalia* 1400 houſes *were Burnt*: and in *Magdeburg* 500 houſes were *Burn'd*. At *Ziccavia two Battels* were ſeen to *be fought in the Ayre*. Inundation.

An. 1618. The *Bohemian* and *German War* began which hath been the deſtruction of more then 600000 people. Warre.

An. 1620. The Proteſtants of *Tyran* in the *Valtoline, maſſacred* at divine ſervice. Maſſacre,

Anno

An. 1627. Almoſt all *Apulia* was ſhook by a terrible *Earthquake*, by which many Cities, Townes, Towers, Villages, Woods, and men to the number of 17000 were deſtroyed. This *Earthquake* was for the ſpace of 200 miles.

An. 1622. *Three ſons appear at once at Hidelburg.*

In theſe Ages many more ſad afflictions were laid upon the Nations under the *Romane power*, with continual Wars as may at large appeare in the *Hiſtories* of the Turkes, Romanes, *French*, Engliſh, Netherlands, &c. yet *I* ſhall ſpeake (in the following Chapter) of greater calamities then all theſe.

CHAP. X.

A Chronology of the Errours, Hereſies, Corruption in Doctrine, Superſtition in worſhip, Formes and Orders that did ſpring up in the Romane Empire (eſpecially in the Church of Rome) from Anno 381. *to Anno* 1641. *whereby the light of ſaving knowledge was darkned, and men remained ignorant of divine Truths.*

AS the *Soul* is more excellent and noble then the *Body*; ſo thoſe calamities and evils which doe prejudice the *Soul*, are far worſe, and to be eſteemed more obnoxious and dangerous then thoſe which doe onely deſtroy the *Body*: and therefore ſaith the Lord by the Prophet *Amos*, *Behold the day commeth ſaith the Lord, that I will ſend a Famine into the Land, not a Famine of bread, nor a thirſt for water, but of hearing the Word of the Lord: and they ſhall wander from Sea to Sea, and from the North unto the Eaſt ſhall they run to and fro to ſeek the word of the Lord, and ſhall not find it*, Amos 8.8,9,10,11,12. And in this the wicked

ked are accurſed; *they ſhall grope at noon day as the blind grope in darkneſſe*, Deut.28,29. *For God ſhall ſend them ſtrong deluſions, that they ſhould believe lyes, that all they might be damned which believed not the truth, but had pleaſure in unrighteouſneſſe*, 2 Theſ. 2.11,12. And what theſe *errours* and *Superſtitious formes of worſhip* were, I ſhall endeavour to ſhew in this Chapter, with the time when they had their beginning: by all which it will appeare that the painted and Idolatrous *worſhip* of the *Church* of *Rome* is the *invention* of wicked and ſuperſtitious men, and not grounded on the word of God; aud although that Church did declare againſt many things which were *erroneous*, yet it did impoſe upon mens conſciences, for *ſound doctrines*, many *Opinions*, *Rites* and *Ceremonies* which were no leſſe heretical: So that thoſe falſe and unſound *opinious* by which the *world* hath been deceived, are theſe.

An. 382. *Priſcillian* (Diſciple of *Helvidius*) a Biſhop of *Spaine*, *confounded the perſons*: he held forth opinions concerning the Creation, *that mans ſoul was of the ſame eſſence with God*: *that mans life was ruled by the Planets*: *that perjury and lying were lawful to hide a mans Religion. He forbad eating of fleſh, and condemned marriage*: *he was executed at Trevers.* *Priſcillian.*

An. 383. *Pſalmes* began to be ſung (by turnes) by *Flavian* and *Diodore*, and *publique Supplications* were inſtituted at *Antioch.*

An. 385. *Euchytæ* were a branch of the *Meſſalians*: *they held Baptiſme unprofitable.* *Euchitæ.*

An. 386. A controverſie was at *Conſtantinople* among the *Arrians* about the queſtion, *Whether God might truly be called the Father of our Lord Jeſus Chriſt.* *Arrians.*

An. 387. *Anthemes* were brought into the Church by *Ambroſe*; or as ſome, by *Siricius.*

An. 388. Aroſe the *Antidicomarionitæ.* This *Sect* began by *Helvidius* a ſimple fellow, yet *Diſciple* to *Auxentius* the *Arrian* Biſhop of *Millan*: they held *that the Virgin Mary accompanied with Joſeph after the birth of Chriſt, and that he had children by her.* This year *Auſtine* being baptized, obtained *Antidicomaritæ.*

Auguſtine Friers. obtained a *Garden-plot* without the Walls of *Hippo* in *Africk*, where he (with twelve others) lived *wearing Leather Girdles to diſtinguiſh themſelves from other Monkes. From hence ſprung the* Auguſtine Friers, *or Eremites of Saint Auguſtine, being the firſt order of Mendicants:* thoſe of *Saint Jerome, Carmelites, Crouched,* and *Dominicans,* being but *branches* of *this.*

Patricians. About this yeare, or as ſome *An.* 387. were the *Patricians,* whoſe Author was one *Patricius: they received not all the Old Teſtament and that part which they allowed of, they did alter at their pleaſures. They held that the fleſh was created by the Divel: and therefore they held it lawful for Chriſtians to kill themſelves to be rid of the miſeries of this life.*

Paterniani. Much about this time appeared the *Paterniani*, whoſe Author was one *Paternius*; *they held that the lower parts of a mans body were not made by God, but by the Divel, and therefore they lived viciouſly and impurely, for which cauſe they were called Venuſtians of Venus.*

Canonical houres. *An.* 391. *Canonical hours for prayers* were inſtituted about this time by St. *Jerome.*

Maſſe. *An.* 394. About this time the word *Maſſe* was brought into the *Church.*

An. 397. In the third Councel of *Carthage* it wat decreed, that the *Euchariſt* ſhould be adminiſtred to none but thoſe who were faſting.

Canons regular. *An.* 400. The order of *Canons Regulars* was inſtituted by *Auguſtine.*

Right of Patronage. *An.* 402. *Rights of Patronages* began in the Counſel of *Mela.*

Faſt on Saturday. *An.* 403. Pope *Iunocent* the firſt commanded *Saturdy* to be a *faſting day*, becauſe Chriſts Diſciples mourned and faſted that day for him, while he lay in the *Sepulchre.*

Vigilantius. *An.* 406. *Vigilantius* an Apoſtate *Monke*, declined *Churches*, and condemned *Virginity* and *ſpiritual exerciſes.*

Triformiani. *An.* 407. *Triformiani* were *Hereticks who made the divine nature one and the ſame in the three perſons together, but imperfect in the ſeveral perſons.*

Metangiſmonitæ. *An.* 408. Aroſe the *Metangiſmonitæ, who held that the*

ſon

ſon was in the father as a leſſer Veſſel comprehended in a greater: that God had a body: and that in the divine Eſſence was ſomething greater, and ſomething leſſer.

An. 409. *Lights* began to be uſed in the *Churches* in the day time. *Lights in Churches.*

An. 410. *Pelagius* a Romane *Monke*, born in *Armoria* in little *Britaine*, held *that Adam had dyed though he had not ſinned: that his ſin did only hurt himſelfe, and not others; but in his example: that luſt and concupiſcence* (which is naturally in us) *is good; and nothing in it whereof we need to be aſhamed: that Infants neither have, nor draw original ſin from their Parents: that the Infants of the faithful* (though not baptized) *ſhall be ſaved; but ſhall remaine without the Kingdome of God, and that men have free will ſufficient to doe good, without the grace of God.* *Pelagius.*

An. 428. *Neſtorius* Biſhop of *Conſtantinople held, that Chriſt had two ſeveral perſons, but not two wills: that the ſon of God in Chriſt was but an aſſiſtant to the ſon of the Virgin Mary: that the humanity of Chriſt was made equal to the Deity, or divine nature; and that the Virgin Mary was not to be called the mother of God, but of Chriſt.* This *Heretick's tongue was eaten with Wormes.* *Neſtorius.*

An. 439. It is reported, (if you will believe it) *that Eudocia the Empreſſe* bringeth from *Jeruſalem, the bonds which the Angels took from* St. *Peter in the Priſon, with other reliques; whereupon Pope Sixtus inſtituted the Feaſt of St. Peter ad Vincula, but others ſay that this feaſt was inſtituted by Silveſter, as the inſtance of Conſtantine.*

An. 440. They report St. *Patrick* to be ſent into *Ireland* to convert that Nation. About this time *reſponds*, and *leſſons* were gathered out of the *Scripture*; by *Muſeus*, *Prieſt* of *Marſeilles.*

An. 442. *Rogations*, (ſo called in the Weſterne Church) or *Litanies* (in the Eaſterne) are inſtituted by *Pope* Leo the firſt, called the *great*: but ſome ſay by *Leo* the third. *Rogations.*

An. 446. Upon a great *Earthquake* which happened this yeare, *Supplications* were inſtituted, with the *Triſagion*, (or *Hymne*) called *Sanctus Deus, Sanctus fortis, San-* *Triſagion.*

ćus & immortalis, miſerere noſtri.

Eutiches. An. 447. *Eutyches Abbot of Conſtantinople,* (confuting *Neſtorius*) fell into other Hereſies, and confounding the two natures of Chriſt, *making him* (after his Union) *to have but the divine nature onely*; and held, *that he aſſumed nothing but the humane from the divine.* He affirmed alſo, *that the divine nature was paſſible,* and *that Chriſt was rather deified then God.*

Monophiſitæ. An. 451. Aroſe the *Monophiſitæ,* they *attributed the divine nature onely to Chriſt.*

Bells. An. 458. *Paulin* (Biſhop of *Nola* in *Campania*) brought in the firſt *Bells* into his (or any) Church. Of him *Bells* were called *Campanæ,* and Saints *Bells, Nolæ.*

Stories An. 461. *Paulin* Biſhop of *Nola* was the firſt that cauſed *ſtories* of the Old Teſtament, and Crucifixes to be painted about Churches.

An. 462. Pope *Hilarie* decreed that *no unlearned man ſhould be admitted to the Clergy, and prohibited the Popes from nominating their Succeſſor.*

An. 463. *Peter Fullo,* (Chaplain to *Zeno* Preſident in the Eaſt) to the *Hymn Sanctus, Sanctus, Sanctus,* added, *Qui propter nos crucifixus eſt,* which bred much trouble in the Church.

Rogations. An. 466. The Biſhop of *Vienna,* and *Sidonius Apolinaris* Biſhop of *Avergne* (upon an *Earthquake* and *Plague of Wolves* and *Bears* in *France*) did inſtitute *Rogations,* three dayes in Aſcenſion week: this was called *Litania Minor.*

Feaſt of Saint Michael. An. 487. Pope *Fœlix* inſtituted the Feaſt of Saint *Michael.* In the *Century,* this Feaſts, of the *Circumciſion,* Saint *John Baptiſt,* *Advent,* and *Aſh-Wedneſday* were obſerved.

Acephali. An. 491. Aroſe the *Acephali,* ſo called becauſe they had neither Biſhop nor Prieſt, and were branches of the *Eutychian* hereſie. They rejected the Council of *Chalcedon,* and denyed the two natures of Chriſt, they deſpiſed all Congregations, and the Sacraments: their founder was *Severus,* who became Biſhop of *Antioch*; after him they were called *Theodoſiani,* of *Theodoſius* Biſhop of *Alexandria.*

An.

An. 505. The Feaſt of Saint *Peter* and Saint *Paul* is inſtituted, ſome ſay it was obſerved in Saint *Ambroſe* his time, about *An.* 374. *Feaſt of Peter and Paul:*

An. 507. Pope *Symmachus* decreed that every Sunday and Holy day, *Gloria in excelcis* ſhould be ſung. *Gloria in excelſis*

An. 527. Pope *Felix* the fourth did inſtitute *Extreame Unction.* *Extream Unction.*

An. 540. About this time Pope *Vigilius* ordeined that men ſhould *pray towards the Eaſt.* *Prayer to the Eaſt.*

An. 542. The Feaſt of the *Purification* was inſtituted at *Conſtantinople*, upon a Plague and Earthquake. *Purification.*

An. 578 Pope *Pelagius* the ſecond, decreed that Sub-Deacons ſhould either leave their Wives, or Offices. *Sub-Deacons.*

An. 588, Offerings are inſtituted in the Councill of *Maſcon.* *Offerings.*

An. 590. Upon a great Plague Pope *Gregory* the firſt inſtituted the ſeven-fold *Litany* or *Proceſſion.* The firſt *conciſting of the Clergy.* The ſecond *of Monks.* The third *of Religious Women.* The fourth *of Infants and Children.* The fifth *of Virgins.* The ſixth *of Widdows.* The ſeventh *of married folks, and others,* Theſe (as they report) came to our *Ladies Church*, and upon their devout prayers the plague ceaſed. This plague was ſo violent, that 800. men fell dead in an hour in the time of the Proceſſion. And *Naucler* ſaith, that men dyed of it with ſneezing, whereupon (ſaith he) the word *God Help* (at ſneezing) aroſe. This *Litany* was called *Litania Major*, *Romana* or *Gregoriana.* This Pope *Gregory* was the firſt that wrote *Servus Servorum Dei*, and added to the *Liturgy*, *dieſque noſtros in pace diſponas*: *Kirie Elyeſon*, and *Hallelujah.* *Litina Major*

An. 601. Aroſe the *Agnoetæ*, who held that the divine nature of Chriſt was ignorant of ſome things, as of the day of judgement.

An. 604. *Bells*, and *Lamps* were inſtituted by Pope *Sabinian*, (as ſome)

An. 606. *Boniface* the third obtained of *Phocas*, that the Biſhops of *Rome* ſhould onely be called *Popes*, about this year were the *Trithitæ* (hereticks ſo called) who held, *Popes Trithitæ.*

that the Nature and Eſſence of God was threefold, and not one and the ſame.

An. 607 Pope *Boniface* the fourth inſtituted the *Faſt of All Soules*, next day after *All Saints*. About this year aroſe the *Jacobitæ* of *Jacob*, a *Syrian*, called *Zanzalus*, for his *Poverty*. They revived the errour of *Eutyches*.

Jacobitæ.

Armenii.

An. 609 The *Armenii* began, ſo called of the Province where their Hereſie raged. They denied that Chriſt aſſumed his humanity from the *Virgin Mary*: They celebrated the Paſſover, after the cuſtom of the *Jewes*; held a quaternity, and that the divinity ſuffered.

An. 615. Pope *Deus Dedit* ordeined *that none ſhould anſwer for their own Children at Baptiſme: nor marry their Godfather nor Godmother, on pain of Divorce.*

Sanctuaries.

An. 617. Pope *Boniface* the fifth inſtituted *Sanctuaries* for offenders.

Monothelitæ.

An. 625. *Monothelites* aroſe, who held *that although Chriſt had two* Natures, *yet he had but one Will.*

Exaltation of the Croſſe.

An. 629. The Feaſt of the *Exaltation of the Croſs* was inſtituted the fourteenth of *September*, upon the recovery of the *Croſſe* from the *Perſian*.

Lent.

An. 640. *Lent* was firſt obſerved in *England*.

Organs.

An. 660. Pope *Vitalianus* added *Organs* to the Church *Muſick*.

Kiſſing the Pax

An. 683. Pope *Leo* the ſecond bringeth up the uſe of kiſſing the *Pax*.

An. 688 Pope *Sergius* appointed theſe words, *O Lamb of God which taketh away the ſins of the World*, to be ſung at the *Communion*.

Octaves of Eaſter.

An. 692. A *Canon* was made at *Conſtantinople*, for obſerving the *Octaves* of *Eaſter*. This is that which uſually was called *Septimana in albis* (from Eaſter day to the Saturday after.) It was ſo called of the *Angels* appearing *in white*, at our Saviours *Reſurrection*; and they who were baptized, did wear *white Veſtments*, till the *Saturday* after, on which day they were *confirmed*.

Nativity of Mary.

An. 695. The *Nativity* of the *Virgin Mary* was made a feaſt by *Sergius*.

An.

An. 700. About this time, the *Feaſt* of the *Tranſfiguration* was obſerved in many places. *Tranſfiguration.*

An. 709. *Conſtantine* was the firſt *Pope*, whoſe *feet* were *kiſſed.* *Popes feet kiſſed*

An. 752. *Stephen* the ſecond, was the firſt *Pope* who was *carried on mens ſhoulders to the Lateran* (or Popes *Palace*, which place did formerly belong, to one *Lateranus*, a *Senator* of *Rome*, and ſlaine by *Cæſar.*

An. 766. Pope *Conſtantine* challenged to have added (*who proceeded from the Father and the Son*) to the *Nicene* Creed.

An. 815. The *Legend* reporteth that Saint *James* being martyred, his body was caſt out unburied; but ſome good man took it up and buried it at *Compoſtella* in *Spain.* This year a body was digged up which (working divers miracles) was ſuppoſed to be the ſame buried (not above 800. years before) by them. And hereupon was grounded *the Pilgrimage to Saint* James of *Compoſtella.* *Saint James of Compoſtella.*

An. 819. The *Emperour* granted his *right of electing Popes*, to the Clergy and People of *Rome.*

An. 825 In a *Synod* at *Paris*, it was concluded that *Images* were not (upon a fooliſh preſumption) to be aboliſhed, nor yet ſuperſtitiouſly to be adored, but only to be preſerved for their *Memory.*

An. 826. The firſt uſe of *Organs* in the Weſterne Church. *Organs.*

An. 834. The *Feaſt of the holy Trinity*, is inſtituted by *Gregory.* *Feaſt Trinity.*

An. 850. Pope *Sergius* the ſecond ordained, that *no lay man ſhould come near to the Prieſt in the time of* Maſs; *nor into the Quire, but to the Offertory* (or place where offerings are offered.)

An. 852. *Peterpence* was granted to *Rome* by *Ethelwolfe* King of *England.* But as touching *Peter-pence*, they were firſt impoſed by King *Iva*, about the year 720. which *Iva* (King of the Weſt *Saxons*) cauſed, through all his Dominions, in every houſe having a chimney, a *penny* to be collected, and paid to the *Biſhop of Rome*, in the name of Saint *Peter* *Peter-pence.*

Peter, and thereof they were called Peter Pence: which Peter Pence were gathered in *England* by the Popes Collectors, from the aforesaid time of *Iva* to *An.* 1533.

Eyrie Eleyson. *An.* 960. The *Kiry Eleyson*, brought into the *English* Liturgy (that is, the English publick *service*, or forme of *publick prayers*.

An. 968. Pope *John* the fourteenth was the first which consecrated *Bells*, upon the casting of a new *Bell* in the *Lateran*, which he called *John*.

An. 1019. It was decreed at *Niemigen*, that at the *Communion*, *the bread should be placed at the right side of the Altar*, and *the Chalice on the left*.

Whippers. An. 1055. The order of *Whippers* multiplied with such *zeal*, *that in one Monastery*, 3000 *Brooms were spent in whipping*.

Carthusians. An. 1084. About this time the *order* of the *Carthusians* was instituted by *Bruno*, Canon of *Rhemes*.

An. 1090. The *Feasts* of Saint *James*, *Matthias*, *Simon*, *Jude*, and *Mark*, were instituted about this time.

Hospitallers. An. 1092. The Order of *Hospitallers* began in the *Holy Land*, by Italian Merchants.

An. 1094. Whereas formerly the *Octaves of Easter*, and one day at *Whitsuntide* were observed, it was ordered at *Constance*, that three *dayes at each feast should be kept holy*.

An. 1095. *Beades to pray by* first came in use, upon the expedition to the *Holy Land*.

Service, Secundum usum sacrum. An. 1099. The *Service*, *Secundum usum Sarum*, was received in most Churches in *England*, but as some, in *An.* 1075. This Service or Ordinary first began by *Osmund*, the second *Bishop* of *Salisbury*. The occasion whereof was this: A great contention happened at *Glastenbury*, between *Thurstan* the Abbot, and his Covent, in the dayes of *William* the Conquerour; for that *Thurstan* contemning their *Quire-Service* (then called the use of Saint *Gregory*) compelled his *Monks*, to the use of one *William* a Monk of *Fiscam* in *Normandy*, which contention grew from *words* to *blows*, and after to *blows in Armour*. The Abbot with

with his guard of harveſt men, fell upon the Monks and drove them to the ſteps of the *high Altar*: where two were ſlain, and eight wounded. The *Monks* then driven to ſuch a ſtrait, and narrow ſhift, were compelled to defend themſelves with Formes, and Candleſticks wherewith they did wound certain of the Souldiers. One Monk an aged man, inſtead of a ſhield, took an image of the Crucifix in his Armes for his defence, which image was wounded in the breaſt by one of the Bow-men, whereby the Monke was ſaved, and as the ſtory ſaith, the bowman upon the ſame fell mad. This matter being brought before the King, the Abbot was ſent away into *Normandy*. The Monkes by the Kings command were ſcattered in far Countries: thus *Oſmundus* Biſhop of *Saliſbury* deviſed that Ordinary called the uſe of *Sarum*, which afterwards in a manner was received through all *England*, *Ireland*, and *Wales*.

An. 1113. The *Order* of *Knights of St: John of Jeruſalem* founded or inſtituted.

An. 1116. The *Order* of *Præmonſtrants* inſtituted by *Norbert* (afterwards Biſhop of *Magdeburg*.

An. 1118. The *Order* of *Templars at Jeruſalem* was founded *to keep the wayes ſecure from Thieves*.

An. 1141. The *Order* of *Carmelites* founded on Mount *Carmel* in *Syria*.

An. 1151. *Armagh*, *Dublin*, *Caſhel*, and *Tuain*, erected to *Archbiſhopricks*.

An. 1157. The *Order* of *Eremites*, according to the *rule* of Saint *Auguſtine*, begun by *William*, *D. of* Aquitane.

An. 1163. Divers poore people of *Lombardy* having (in white habits obtained reſtitutions to their poſſeſſions by the Emperour) retaine their habits and call themſelves, *The Order of the humbled*.

An. 1170. The *Order* of *croſsed Fryers* inſtituted:

An. 1198. The *Iacobites* (an *Order* of Preaching *Fryers*) was inſtituted by *Dominic* of *Spaine*.

An. 1202. The *Almaricani* aroſe, who were *Heretickes that approved all uncleanneſſe under the name of Chaſtity*. *Almaricani.*

Anno

Begines. An. 1207. Began the *Order* of *women* called *Begines*, of Bege their foundreſſe.

Franciſcans minor Friers. An. 1209. The *Order* of *Franciſcan* (Preaching) *minor Fryers* were inſtituted by *Francis*.

Order of the holy Trinity. An. 1211. The *Order* of the *holy Trinity* was inſtituted by *Pope Innocent* for the redemption of Captives.

Poor women. *An.* 1212. The *Order* of *poor Women* inſtituted by Saint *Francis* and *Clare*.

Triumphus Crucis. An. 1213. The *feaſt Triumphus Crucis*, inſtituted in *Spain* in memory of a victory over the *Moores*.

Dominicans Tranſubſtantiation. An. 1214. The *Order* of the *Dominicans* began.

An. 1215. The *doctrine* of *Tranſubſtantiation* was firſt brought up at the *Lateran Counſel*.

Valley of Scholler's. An. 1218. The *Order* of the *valley of Schollars* inſtituted by an *Engliſhman*, *Biſhop of Paris*.

Red hats. *An.* 1244. *Red hats* were added to the *Cardinals habits*, to ſignifie *that they ſhould be ready to looſe their blood in the Popes defence*.

An. 1254. The *Carthuſians* (for ever) *renounce the eating of fleſh*.

Saccatori. *An.* 1257. The *Order* of *Bonhomes* or *Saccatori* in *England*, founded by *Richard Earle of Cornwal*.

An. 1258. The *Orders* of St. *Iohn and* St. *Thomas*, united by *Pope Alexander*.

Corpus Chriſti. An. 1254. The *feaſt* of *Corpus Chriſti* inſtituted by *Pope Urban*, at the inſtance of *Thomas Aquinas*.

An. 2265. The *Order* of *redemption of Captives* inſtituted.

Celeſtines. An. 1272. The *Order of Celeſtines*, *founded* by *Peter de Murcone* (afterwards Pope *Clement* the fifth.)

Tenth of ſpiritual things. *An.* 1274. The *tenth of ſpiritual livings* granted at *Lyons* to the *Syrian* Warre.

An. 1275. In the Counſel of *Lyons*, the *Conclave was erected*, and *the bowing of the knee to the name of Ieſus* inſtituted.

An. 1282. The *Order* of *Servants of Mary* inſtituted *by ſeven rich merchants* of *Florence*, or as ſome by a *Phiſitian*.

Anno

An. 1284. The *Order of Chaplaines* began.

An. 1285. The *Order* of *Anchorites* began. *Anchorites.*

An. 1295. *Patareni* or *Gazareni* were *Hereticks, who held that married men could not be ſaved.* *Patareni* or *Gazareni.*

An. 1298. The *Fraticelli* were *Hereticks like unto the Anabaptiſts.* *Fratricelli.*

An. 1219 The *Order of white Monkes of Olivet* inſtituted by three Gentlemen of *Siena:*

An. 1360. Pope *Innocent* confirmeth the *Order of Gends Armes, or the brothers of the repentance of St. Dominic.*

An. 1361. The *Maundi* was inſtituted in *England.*

An. 1368. The *Order* of *Jeſuans* began at *Sena* by *Iohn Columbinus.*

An. 1370. The *Order of St. Bridget* was confirmed by the Pope. *Order of St. Briget.*

An. 1373. The *Order of* Nuns *of St. Katherine* was founded by *Katherine of Sena.*

An. 1374. The *Turelupini* (Hereticks that imitated the *Cyniques* in nakedneſſe and carnality) are condemned. *Turelupini.*

An. 1380. The *Order of St. Peter of Piſa* was founded by one of that City.

An. 1387. The *feaſt of the Conception of ous Lady* (formerly inſtituted) was appointed to be kept *for the taking away the ſins of the Church*: this *feaſt* was inſtituted in *England*, Anno 1068.

An. 1389. *Annates*, or the firſt *fruites of Benefices*, was *yeilded for ayde againſt the Turks.* *Annates.*

An. 1390. The *Iubile was reduced to thirty years*, becauſe Chriſt at that age began to Preach.

An. 1419. The name of *Thaborits* began.

An. 1422. The *Orebites* (the ſecond *Sect* in *Bohemia*) began.

An. 1441. The *feaſt of the viſitation of our Lady* was inſtituted at *Baſil*, for proſperous future ſucceſſe againſt the *Turkes.*

An. 1450. The *Order of Fryers Minimes* founded by *Franciſc. de Pola.* *Friers minors.*

An. 1470. The *Iubile* was reduced to 25. *yeares*.

Inquiſition. An. 1478. The *Inquiſition* was inſtituted in *Caſtile* againſt the *Moores*, and *Iewes*.

An. 1494. The *Order of Penitent women* (converted out of the *Stews*) begun at *Paris*.

An. 1528. Upon a diſputation at *Berne*, the *Maſſe was aboliſhed*, and *Images*, and *Altars caſt downe: the Maſſe was alſo aboliſhed* at *Straſbrough*, and *Baſill*.

Proteſtant. An. 1529. The name *Proteſtant* began upon the *proteſting* of the *Elector* and *Landgrave* againſt an Edict of the *Pope*.

An. 1530. The *Popes authority abrogated in England*.

Jeſuits. An. 1535. The *Order of Ieſuites* inſtituted by *Ignatius Loiola*.

Antinomians. An. 1538. The *Sect of the Antinominians* (*who denyed the Law to be taught*) began.

An. 1566. The *Inquiſition* is brought into the *Netherlands*.

Thus I have ſhewed how and when many *falſe doctrines* have ariſen in the world, and many *ſuperſtitious ceremonies*, *formes of worſhip*, and *Religious orders* (as they are called) crept into the *Church of Rome*; whereby the *truths* of *ſound doctrines* were *clouded*, *ignorance* was *increaſed*, *ſuperſtition* did abound: the *forme of godlineſſe* was admired above the *power thereof*: *Warres* and *Perſecutions were* promoved: *ſtrife and contention* continued amongſt men: and the *Kingdome of the Dragon*, and *the Beaſt* was exalted; and hereby it will appeare that the *Idolatrous worſhip of the Church of Rome* is not founded and built upon the *Scriptures*, but upon the *Invention*, and *Traditions of men*. But being not willing to hold the Reader any longer in the *pudled ſtreames* of *humane vanity*; I ſhall in the following Chapters declare the *ſtate* and *condition* of the *Saints* and people *of God*, during the time that was given to the *Court without* to tread the *holy City* (not during their *Sackcloth condition*) under foot, which was for 42. *months*, or as I have ſhowne 1260 *yeares*, that is, from *Anno* 381. to *Anno* 1641. in which time I ſhall declare, Firſt, that they the

the Saints were to be a *ſcattered people*: Secondly, they were to be a *perſecuted people*: Thirdly, in this their affliction, *God* did not leave them, but for their education did give them the ſpirit of propheſie: Fourthly, they were to beare witneſſe to the truth: and Laſtly they were to be an *holy people*.

CHAP. XI.

Sheweth that the Lord by his Prophets did foretel that the Gentile-Saints were to be a ſcattered and diſperſed People in the Wilderneſſe (cloathed with Sackcloth:) Alſo I ſhall declare how they ſtood related unto God during that time, and what ſhepheards they were to expect.

THe Lord declared by his Prophets, that his *people* ſhall be a *ſcattered people*. By the people of God, I meane thoſe who in Scripture are called the *holy people*, the *Iſrael of God*, the *ſeed of Abraham*, *Iſaac*, and *Iacob*, and the *Sheep or flock of God*. But by reaſon that the Scriptures which mention this diſperſion are very myſterious, I would have the Reader to obſerve theſe *foure* following *particulars*.

Firſt, that by the *holy people*, we are not only to underſtand the *ſeed* of *Abraham* according to the *fleſh* who were under the *Covenant* of Circumciſion, *holy* unto the Lord, as *Dent.7.6.* but likewiſe all *believing Gentile Saints*, according to that of the *Apoſtle*, *Yee are a choſen generation*, a *Royal Prieſthood*, and *an holy Nation*, 1 Pet.2.9. and the *people* of God; *ver.*10. So by *Iſrael* we are not only to underſtand the *Iewes* deſcended from the loynes of *Abraham*; but the *believing Gentile Saints*, as *Rom.* 11. 25,26. where both *Iewes* and *Gentiles* put together, are called *Iſrael*. Rom.9.6

Alſo by the *Seed* we are not only to underſtand the *Iewes* who were the *ſeed* of *Abraham* according to the *fleſh*; but likewiſe the *believing Gentile Saints*, who are likewiſe the *ſeed* and *children* of *Abraham*, even *Heires of promiſe*, as *Rom.*4 16,& 9,7,8,9. Likewiſe the *Sheep* and *Flock* of God, and Chriſt: We are not only to conceive and underſtand the *Iewes* but the *believing Gentile*-*Saints*: the *Diſciple*, and *Followers* of Chriſt, as *Ioh.* 10.16.

Secondly, we muſt underſtand that the *purpoſe* of God was not only to ſcatter the *Iewes*, but alſo the *Gentile*-*Saints* according to that of our Saviour. *They ſhall ſmite the ſhepherd, and the ſheep of the flock ſhall be ſcattered*, *Matth.* 26. 31. *Zach.*13.7. ſo that all thoſe prophetical Scriptures which write of the *diſperſion* or *ſcattering* of the *holy people*, *Iſrael of* God, *flock or ſheep of God*, and *ſeed of Abraham*, are not to be underſtood as having relation onely unto the *Jews*, but alſo to the *Gentiles*.

Thirdly, the Reader is to obſerve that the *diſperſion* ſpoken of in this Chapter, is not of any *Captivity*, or *Scattering* of the people of God, before the comming of Chriſt, but of the *captivity* and *ſcattering* of his people both *Iews* and *Gentiles* from the time of his death, until his next comming. For the *diſperſion* or *ſcattering* of the beleeving *Iews* and *Gentiles* began preſently after the Aſcenſion of Chriſt; even when the Jewes began to perſecute the Apoſtles; then the *Diſciples* were *ſcattered* abroad through the Regions of *Judea* and *Samaria*, Act. 8. 1. 4. but the *Iewes* (that is the whole nation) were not ſcattered, and carried into their great and laſt Captivity, until *Ieruſalem* was deſtroyed by *Titus*, and *Veſpaſian*; which was more then thirty years after the death of Chriſt.

In the fourth place, *I* ſhall obſerve this, that this great Captivity of Jewes and Gentiles is divided into two Parts. The *firſt part*, is the time appointed for the *Woman*, the Church of God to go with Child, to travail therewith, to be pained to bring forth a Man Child: for the Dragon

Dragon to throw the *third part* of the *Starres of heaven* to the earth; and for the *Manchild* to aſcend up unto God, and to his Throne: which was (as I have declared in the tenth Chapter of the firſt part of this book) the Miniſtry of the Apoſtles to *Anno* 381.

And the *ſecond part* of the time of this great *captivitie* both of *Iews* and *Gentiles* (that is, for the witneſſes of Chriſt to propheſie in ſackcloth) was from *Anno* 381 to *Anno* 1641. as ſhall hereafter more at large be ſhewn: Or elſe the time of the ſcattering of the people of God, may be thus divided, *viz.* The ſcattering of the people of God (that is, of the Gentiles) ſhall be from the time of Perſecution in the Apoſtles daies untill the coming of Chriſt, which ſpace of time may be divided into three parts. The firſt from the Apoſtles Miniſtry to *Anno* 381. ſpoken of in *Rev.*12. from the firſt to the ſixt verſe: The ſecond from *Anno* 381. to *An.* 1641. which was the time of the womans being in the wilderneſſe where ſhe was fed 1260 daies, or a time, times, and half a time, *Rev.* 12. 6. 14. where ſhe was trodden under foot of the Gentiles 42 months, *Rev.* 11.2. and where ſhe did propheſie in ſackcloth, *ver.*3. And the third part of time will be from *Anno* 1641. untill the next comming of Chriſt, untill the ſcattering of the holy people muſt be finiſhed, *Dan.*12.7.

The ſcattering of the people *Iſrael*, *ſeed*, and *ſheep* of God was fore-ſpoken of by the mouthes of the Prophets: Thus ſaith the Lord by the Prophet *Ezekiel*, *My flock was ſcattered through all the earth*, Ezek.34.6. This propheſie was not of any former Captivity; for the people and flock of God were never diſperſed through *all* the earth untill after Chriſts time. Iſrael is a *ſcattered ſheep*, ſaith the Lord by the Prophet *Ieremiah*, Jer.50.17. This was a Propheſie not onely of their captivity in *heatheniſh Babylon*, but in *myſtical Babylon*. So likewiſe it doth appear by what is written in the *Acts* of the Apoſtles, that becauſe of the affliction which aroſe about *Stephen*, the Diſciples were *ſcattered*, *Acts* 11.19. So *Iames* writeth to the twelve Tribes ſcattered, *Iam.*1.1. and *Peter* to the

ſcattered

ſcattered ſtrangers, 1 *Pet.* 1. 1. But there are two Scriptures which doe plainly hold forth the *diſperſion* of the *people* and *Church* of God: That is, from *Anno* 381 to *Anno* 1641. and from thence to the next coming of *Chriſt*. The firſt Scripture is *Rev.* 12. 6. 14. The ſecond is *Daniel* 12. 7.

Revel. 12. 6. 14. opened.

And the woman] This *woman* doth appeare to be the Church the Saints of GOD, by what hath been written in the tenth Chapter of the firſt Part of this Booke.

Fled] It is the advice of Chriſt unto his people, when they are perſecuted in one City, to *flee* into another. *Mat.* 10. 23. And ſo when they ſhould ſee the *abomination* of *deſolation* ſtanding in the *holy place*, then they that were in *Judæa*, were to flee into the Mountains, *Math.* 24. 15, 16. As the Saints are boldly to bear witneſſe to the *Truth*, when they are called before *Magiſtrates* and *Rulers*, ſo they are not raſhly to offer themſelves into their hands, but to avoyd them.

Into the wilderneſſe] The word *wilderneſſe* (among other acceptations in the Scripture) is taken for myſtical *Babylon*: For that *Babylon*, *fourth great Kingdome*, or *Monarchy* of the world, which we have proved to be the *Romane* Monarchy, at this time partly under the Dominion of the *Pope*, and partly under the power of the *Turk*. For God ſpeaking of the deſtruction of *Babel*, calleth her a *wilderneſſe*, *Jer.* 51. 43. and *Ier.* 50. 12. *a deſart, a dry land, and a wilderneſſe*. So that it is cleare, that the Church of God being perſecuted by the *Popes*, as well as *heathen Romane Emperours*, were to be a people *diſperſed* and *ſcattered* through the dominions of *myſtical Babylon*, which though at that preſent, and at this time it is the Queen of Nations, yet it ſhall be a *barren wilderneſſe*.

Where ſhe hath a place prepared of God] The protection of the Lord is never wanting to his people: And notwith-

withſtanding that in all Ages he hath called out ſome of his Saints to glorifie him in their ſufferings; yet he hath provided ſafety for others in the midſt of their enemies, as *David* ſaid, *Thou art my ſecret place; thou preſerveſt me from trouble: thou compaſſeſt me about with joyfull deliverance.* Pſal. 32.7. And as the Prophet *Habbakuk*, *He had hornes* (or ſtrength) *out of his hands; and there was the hiding of his power*. Hab. 3.4.

That they ſhould feed her there] By this it doth appeare, that although God had appointed his people to remaine in this *Wilderneſſe*, among their enemies, as *ſheep among wolves*, yet he will not there forſake them, but have a care of them. And although hee knew that this wilderneſſe was barren, yet hee would not leave them deſtitute of *food*. *They* ſhould *feed* them there. This expreſſion doth ſeeme to hold forth three waies and meanes, by which the *people* and *flock* of Chriſt were to be fed in this *wilderneſſe*.

One was by his *Rod* or *Afflictions*, as *Mich.* 7.14. *Feed thy people with thy Rod. Thy Rod and thy Staffe do comfort me*, ſaith *David*, Pſal. 23.4. The benefit of afflictions is well knowne unto Gods people; and although this kinde of Diet be ſowre and bitter to the *taſte*, yet it is wholſom in the *operation* thereof: By this unpleaſant diet the Lord doth many times prevent his children from running into many dangerous inconveniencies: For hereby the Saints doe much experience the love and care of God: they are brought into an *humble frame*: they are drawn to *ſeeke* unto God more earneſtly: they are made ſenſible of their own corruptions, and at ſuch times they are beſt able to contemplate, and conſider both of the Judgements and Mercies of God; and therefore *David* ſaid, *It is good for me that I have been afflicted*, Pſalm 119. 71.

Another way by which the Lord did and doth feed his people and ſheep in this *Babyloniſh wilderneſſe*, is by the Miniſtry of his own ſervants; and to this end and purpoſe he doth give, and in all Ages hath given to his Saints the

the ſpirit of *Propheſie*, whereby they are able to ſpeak to the edification one of another; as ſhall hereafter be ſhewed.

And a third way by which God did feed his people in this Wilderneſſe from *Anno* 381. to *Anno* 1641. was by ſuch *Shepherds* as they had over them, of whom I ſhall write in this Chapter.

A thouſand two hundred and threeſcore daies.] Daies in propheſies (as I have already ſhewed) are moſt commonly taken for yeares, and ſo I ſuppoſe they are to be taken in this Text, ſo that the time appointed for the *Church* of God to remaine in this Babyloniſh *Wilderneſs* (that is, in a *Sackcloth Condition*, as I ſhall hereafter declare) was to be 1260. years, which did comence *Anno*. 381. and did terminate, *Anno* 1641. For I have already ſhewed, both in this chapter, and in other places of this Book, that the time for the Church to travail and bring forth a man child, for the Dragon to ſweep the third part of the Stars of Heaven to the Earth: and for the *man Child* to aſcend up into Heaven: was from the Miniſtry of the Apoſtles to *Anno* 381. for about the yeare 381. the *Son of Perdition* began to exalt himſelfe, the *Beaſt* and great *Whore* (which I have ſhewed to be the *Papal Romane Power*) was ſet up, whoſe power was to continue 42. moneths, in which are 1260. days, or years. For 42. months the *Court without* was to tread the *holy City* under foot. *Rev.* 11. 2. that is, during their *Sackcloth* condition, or time that they were to prophecy in *Sachcloath*, which (as the holy Ghoſt ſaid) ſhould be 1260. dayes, *Rev.* 11. 3. prophetically *years*. So that adding 1260. to 381. we ſhall find that the time appointed for the Saints to be fed in the Wilderneſſe as aforeſaid did expire in *Anno* 1641.

But to the Woman were given two wings of a great Eagle] This expreſſion alludeth to that of God unto *Moſes* (ſpeaking out of the mount concerning his deliverance of the *Iſraelites* out of *Egypt*.) *I have carried you upon Eagles wings*. *Exod.* 19. 4. and ſeemeth to hold forth theſe two things, *Celerity* or ſwiftneſſe: and *Care* or Protection.

First,

First, the *Wings* of an Eagle betoken *swiftnesse*, as *Deut.* 28. 49. God threateneth to send unto the disobedient Israelites, their Enemies flying swift as an Eagle, that is, suddenly comming upon them. So the Saints during the first three or four hundred years after Christ; being cruelly afflicted and persecuted in the Eastern parts of the Roman Empire, and in other parts of the world; did *fly* into the western parts of that great Kingdom; under the government of the Pope: which parts of the world did then promise them most safety and security. For the persecutions by Roman-heathen-Emperours were ceased; And the Pope then (comming into favour with the Emperors) did promise to the world an establishment of *pure*, and *sound* Religion, boasting himselfe and predecessors, to have received a *Power* from God, infallibly to dispense the words of saving truth. But they had not been long there, before this *Beast* who had the *Horns* of a Lamb, began to speak like the Dragon, to persecute the Saints with as much fiercenesse, as the Turk did, or heathen Emperours had done.

But secondly the *Eagles Wings*, signifie *protection*, *care*, *safety*, *love*. For the Eagle when she mounteth high, is said to carry her young ones upon her wings. So God doth, and did in the hottest Roman persecutions (of which I shall write in the next Chapter) protect many of his Saints from the cruelty, and inhumane rage of those blood thirsty Enemies. Thus the Saints fled into the *wilderneſſe*, into the dominion of *Rome*, into those places of safety which God had there prepared for them, where She, that is the Church, was *nourished*, that is, fed by the *words of sound Doctrine*, under false Shepherds, and by afflictions.

A *Time, Times, and half a Time*] The word *Time* (prophetically taken in Scripture) is taken for a year, as *Dan.* 4.29. They shal make thee to eat grasse with the Oxen until *seven times*, (that is *seven years*) passe over thee. Then this expression is as much as a year, two years, and half a year, or three years and an half. Which years (as I have

formerly shewed) contain in every one of them 360 natural dayes or prophetical lesser years, allowing twelve moneths to every year, and thirty days to every moneth: which in all make 1260 years. This agreeth with that which is written in the sixth verse of this Chapter, where it is said that the Woman shal be fed in the Wilderneſse 1260. days, or years: and in this fourteenth verse the Holy Ghost saith that she shal be nourished in the Wilderness *A Time, Times, and half a Time*, which as I have shewed is the same space of time, *viz.* 1260. years.

From the presence of the Serpent] Or from the power of the Serpent; For notwithstanding the Dragon (the Devil) and his instruments (the Pope and his adherent) have sought by all meanes to starve and slay this *Woman*, by *slaughter* and *persecution*, by *Cruel Lawes*, by *corrupt Translations of the Scriptures*, by *false Glosses thereon*, by *commanding the people to serve God in an unknown tongue*, by *denying them to read the Scriptures, and the like*. Yet God hath in all Ages raised up a people who have been preserved from the Errours and pollutions of Satan, and his Ministers, and have embraced the saving Truths of spiritual knowledge: in the plainnesse, and Simplicity thereof.

But although I say that the Saints are to remain in this *Wilderneſse* 1260. years cloathed in *Sackcloth*, yet I say not that they shall remain no longer in that *Wilderneſse*; for after that time is expired, they shal continue there untill the comming of Christ: At which time (and not before) the time for the holy People to continue in this *Wilderneſs* in a scattered condition, shall be accomplished, or finished; as shall fully be declared in the fourth Part of this Book, but briefly in this place, by opening of the second mentioned Scripture.

Dan. 12. 7. opened.

And I heard the man cloathed in linnen] This man seemeth to be Jesus Christ, for so he appeared unto *John*, *Rev.* 1. 18. [*which was upon the waters of the River*] which had

had power over all the Nations of the earth.

When he held up his right hand and left hand unto heaven, and ſware by him that liveth for ever] this alſo ſheweth that this man was *Chriſt*, and that the ſame things which were declared unto *John*, were declared unto *Daniel*; for in the *Revelations* the Angel which ſtood upon the *Sea*, and upon the *Earth*, lift up his hand to Heaven, and ſware by him that liveth for ever more. By this we do ſee the certainty of thoſe things which God hath ſpoke, that not one *Iota* of his word ſhall fall to the ground; but that he will faithfully perform his promiſe.

That It ſhall tarry, or be for a time, two times, and an half] It ſhall tarry, or be, that is, thoſe wonders of which the Angel ſpake to *Daniel*, were to continue for a time, two times and an half. But are not to end, until the ſcattering of the holy people be accompliſhed, which the Prophet *Ezechiel* telleth us, will not be until *David* their King come to be their Shepherd, and he it is that muſt help them, that they be no more ſpoiled, (or ſcattered) and gather them as a Shepherd doth his Sheep, *Ezek.* 34. 11, 12, 22, 23. Thus it doth appear that during the ſpace of A time, times, and half a time, *Rev.* 12. 14. the Enemies of the Church are to perſecute them, and the Saints are to remain in a Sackcloth Condition, and afterward to continue diſperſed until the comming of Chriſt. For the time of their diſperſion is not to be *accompliſhed* until Chriſt come to gather them. And now *I* will write firſt of their *Relation* unto Chriſt, and ſecondly of the *Shepherds* which ſhal be over them, while they ſhall be ſcattered.

Of the Saints relation unto Chriſt during their ſcattered Condition.

The *Relation* of the Saints unto Chriſt, is many times ſpoken of in the Scriptures, and declared by comparifons taken from an *Husband* and a *Wife*, a *Father* and a *Child*, a *Tree* and the *Branches*, and by many other things which

moſt fitly may argue union, and neerneſſe: but among other things by a compariſon, taken from *A Shepherd* and his *Sheep*: and firſt of the *Sheep*.

Of the Sheep of Chriſt.

As there are two ſorts of men in the World, *Jewes* and *Gentiles*, ſo Chriſt hath two ſorts of *Sheep*, of two ſeveral folds. The one are Jewes; who were gathered about 430. years after the Promiſe was made to *Abraham*. For then (that is, when *they* were delivered out of *Egypt* by the hand of *Moſes*) God did gather them from the land of *Egypt*, and choſe them out of all the people of the world to be his Sheep: as *David* ſaith: he made his people to goe out like ſheepe, and led them in the wilderneſs like a flock, *Pſal.* 78. 52. but by their idolatry, and by reaſon of their unfaithful *S*hepherds, they went aſtray; for which they were many times led into Captivity, and ſcattered among the Nations, by whom they were ſpoiled, and there remained as Lambs among Wolves, *Mat.* 10. 16. and at laſt for their *unbelief* (added unto their many other Tranſgreſſions) they were broken off from the *Root*, (from the love of God) and are at this time as *Sheep* without a Shepherd, wandring through the whole world, and in this diſperſed Condition they will remain until their great Shepherd, even *David* their King come and gather them in the fulneſſe of time. But afterwards Chriſt by his Apoſtles and Diſciples, calleth to his other Sheep (the *Gentiles*) and bringeth them into the *fold*, that is into *Covenant* with him, *Heb.* 10. 15 to 23. The Jews were under one *Fold* or *Covenant*, and the Gentiles remain under another. As Chriſt ſaith, *other ſheep I have alſo (which are not of this fold) Joh.* 10. 16. for the Jews generally remain under the *Covenant* given by the hand and miniſtry of *Moſes*; but the believing Gentiles under the new *Covenant*, made unto them in Chriſt: theſe are the *two Folds*, the *old* and *new* Covenant. But the time will come when the Jews ſhall be brought unto Chriſt, and then, they

Through their unbelieſe.

they and the Gentiles ſhal be of one *fold*, under one *Covenant*, even under the new *Covenant*, Jer. 31.31,32,33. having but one ſhepheard over them, *Ezek.* 37.24. *Joh.* 10.16.

The *Sheep* of Chriſt are directed by their great *Shepheard* how to behave themſelves in their *ſcattered condition*. For there was no Age in which God did leave his *people*, his *ſheep* without a *Rule* to walk by.

Firſt, The *ſheep* of Chriſt muſt be harmleſſe, *Behold* (ſaith Chriſt) I ſend you as *ſheep* in the midſt of *wolves*, be ye therefore *wiſe* as *ſerpents*, but *innocent* as *Doves*, Matth. 10. 16. giving no occaſion (that is of offence) to them that deſire occaſion, 2 *Cor.* 11. 12. therefore they ſhould be wary not to give the Adverſary any cauſe to ſpeak evil of them, by turning back unto Satan, 1 *Tim.* 5.14. for it is the nature of *ſheep* to be harmleſſe; and therefore they who are the *ſheep* of God, or ſonnes of God, ſhould be *harmleſſe* or *blameleſs*, Pſal. 2.15. for ſo is their *ſhepheard*, who is their *high Prieſt*. Heb. 7.26.

And ſecondly, the Sheep of Chriſt muſt be *patient*. Sheep are naturally *patient*; if they want good Paſture they are ſo; if the Shepheard neglect them they complain not; and if the Dogs or Wolves *ſcatter* them, or the Butcher leads them to the ſlaughter, they open not their mouthes. So it is with *Sheep*, ſo it was with Chriſt, and ſo it ought to be with his *flock*: They ought to purſue after that *glory*, *honour*, and *immortality* which is prepared for them, by patient continuance in well-doing, ſhunning contention *Rom.* 2.7,8. in tribulation (that is, when they live in ſuch places where God is diſhonoured, his people reviled and perſecuted) they ſhould be *patient*, *Rom.* 12. 12. And not onely towards ſuch as doe them no harme, but towards ſuch as doe them the greateſt injuries; *being patient towards all men*. Now there are two waies by which Satan doth take great advantage againſt the Saints, and ſtirreth up *impatiency* in them. The one is by inkindling in them a *zeale* ungrounded, and not rightly tempered, bounded and mixed with *knowledge* and *humility*; hereby the ſheep of Chriſt (in their ſcattered and ſtraying condition

dition) become very *impatient*, vilefying thoſe who are without; having low thoughts of their brethren; and if they can get power into their hands, they follow men unto perſecution, under pretence of puniſhing of ſins, and cutting off the adverſaries, leſt by them Gods Name ſhould be diſhonoured. Thus did *Paul* before his converſion, and to this end they got into places of power, and authority, that they may (as they pretend) puniſh the evill doers. And the ſecond way whereby they are drawn into impatience is, a pretence that it is their duty to cry againſt the ſinnes of the times; not conſidering that they ought not to give reviling language to any. *Jude 9.* For *thoſe who are within* (that is, in covenant with *Chriſt*) they ſhould with meekneſſe exhort; and if they be obſtinate, put them away, withdrawing themſelves from them. But *they who are without* are not to be judged (that is, before the time) by them: From ſuch company they ſhould abſtaine, not partaking with them in their ſins, yet againſt ſuch they are not to *raile*. For what have they to judge them that are without? God judgeth them. *1 Cor. 5. 9, 10, 11, 12, 13.* As the *ſheep* are not impatient becauſe the *wolves* are of a cruel and wicked nature, ſo the *ſinnes* and *abuſes* of wicked men ſhould not move the *ſheep* of Chriſt to that which is improper for them: that is, to *anger, wrath, reviling*, nor *impatiency*. And if at any time the current of the Goſpel be ſtopped, and the paſſage thereof be hindred by the evil practiſes of ungodly men; the *Saints* and *ſheep* of Chriſt ought not thereupon to be *impatient*, breaking forth into open and frequent *curſing, railing*, and *reviling* of ſuch Perſons (enemies to the Goſpel) but to pray for the faithfull Miniſters thereof, and to pray that the Goſpel may have a free paſſage, and be glorified, and that they may be delivered from evil and ungodly men; depending upon the faithfulneſſe of God who is able to eſtabliſh them: waiting with *patience* and *love* for the comming of *Jeſus Chriſt*. *2 Theſ. 3. 1, 2, 3, 4, 5.* and thus much briefly concerning the ſheep; I will now write of the *Shepheards* over them in their *ſcattered* condition:

Of

Of the Shepherds that the Sheep of Chriſt were to have over them during their ſcattered Condition in the Wilderneſs. (I mean ſuch Shepherds who receive and derive their Power, Office, and Authority from that fallen and Antichriſtian Church of *Rome*.

In the fifty one of *Ieremiah*, verſe twenty three, God ſaid, *he would break in pieces the Shepherd*, and Ezek. 34. 5. 8. they (his Sheep) are ſaid to be without a Shepherd. For the Holy Ghoſt ſaith expreſly, that the Saints in their ſcattered condition ſhall be as ſheeep having no ſhepherd. *They were ſcattered*, (ſaith the Lord by the Prophet) *Without a ſhepherd, and my ſheep were devoured by all the beaſts of the field, becauſe there was NO ſhepherd*, *Iſa.* 34. 5. 8. ſo that it is clear that the ſheep of Chriſt, during their ſcattered condition in the Wilderneſſe are to be without ſhepherds.

They have few true Shepherds, but many falſe ones, betweene whom I will endeavour to diſtinguiſh.

The difference betwern a *true* and a *falſe* or ſtrange Shepherd is this: A true *Miniſter* or *Prophet* is ſent of God: or by thoſe unto whom God doth give power to ſend forth Labourers into his harveſt. But a *ſtrange Shepherd* is not ſent of God, but of men, who have no Power from above to ſend forth ſuch: but do onely uſurp ſuch a power. Of whom the Lord ſpeaketh, *I have not ſent them, nor commanded them, nor ſpake unto them*, Jer. 14. 14. For, when the Apoſtles and ſeventy Diſciples were dead, in every Age men did conſtitute unto themſelves, and the Church of *Rome* did appoint ſuch as they called *Paſtours*, *Biſhops*, *Miniſters*, and the like; and imitating the example of the Apoſtles, the greater ordained the leſſer. For when great Revenues and favour of the Romane Emperours advanced the *Biſhops* of *Rome* to their hight, they would have all men to look upon them, and every of them, as the great *Shepherds*, *Rulers of the Univerſall Church, and Directers of the Lords Univerſal Flock*. And from

from that *Power* many have been ſent out into the world to be *Biſhops*, *Paſtours*, and *Shepherds*; and indeed from hence all the publick Miniſtry of the weſtern parts of the world hath proceeded, even many who in (ſome things) have caſt off the *power of* Rome, yet they originally received *Power* and *Authority*, and their *Miniſterial function* from thence. And being qualified with ſuch parts and abilities as the men of the world think neceſſary for the Miniſtry (that is, *humane learning*) they are looked upon by the world, and by themſelves as *Prophets*, *Miniſters* and *Shepherds* of God and of his Flock. Such Shepherds there muſt be, but the ſheep of Chriſt muſt remain with a Shepherd, untill Chriſt come and gather them.

The true Miniſter of the Word entereth in by the *door*: *Chriſt* is the *Door*: they muſt enter into the *Sheep-fold* by *him*. They muſt be ſent by him: All the Miniſters and Witneſſes of God were ſent. The great Shepherd was ſent, *Ioh.* 5. 23, 24, 30. The Prophets were *ſent*, *Ier.* 7. 25. The Apoſtles were *ſent*, *Luk.* 9. 2. The Preachers of the Goſpel (that is, they who are appointed by God) are *ſent*, *Rom.* 10. 15. but they who are ſent of men, and come into the *ſheepfold otherwaies* then by the door, do moſt commony prove, and are found to be *Theeves* and *Robbers*, and onely he that commeth in by the *Door* (that is, by Chriſt, being ſent of him) is a Miniſter (ordained of God) to him the *Porter* (the *Spirit of God* which watcheth over his ſervants until Chriſt come again) *Mark* 13. 34. 35. 36. *openeth*. *Openeth* a *Door* of faith, *Acts* 14. 27. a *Door* of diſpenſing the word. 1 *Cor.* 16. 9. a *Door* to publiſh the Goſpel. 2. *Cor.* 2. 12. and a *Door* of utterance. *Col.* 4. 3. by which *Door* (or abilities of his ſpirit) his people are able to ſpeak unto others, (that is to the ſheep of Chriſt) powerfully and effectually, and the ſheepe are able to heare and underſtand, the voice of the Shepherd Jeſus Chriſt, when he calleth them by *Name*: that is, thou *thirſty ſoul*, thou *hungry ſoul*, thou *meek ſoul*, thou *waiting ſoul*, thou *beleeving ſoul*, *thus ſaith the Lord*, *and theſe promiſes the Lord hath made unto thee*. The *Porter* opening the mouths

mouthes of the one, and the hearts of the other leadeth them like sheep out of the world, *Joh.* 15.19. out of temptations, *Matth.* 6.13. in a plain path, *Psal.* 27.11. in the way of everlasting life, *Psa.* 139.24. into the land of uprightness *Psa.* 143.10. *and in paths that they have not known*, Isa. 42.16.

The *true Minister* is he that feedeth the flock not for filthy lucre, but of a ready mind, 1 *Tim.* 3.3. *Tit.* 1.7.11. 1 *Pet.* 5.2. The strange *Shepherd* is he that feedeth not the flock, but feedeth himself, even eating the fat and cloathing himself with the wool, *Ezek.* 36.2,3. for they teach for *hire*, and prophecy for *mony*; yet they will lean upon the Lord, and say The Lord is among us, *Mich.* 3.11. If they have one living, they will leave it for a better; and if they that did publish the Gospel were to have no reward therefore, there would be but very few Shepherds.

A true *Minister* is faithful in his office. A faithful Mister, a faithful *Dispenser* of the secrets of God, 1 *Cor.* 4.1,2,17. *Col.* 1.7. but the strange *Shepherds* that come not in by the door, are unfaithful; and their unfaithfulnesse doth appear in these two things. First, they *watch* not over their sheep, but suffer them to be spoiled and be devoured by all the beasts of the field. For these *hirelings* when they see the Wolfe comming (*times of persecution*) flee away and leave the sheep, whereby they are caught and scattered by the Wolves; for such *hirelings* care not for the sheep, *Ezek.* 34.8. *Ioh.* 10.12.13. Secondly, as they watch not over the sheep, so they are not careful to feed, but starve them; *they feed themselves, but not the sheep*, *Ezek.* 34.8. they are idle. *Mat.* 20.3,6. they pretend that they are sent into the Vineyard, yet they labour not there; for when the master came the third hour, and the eleventh hour, he found them idle. There are many who not once in a moneth, quarter or half a year, do either pray with, or preach unto their flock (as they call them) yet have great wages, and beneficial livings.

The *true Ministers* are knowing in the things of God.

What they have ſeen, and what they have heard, that they declare. 1 *Joh.* 1. 1, 3. Chriſt doth open their underſtandings, that they may know the Scriptures, *Luk.* 24. 25. But the *ſtrange Shepherds* are watchmen that are blinde, and have no knowledge, *Iſa.* 56. 10.

Laſtly, the Miniſters of Jeſus Chriſt are tender and careful of the flock, *Phil.* 2. 20. but the ſtrange Shepherds are careleſſe, and cruel unto the *ſheep*; they kill them that are fed, *Ezek.* 34. 3. They ſtrengthen not the weak, they heal not the ſick; they bind not up the broken; they bring not that which is driven away; they ſeek not that which was loſt, but with cruelty and rigour rule them, *v.* 4. they ſuffer the flock to be ſpoiled, and the ſheep to be devoured of the beaſts. *v.* 8. They eat up the good Paſture, and tread down the reſidue with their feet; they drink of the deep waters, and trouble the reſidue with their feet. *v.* 18. and then give thoſe paſtures and waters to the ſheep to eat and drink. *v.* 19. lording it over Gods heritage, 1 *Pet.* 5. 2, 3. Yet for all the covetouſneſſe, unfaithfulneſſe, negligence, ignorance and cruelty of theſe Shepherds, God will have a care of his flock.

But the end of ſtrange Shepherds, and the account that they will be called unto, will be very ſad. For. 1. God will come againſt them. 2. He will require his ſheep at their hands; even the blood of the *ſheep*, becauſe they gave them no warning, nor ſpake to admoniſh them of their wicked ways, that they might live. 3. God will cauſe them to ceaſe from feeding his flock. 4. They ſhal ceaſe from feeding themſelves of the flock; for their rich livings and benefices ſhall be taken away, *Ezek.* 34. 10. 5. They ſhall fall like a *fine veſſel*, that is, a veſſel of very fine mettal, and brittle, which is eaſily broken. 6. Their flight ſhall faile them; it ſhall not avail them to flee from this judgement, for they ſhall not be able to eſcape it; it ſhall certainly come upon them. Laſtly, the Lord ſhall deſtroy their *Paſtures*, that wherewith they feed the people; their humane learning and wiſdom, their corrupt and unſound Doctrines. And all this will proceed from the

the indignation of the Lord, for which theſe Shepherds ſhall *then howle, cry,* and *wallow* themſelves in aſhes, *Ier.* 25. 34. 35. 36.

Yet there is a time appointed wherein the ſheep ſhall be ſought out, wherein they ſhall be delivered out of all places, wherein they have been ſcattered in the clowdy and dark day. And then they ſhall be brought from the people, and gathered from the countries, and brought into their own Land, and fed upon the Mountains of *Iſrael,* by the Rivers, and in all the inhabited places of the country; then that which was broken, ſhall be bound up: that which was weak, ſhal be ſtrengthened, *Ezek.* 34. 11, 12, 13, 14, 15, 16.

Then ſhall there be a difference made between thoſe who are *Sheep* and Lambs, and faithful ones; and thoſe who are not ſo, but are Goats and Rams, and fat ſheepe and ſtrong ones, yet (in the judgement of men) do paſſe for the ſheep of Chriſt. The Goats ſhall be ſet on the left hand, and the *Sheep* on the right, *Mat.* 25. 33. The Rams ſhall be brought to the ſlaughter, *Ier.* 51. 4. but the *Sheep* unto the fold, *Ezek.* 34. 14. the fat and the ſtrong ſhall be deſtroyed, and fed with Judgement, *v.* 16. but the leane and weak Sheep and Lambs ſhall be gathered, preſerved, and laid in the boſome of Chriſt.

At this time God wil make a Covenant with his ſheep, even a Covenant of Peace. By which Covenant he doth engage himſelf to cauſe the evil *Beaſts* to ceaſe out of the Land, to provide a *ſafe dwelling* for his ſheep, that they ſhall be a bleſſing round about the *Mountain* of the Lord: that the rain ſhall come down in due ſeaſon upon them: that the tree of the field ſhould yeeld her fruit; and the earth ſhould give her fruit; that they ſhould dwel ſafely in their own land and know the *Lord*; that the cords of their yoak ſhould be broken; that they ſhall be delivered out of the hands of thoſe that ſerved themſelves of them: that they ſhall no more be ſpoiled of the Heathen: that none ſhall make them afraid: that they ſhall no more have a famine in the *Land*, nor bear the reproach of the

Heathen, *v.* 25. 26, 27, 28, 29. That the Lord will be their God, and they ſhall be his people, and *ſheep* of his *Paſture*, *v.* 30. and theſe things ſhall come to paſſe when *David* (which is Chriſt) ſhall be *Prince* among them. Of which I will write at large in the fourth part of this Book. And thus much ſhall ſuffice to have been written concerning the people of God, related unto him as *Sheep* in this *Wilderneſs* Condition. In the following chapter I will declare how the *Sheep* of Chriſt have been devoured by Wolves in the time of their *diſperſion*. That is Saints, the *Sheep* of Chriſt, ſuffered perſecution under the Power of the Popes of *Rome*, and of thoſe *Kings* who adhered unto them from *Anno* 381. to *Anno* 1641.

CHAP. XII.

Of the Perſecutions which the Saints did undergo from Anno 381. *until Anno* 1641.

CONcerning the ſufferings of the Saints, the Holy Ghoſt hath declared many things; and their *Perſecutions* conſidered, they are a *Warfaring People*. Therefore *Paul* adviſed *Timothy* to have faith and a good Conſcience, that he might *fight* a good *fight*, or *war* a good *warfare* 1 *Tim.* 1. 18. 19.

This is a great *Myſtery*, and that I may faithfully diſcover it, I would deſire the Reader to take notice of this *Truth* and *Secret*, that there is a three-fold *War* ſpoken of in Scriptures, to be undertaken by the Saints.

The firſt war, is a *war* between the Dragon and *Michael*; and the Angels or Miniſters of the Dragon, and the Angels and Miniſters of *Michael* (which is Chriſt.) *Rev.* 12. 7. 8.

The ſecond *war* is between the *Beaſt* and the *Witneſſes*, which beginneth when the witneſſes do finiſh their pro-

pheſying

pheſying in Sackcloth. And this *war* will be *offenſive* on the *Beaſts* part, but *defenſive* on the Saints part. For the *Beaſt* ſhall make *war* againſt them, *Rev.* 11. 7. and the *Horn* ſhall make *Battel* againſt the Saints, *Dan.* 7. 21.

The third *war* will be between the *Witneſſes* or Saints, and the *Beaſt*; which *war* will not begin until the ſeventh Trumpet do ſound, and *Babels* deſtruction approach. In this *war* the Saints ſhall fight *offenſively*, and the Beaſt and and his Party *defenſively*. For then all that bend the bow ſhall go *againſt* her, *Ier.* 50. 29. In the ſecond *war* the the Beaſt or Power of *Babylon* doth fight or war againſt the Saints; and in the third, the *Saints* do *war* againſt the Beaſt or Power of *Babylon*. Of the firſt of theſe wars I ſhall write in this Chapter: Of the ſecond in the third part of this Book: and of the third in the fourth part of this Book.

The *war* which *Satan* or the Dragon doth make with the *Saints* during their *ſcattered* condition, while they are to remain in the *Wilderneſſe*, and while he is to continue the Prince of the World, is either internal, or external.

Firſt, *Satan* doth *war* or fight internally againſt the *Saints* by temptations. This is a ſpiritual war, and therefore the Apoſtle ſaith, We wreſtle not (that is, not onely) againſt fleſh and blood, but againſt ſpiritual wickedneſſes, *Eph.* 6. 12.

Temptations, are either from outward objects conveyed unto the ſoule or ſpirit by the ſenſes; or by the ſubtile ſuggeſtions of *Satan*, caſting evil thoughts into the mind, by which he doth tempt unto ſin.

Hereupon *Satan* or the *Dragon* is called the *Tempter*, Matth. 4. 3. For he tempted the firſt *Adam* in Paradiſe, and the ſecond *Adam* in the Wilderneſſe, and all his *ſeed* in all ages; that is, by preſenting unto them ſomething that may ſeem for their good, benefit and advantage; he doth endeavour to draw the *Saints* to do thoſe things, which may cauſe them to ſin againſt God, and deſtroy their ſouls; but he did never yet ſo *prevaile* againſt any, that

that really did belong unto Jeſus Chriſt; but very often he hath accompliſhed his end againſt many who pretended godlineſſe, and profeſſed Chriſtianity, yet were not of Chriſt. Such for a while believe, but in times of temptation go away, or fall away, *Luk.* 8. 13.

Satan doth watch all *opportunities*, and taketh all advantages to tempt unto ſin; ſometimes he taketh occaſion from the *Incontinency* of men and women, and thereby tempts them to uncleanneſſe, wherefore the Apoſtle, exhorteth, Defraud not one another except it be with conſent for a time, that ye may give your ſelves to faſting and prayer, and again come together, *that Satan tempt you not* for your Incontinency, 1 *Cor.* 7. 5. ſometimes he ſetteth upon thoſe whoſe hearts are ſet upon Riches, becauſe he knoweth that if he can tempt a man to be covetous, he may thereby (having gotten him into that ſnare) draw him into any evil, 1 *Tim.* 6. 8. 9. 10.

That which Satan by Temptations doth ſeek to draw the Saints from, is from their faith and love, 1 *Theſ.* 3. 5, 6. for he knoweth that faith to the Saints is as armour to a ſouldier; for faith is the victory by which they doe overcome, 1 *Ioh.* 5. 4. and by depriving them thereof he doth as it were diſarme them, which is the greateſt Advantage a man can deſire againſt his enemies. By temptations to make them withdraw their love from God and his creatures, is his next great deſigne. For if he could prevail againſt them in this, he knoweth he ſhould leave them in the condition of fruitleſs and unprofitable Trees, which would be good for nothing but to be hewen down and caſt into the fire, *Mat.* 3. 10.

By the *permiſſive power* of God, Satan hath liberty to tempt the Saints. He doth tempt them through and by reaſon of his malice: but the Lord permitteth them to be tempted, to manifeſt his love, wiſdom and power, in diſappointing the malice of the Devil. By the infinite wiſedom of God, the deſigne of Satan is prevented: by the mighty power of God, the ſtrength of the Temptation is abated, *For he wil not ſuffer his to be tempted above their ſtrength*

ſtrength: and by the exceeding love of God, a deliverance is wrought for them out of every temptation. Neither is it thus only with ſome Saints, but with all, who are preſerved by the faithfulneſſe and Almightineſſe of God, 1 *Cor.* 10. 13. for their own good and benefit. For by temptations (which are not of God, for God tempteth no man, but of *Satan* who tempteth thoſe who are drawn away of their own Concupiſcence) the *Saints* when they are tried receive a crown of Life. *James* 1. 12, 13, 14, 15. and therefore they ſhould not be diſconſolate, or troubled in minde when they fall into divers temptations and afflictions, but rather exceedingly rejoyce, knowing that it is for the tryal of their faith; and not for any evil unto them, *James* 1. 2, 3. Yet *I* ſay not, but that all afflictions and all temptations are for a ſeaſon attended with heavineſſe, which heavineſſe upon the deliverance or giving in of ſtrength to bear the Croſſ, doth make the rejoycing of the Saints the greater; becauſe that then they conſider that the tryal of their faith (though it be tryed in the furnace of afflictions) ſhall like Gold (yet being much more precious) be found at the appearing of Jeſus Chriſt, to the praiſe, and honour, and glory of his grace; and to their everlaſting advantage, 1 *Pet.* 1. 6, 7. for there is no *Temptation* ſo hard or difficult but God knoweth how to deliver his Saints (who depend upon him) out of it, 2 *Pet.* 2. 9.

The *Saints* ſhould be very tender how they judge any who by reaſon of the Temptations of Satan and their corruptions do fall in to any fault. Firſt, becauſe God doth ſuffer his moſt dear Children ſo to do. Secondly, becauſe we know that in the end they ſhal overcome thoſe temptations. And thirdly, becauſe we know not how ſoon we may fall into the like; but rather endeavour to reſtore ſuch an one with the ſpirit of meekneſſe, *Gal.* 6. 1, 2, 3, 4, 5. For if Jeſus Chriſt doth not forſake his people when they are tempted, why ſhould they forſake one another? if he be then ready to ſuccour them, why do not they bear one anothers burdens? aſſuredly it is their duty

ſo

ſo to do; ſeeing for this cauſe Jeſus Chriſt was made like unto his brethren, that he might be a merciful & faithful High Prieſt in things concerning God, to make reconciliation for the ſins of his people. For he ſuffered, and was tempted, that he might be able to ſuccour them that are tempted, *Heb.* 2. 17, 18, & 4. 15.

And as theſe aſſaults of *Satan* by Temptations, are of the ſoul and ſpirit, ſo the weapons wherewith they are to reſiſt theſe Temptations, are not carnal but ſpiritual, 2. *Cor.* 10. 4, 5. *as verity, righteouſneſs, the word of God, faith, and the ſpirit, Eph.* 6. 12, 13, 14, 15, 16, 17. And thus much briefly concerning the war between Satan and the *Saints*, which is internal, and in oppoſition to the inward man by temptations, and ſubtile ſuggeſtions. *I* ſhall now write of the war between the Dragon and the Saints that is external; who by himſelfe and his Inſtruments doth aſſault the bodies of the *Saints*, by outward ſufferings, and perſecutions; and that either by afflicting their bodies by ſickneſſe and diſeaſes as he did *Job*, or by the rage of wicked and ungodly men to move perſecutions againſt them; which ſhall be the *Subject* of the following part of this Chapter; whereby it will appear how much the *Saints* of Jeſus Chriſt have ſuffered by the hands of cruel Tyrants in the Weſtern parts of the Kingdom of the *Beaſt*, or Roman Monarchy, governed by Popes, from *Anno* 381. to *Anno* 1641. But I would have the Reader to obſerve that the external war which *Satan* by his Inſtruments doth raiſe againſt the *Saints*, is either by perſecutions, during which war the *Saints* are to be paſſive; or by the material ſword of war or battel, in which the *Saints* ſhall offenſively oppoſe the Beaſt. But in this Chapter onely of the firſt of theſe.

A brief Chronology of the Persecutions of the Saints of God, in tae western parts of the Roman Monarchy, from Anno 381. to Anno 1641.

I will not in this Chapter trouble the Reader with the story of the *Persecutions* which the *Saints* did suffer in *Persia*, or by the cruelty of the *Turk* in these times, which were barbarously inhumane; but give him a sight of those grievous Persecutions which the *Saints* underwent in those places which were under the Dominion of the Popes of Rome, and of those Kings and Princes, who submitted themselves upon the Roman Hierarchy; yet because their sufferings were more and greater then can be expressed by any Pen, I will onely mention some particular *Persecutions*, that the Reader may be sensible of the suffenings of the Saints, and faithful Martyrs of Jesus, under the *great Whore* who hath made her selfe *drunk* with their *blood*.

The *Vandalick* Persecution.

Anno 428. The *Vandalick persecution* began under *Genſericus* King of the *Vandals*, who cruelly *persecuted* the *Saints*: Spreading abroad the Poyson of the *Arian* heresie after him, I reigned his son *Humericus* about *Anno* 478 who in the beginning of his reign was more moderate then his Father, but afterwards moved against the Christians a most bloody *persecution*; and so did most of his successors for many Generations.

Persecution in *Italy* by the *Goths*.

Anno 540. The *Christians* were cruelly persecuted in *Italy* by the *Goths*, in the reign of *Totilas*, who was called the *scourge* of God.

Persecution by the *Lombards*, and in *Britain*.

Anno 568: and *Anno* 744, The *Lombards* out of *Pannonia* did inhumanly *persecute* the Christians. There was also a *persecution*, about this time in *Britain*, which continued from *Anno* 550. to *Anno* 589. which was so grievous that the *Bishops* of *London* and *York*, having no place wherein they could remain with safety, did flee into *Cornwal* and *Wales*.

Perſecution in *Germany.*

Anno 1524. A great *Perſecution* was raiſed in *Germany.* Where ſome were put into ſacks & drowned; others were firſt ſtrangled and then burned; ſome were hanged; others beheaded; others were burnt; ſome were famiſhed; ſome had firſt their heads ſhaved, then rubbed hard with ſalt, that the blood came running down their ſhoulders, and afterwards they pared, and razed the tops of their fingers, with cruel pain; others were torn with Dogs; ſome were buried quick. One *Bertrand de Blas*, was firſt drawn from the Caſtle of *Dornick* to the market-place, having a Ball of iron put into his mouth, then he was ſet upon a ſtage, and his right hand cruſhed and preſſed between two hot irons, with ſharp iron edges, fiery red; in like manner they did with his right foot; that done, they took the Ball of iron out of his mouth, and cut out his tongue; who notwithſtanding with continual prayer ceaſed not to call unto God; whereupon the Tormentors thruſt in the iron ball into his mouth again. From thence they brought him to the lower ſtage, (he going thereto cheerfully) there his legs and hands were bound behinde him with an iron chain going about his body, and ſo he was let down flat upon the fire, whom the Governour cauſed to be let up again, and ſo down and up, till at laſt the whole body was ſpent to aſhes. With theſe and the like cruelties were many martyred in *Germany.*

Perſecution in *France.*

Anno 1525. There were many ſuffered in *France* for the witneſſe of the Goſpel, of whom ſome were burnt, ſome had their tongues cut out and afterwards were burnt; others had firſt their tongues boared through with hot irons: others were caſt into rivers and drowned; ſome were ſtrangled. One *Gabriel Beraudinus* ſpake after his tongue was cut out; and ſome when they were burned had their bodies ſmeared with fat and brimſtone.

Perſecution in *Spain.*

Anno 1540. About this time many Martyrs ſuffered in *Spain* for the cauſe of Religion in the execrable *Inquiſition* there. The form and manner thereof I will relate, that the reader may the better underſtand what it is.

It

It firſt began by *Ferdinand* King of *Spain* and *Elizabeth* his Wife about *Anno* 1478. and was inſtituted againſt the Jewes, who after their baptiſme, maintained again their own ceremonies. But now it is practiſed againſt them that be never ſo little ſuſpected to favour the *Truths* of God. The *Spaniards*, eſpecially their great Divines, do hold, that the *Inquiſition* is holy and ſacred, and cannot erre, and that the holy Fathers the *Inquiſitors* cannot be deceived. The *rich*, the *learned*, and they that *increaſe in honour*, are in great danger of theſe *Inquiſitors*. The abuſe of the *Inquiſition* is moſt execrable. For if any word paſſe out of the mouth of any, which may be taken in evil part (yea though no word be ſpoken, yet if they bear any grudge, or evil will againſt any party) incontinently they command him to be taken, and put in an horrible priſon, and then find out crimes againſt him at leiſure. And in the mean time no man dares open his mouth for him. If the Father ſpeak for his Child, he is caſt into priſon. Neither is any perſon permitted to go to the priſoner, but there he is alone, where he cannot ſo much as ſee the ground on which he ſtandeth or lieth, but endureth darkneſſe, in horrours infinite, in fear miſerable, wreſtling with the aſſaults of death. Adde to theſe diſtreſſes and horrors, the injuries, threats, whippings, ſcourgings, irons, tortures, and racks which they endure. Sometimes they are brought out, and ſhewed in ſome high place unto the people, as a ſpectacle of rebuke and infamy. And thus are they there detained, ſome many years, & murthered by long torments. During all this time what will be done in the concluſion, no perſon knoweth, but only the Fathers *Inquiſitors*, and the *Tormentors*, who are ſworn to execute the Torments. All is done in ſecret, and (as great Myſteries) are onely known to the holy Fathers (as they are called.) After all theſe Torments, ſo often endured in the priſon, if any man be ſaved, it muſt be by gueſſing: for all the proceedings of the Court of that execrable Commiſſion, are open to no man, but all are done in hugger mugger, and in cloſe corners, by Ambages, by

Spaniſh Inquiſition.

covert wayes, and ſecret Counſels. The *Accuſer* is ſecret, the *Crime* ſecret, the *Witneſſe* ſecret, whatſoever is done is ſecret, neither is the poor priſoner advertiſed of any thing. If he can gueſſe who accuſed him, whereof, and wherefore, he may be pardoned peradventure of his life, but this is very ſeldome; and yet he ſhall not ſuddenly be ſet at liberty before he hath endured for a long time infinite Torments. And this is called their Penitence, and ſo he is let go. And yet not ſo, but that he is enſoyned before he paſſe the *Inquiſitors* hands, that he ſhall wear a garment with yellow colours, for a note of infamy to him and his whole Race. And if he cannot gueſſe right, ſhewing to the *Inquiſitors* by whom he is accuſed, wherefore, and incontinent, the horrible ſentence of condemnation is pronounced againſt him, that he ſhall be burned for an obſtinate *Heretick*. Notwithſtanding the ſentence is not executed by and by, but after that he hath endured impriſonment, in ſome heynous Priſon. By the Rigour of that *Inquiſition* many thouſands have periſhed.

The Perſecution of the Inhabitants of *Merindol*, and of other towns in *Province*.

Anno 1530. The Perſecutions of the Inhabitants of *Merindol* and *Cabriers* began, who about this time were inſtructed moſt commonly by night in Caves and Quarries for fear of perſecution. But ſending for ſome learned men to reform their Church, the Biſhops, Prieſts, and Monks in *Province*; raged againſt them. Among whom one *Jo. de Roma* a Monk, obtained a Commiſſion to examine the *Lutherans*, who did afflict them with many grievous torments; Among which this was one, he filled boots with boyling greaſe, and put them upon their Legs, tying them backward to a formel, with their legs hanging down over a ſmall fire, and ſo he examined them but after a ſhort time the Lord took away this Monke, by a moſt grievous and juſt Judgement. Afterwards the perſecution was continued by the Biſhop of *Aix*, and his official *Perionet*, who put many to death. In the time of *Baſſianus* Preſident of the Parliament of *Aix*, the inhabitants of *Merindol*, in the Perſon of ten, were cited perſonally to appear before the Kings

Attourney

Attourney, but they hearing the Court hrd decreed to burne them without further proceſſe or order of Law, durſt not appeare at the day appointed, for which cauſe the Court awarded this cruel Sentence againſt *Mecendol*; *They condemned all the Inhabitants to be burned, men, women, children, and Infants; the Town to be razed, and their houſes beaten to the ground: alſo the Trees to be cut down, as well the Olive Trees, as allother, and nothing to be left, to the intent it ſhould never be inhabited again.*

The Biſhop never leaveth until an Army was raiſed to put this ſentence in execution; the Army advanced towards *Merindol*: but by the perſwaſions of the Lord of *Alene*, the *Preſident* recalled their Commiſſion, and cauſed the Army to retire when they were within a mile and half of the Town. Afterwards one *Minerius* a cruel Perſecutor, who was made the Kings Lieutenant of *Province*, forged falſe accuſations and crimes againſt the innocent Chriſtians at *Merindol*, and the King abuſed by wicked Counſel, ſendeth his Army, who joyning with an Army levied by the Popes Legate, had Commiſſion to ſpoyle, ranſack, and burne, deſtroy, and kill man, woman, and childe without mercy in the Townes of *Merindol*, *Cabriers*, and other Townes and Villages to the number of 22.

This Tyrant before he came to *Merindol*, ſacked and burnt certaine Townes, namely, *La Roch*, *St. Stephens*, *Ville Laure*, *Lormarin*, *La Motte*, *Cabrierettes*, *St. Martin*, *Pepin*, and other places, notwithſtanding the *Arreſt* extended only to *Merindol*, where the poor Inhabitants were ſlain and murthered without any reſiſtance: the women and maids were raviſhed, women with childe and little Infants borne and to be born were cruelly murdered: the Paps of many women were cut off, which gave ſuck to their children, who looking for ſucke at their mothers breaſts (being dead before) dyed for hunger.

The *Merindolians* ſeeing all in a flaming fire round about them, left their houſes and fled to the Woods. *Minerius* purſueth them, and becauſe they were to go thorow rough places, they thought to leave their women and children behinde them, and the reſidue were appointed

ted to go to the Town of *Muſſi*: and this they did, hoping that the enemy would have mercy on the women and children. The Army overtook the women and children, ſpoyled them of all they had, pulling off their garments from their backes: ſome they raviſhed, ſome they whipped and ſcourged, and ſome they ſold like Cattel; the women were in number 500. Part of the Army went to *Merindol*, where they found only one young man, whom they tyed to an Olive Tree and ſhot to death. Then they laid ſiege to *Cabriers*, promiſing that if they would lay down Armes, no injury ſhould be done them: whereupon they opened the Gates; but *Minerius* broke his promiſe, and deſtroyed the Inhabitants thereof. Some he did hew in pieces, ſome he put into a Barne where there was Straw and Hay, and burnt them there, opening the bellies of women with childe that the children fell out, whom they trod under feet. Many hid themſelves in Caves, who being found there, were carried to the market place, ſtripped, and there ſlaine. Others were carried to the *Hall* of the *Caſtle*, and being bound two and two together, were there ſlain: and having ſearched all the Cellers in the Town, did ſlay ſuch as they found there.

Afterwards *Minerius* overcame *Coſta*, where they uſed the Inhabitants there as they did them of other places. They of the *Merindolians* which fled and were taken in the woods, were ſent into Galleyes, or ſlain outright: many which hid themſelves in Rocks and Caves were famiſhed: ſome were ſmothered with fire and ſmoke put to them. And thus much for this Tragical ſtory of the *Merindolians* and the Inhabitants of other Towns in *Province*.

Perſecutions in *England* and Scotland.

Anno 1546. Great *Perſecutions* aroſe in *England*; for although that *Henry* the Eight did diſclaime the Popes ſupremacy, yet he gave ſuch way to *Stephen Gardiner* the Biſhop of *Wincheſter*, and to other Prelates, that in theſe dayes none durſt openly profeſſe the name of Jeſus Chriſt, in oppoſition to the way of worſhip exerciſed in the Church

Church of *Rome*, but they were impriſoned, and condemned as *Hereticks*. In theſe dayes Miſtriſſe *Anne Askew*, *John Lacels*, *John Adams*, *Nicholas Belinian*, were burnt in *Smithfield* for bearing teſtimony to the Goſpel. Afterwards one *Rogers* was burnt there: and ſo violent were the Biſhops and Prieſts againſt the true profeſſors of the Goſpel, that they ſought by all meanes to cut off the Queen of *England*, *Katherine Parre*, who was wonderfully preſerved by her husband the King: and many ſuffered Martyrdom. About this time great *Perſecutions* were moved in *Scotland*, where many did ſuffer.

Anno 1562. There were great *Perſecutions* in *France*, where many thouſands were martyred and maſſacred. Perſecutions in *France*.

About this time the Duke of *Guiſe* perſecuted the Inhabitants of *Vaſſy* for profeſſing the truth. On the firſt of *March* with 200. armed men going to *Vaſſi* by a Village called *Bronzeval*, they would have ſlaughtered the people there, but thinking to finde moſt of them at *Vaſſy* they marched thither, and comming to a Barne where 1200. were met together at a Sermon, they maſſacred many hundreds of them becauſe they were *Huguenots*. At *Vaſſy*.

About *Anno* 1574. was the maſſacre at *Paris* where were maſſacred above 10000. perſons, the Streets were covered with dead bodies, the Rivers were dyed with blood, the gates and entrance into the Kings Pallace were painted with the ſame colour; the cruel murderers went from houſe to houſe, broke open doors and cruelly butchered all thoſe they called *Huguenots*, ſparing neither *Sex* nor Age. Carts were laden with the dead bodies of maidens, women, men, and children, which were diſcharged into the River, covered in a manner all over with the ſlaine, and dyed red with their blood, which ſtreamed down the *Streets* from ſundry parts thereof. At *Paris*.

After this, the Inhabitants of *Meaux* in *Brie* (two miles from *Paris*) were inhumanely maſſacred by Mounſieur *Lovis Coſſet* the Kings Attorney there; then followed the maſſacre at *Trois* in *Champaigne*, executed by the Bayliffe thereof, where many were bloodily butchered in the Priſon At *Meaux*. A At *Trois*.

ſon there, ſo that the blood run in ſuch abundance out of the Priſon door, and thence through a Channel into a River, that the River was turned into the colour of blood.

At *Orleans.* About this time was the maſſacre at *Orleans*, which began about the Ramparts. All night long when the maſſacrers began their cruelty, was heard nothing but the ſhooting off of Guns and Piſtols, forcing open of doores and windowes, fearful outcryes of the maſſacred, both of men, women, and children, trampling of horſes, and rumbling of Carts, hurrying of dead bodies too and fro. The Streets full of exclamations of thoſe of the common ſort, with horrible blaſphemies of the murderers, laughing at their furious exploits: ſome crying kill them all and take the ſpoyle; others, ſpoyle not but kill all. Afterwards the *Maſſacre* began more fiercely, the murderers jeſtingly ſaying to the maſſacred: *Where is now your God? What is become of your Prayers and Pſalmes? Let your God whom you call upon ſave you if he can?* when they were murdering of the Innocents, they would ſing in ſcorne to them, *Judge me O Lord and plead my cauſe.* Others ſtriking them would ſay, ſing now *Have mercy on me O God.* The number of the ſlaine in the City were more then 12000. beſides women and children; but as ſome report, there were 18000. beſides women and children. Firſt they ſhot them with Piſtolls, then ſtripped them of their cloathes, and either drowned or buried their bodies in Pits.

At *Lyons.* At *Lyons* in *France* the Religious were *maſſacred* and barbarouſly ſlaughtered by a crew of Ruffians hired to commit that villany, which the common Executioner and Souldiers refuſed to do. Abont the ſame time, the Proteſtants were maſſacred at *Angiers*, and at *Rovan*, where there were murdered about 6000. the dead bodies being piled together were conveyed in Tumbrels out of the City, and thrown in heapes one upon another into great Pits digged for that purpoſe.

At *Angiers* and *Rovan.*

The Proteſtants likewiſe of *Thoulouſe* and the Villages adjacent

adjacent were moſt inhumanely maſſacred. Alſo at *Burdeaux* and other places.

Anno 1620. A bloody *maſſacre* was committed upon the Proteſtants in the greater part of the *Valtoline*, where many were cruelly maſſacred: the particulars whereof I will for brevity omit, referring the reader to the Hiſtory thereof in the continuation of the third volume of the Book of Martyrs.

Unto theſe I might adde the Perſecutions of the *Waldenſes* and *Albigenſes*, & that bloody Perſecution in Queen *Maries* time, in which more were beheaded, hanged, burned, and impriſoned, then in the reign of any King or Queen before her, ſince the time of King *Lucius:* but I will not any longer detain the reader with this ſad ſtory.

The Perſecuted condition of the Saints is thus expreſſed in the Reyelation: they (the two *Witneſſes*) ſhall prophecy *one thouſand two hundred and threeſcore dayes* (which I have ſhewed to be yeares) in *Sackcloth:* and that this expreſſion may the better be underſtood, I will endeavour to open it, *Rev.* 11. 3.

Cloathed in Sackcloth] The Saints are ſaid to be clothed in *Sackcloth*. Firſt, becauſe during the time of 1260. yeares (which I have ſhewed is from *Anno* 381. to *Anno* 1641.) they will appeare to the world to be a *low*, *deſpiſed*, *poor*, *ſad*, *ſorrowful*, *mournful*, and *dejected* people: and hereupon ſaith *David* (prophecying of the deliverance of Gods people) thou haſt turned my mourning into joy, thou haſt looſed my *Sackcloth*, and girded me with *Gladneſſe*, *Pſal.* 30. 11.

Secondly, Becauſe the two Teſtaments, whoſe *Doctrine* the *Saints*, the *Witneſſes* doe profeſſe, may be ſaid to be clothed in *Sackcloth* by reaſon that the *Scriptures* have (by the enemies of *Jeſus Chriſt*) been *corrupted*, *diſguiſed*, and *obſcured* with falſe *gloſſes*, and *Interpretations*, as the *Romiſh Teſtament*, and the like, which rough *garment* they have put upon the *Scriptures* to deceive the ignorant and too credulous people.

And Thirdly, in alluſion to the practice of the people

of God in former times, who uſed in the times of *Perſecution* to cloath themſelves with *Sackcloth*. As (when *Haman* perſecuted the Jewes) *Mordecai* put on *Sackcloth*; and the Prophet *Iſaiah* threatned *Moab* that in their Streets they ſhould be girded with *Sackcloth*: ſo that for the Prophet to ſay the *witneſſes* ſhould be clothed with *Sackcloth*, was to predict that during the aforeſaid 1260. years they ſhould be under grievous Perſecutions by the enemies of *Chriſt*. The *Perſecutions* of the *Saints* are expreſſed thus,

Rev. 11. 2. *The holy City ſhall they tread under foot*] Anſwerable unto this there is an expreſſion in *Daniel* which ſaith that the iniquity of deſolation ſhall *tread* both the *Sanctuary* and *Army* under foot, *Dan.* 8. 13. And therefore the Lord who rendreth unto all men according to their workes, calleth the day in which he will avenge him of his enemies, a day of *treading downe, he will tread down the Winepreſſe of the fierceneſſe and wrath of Almighty God*; *Rev.* 19. 15. This their *treading* (that is, the enemies perſecuting of the Saints) ſhall continue 42. moneths, which I ſhewed is 1260. yeares or prophetical dayes, which did begin *Anno* 381. and ended *Anno* 1641.

The cruel perſecutions which the *Saints* did ſuffer in the fourth Age, which in the Introduction I have ſhewed to be from *Anno* 845. to *Anno* 1117. is expreſſed in the ſixth Chapter of the *Revelations* and the eighth verſe, to be by the *Sword*, (which ſignified War, beheading, or maſſacring) by *Hunger*: (by famiſhing) with *Death*: (with all manner of torments, that deprived them of life) (for they did give rewards unto men to invent torments) and with *Beaſts* of the Earth; (for many of the *Saints* were given unto wilde Beaſts to be devoured) as you may read in the fifth Chapter of the firſt part of this Book. Of this *Perſecution St. John* propheſied ſaying, and when the *Dragon* (the Divel or Satan) *ſaw he was caſt unto the Earth* (was permitted, after he was thrown out of heaven, to be Prince of this world) *He perſecuted the woman* which had brought forth the man-childe (that is, he perſecuted the Saints diſ-

diſperſed in the Wilderneſſe of the world) which as I have ſhewn, is the Weſtern parts of the Romane Monarchy under the *dominion* of the *Pope*, *Rev.* 12. 13. This is the battel between the Dragon and his Angels, and *Michael* and his Angels or *Saints*; In this Battel the Dragon prevaileth not, neither hath place (that is, by his Inſtruments) in *Heaven* any more. For the Church of *Rome* after it once fell from the faith (which was about *Anno* 381.) never roſe again to the knowledge of the truth. They *prevailed* not againſt *them*, that is, not againſt their *Souls*. This *prevailing* is as much as deſtroying; they prevailed not, that is, they deſtroyed not: according to that of our *Saviour*, *Feare not them which kill the body, but are not able to kill the ſoul*, *Math.* 10. 28. or to deſtroy the *Soul*.

*The Divel being caſt out into the Earth, and having received power to be the Prince of the world, perſecuted the *woman* (the Church) and that with great wrath (or malicious rage) by reaſon the time given him ſo to doe was to be but ſhort; that is, in reſpect of the time paſt, which was many thouſands of yeares; and likewiſe in regard of the ſpace of time wherein the *Saints* ſhal receive glory and reſt, which will be *Everlaſtingly*. For the time appointed unto *Satan* to Lord it in the world, is, the time between the comming of Chriſt in the fleſh, and his comming to Judgement. *Rev. 12. 10, 11, 12, 13.

So grievous and exceeding great were the *Perſecutions* of the Saints, eſpecially in the fifth Age (which I have ſhewed was from *Anno* 1117 to *Anno* 1389) in all parts of the Romane Empire, (both thoſe in the Weſt, under the Popes, and thoſe Kings who gave their power unto him: and likewiſe in the Eaſt under the Dominion of the *Turk*, & in *Perſia*) that the Saints were wearied out, and ready to faint under the burden of long and cruel affliction; if that the Lord had not wonderfully ſupported and aſſiſted them with incredible *patience*, to run the *race* which was ſet before them. For if divine aſſiſtance had not been greater then the rage and malice of Satan, they could never

ver have continued unto the end of their ſufferings. Hereupon St. *John* ſaw in a Viſion (when the firſt Seale was opened)

*Rev.6.9,10. * *Under the Altar*] under great *tribulations*: For the *Altar* was not onely a Type of Chriſt, but of his ſufferings, and the ſufferings of his *Saints*. And to open this I would deſire the Reader to take notice, that there are two *Altars* ſpoken of in the ſcriptures: The one is the *Altar* of *Incenſe*, *Exod.*30.1. This *Altar* was a type of Chriſt, and the *Incenſe* a type of his *Mediation*, in *whom*, and in *which* the prayers of the Saints are accepted by the Father. Of this we read *Rev.*8.3. The other *Altar* is the *Altar* of *burnt offerings*, or *brazen Altar*, mentioned *Exod.* 27.1. The Offerings that were offered upon this Altar were types of Chriſt, who offered himſelf once for all, for his *Saints*: For (if we reſpect this *Altar*) Chriſt was not the *Altar* but the *Sacrifice*. *Heb.*10.12. But this *brazen Altar* was a type of the ſufferings of Chriſt and his *Saints*, and of thoſe *Engines* on which they ſuffered. And as this *Altar* did typifie the *Altar of the Croſſe* on which Chriſt ſuffered; ſo it was a Type of all the *Croſſes*, *Gibbets*, *Gallowſes*, *Stakes*, *Gridyrons*, *Wheels*, and other *Engines* on which the *Saints*, or any of them did ſuffer for the *teſtimony* of *Jeſus*. And this the *Altar* doth ſignifie in this place, where the Apoſtle ſaith he ſaw under the *Altar*

The ſouls of them that were killed] That is, Saint *John* ſaw in his viſion thoſe Saints who were appointed thus to ſuffer. For the *Soul* here is not taken as diſtinct from the body; for ſo the Soul or Spirit of a man cannot ſuffer, neither is capable of *paſſion* by *outward* and *material torments*. Neither by *Souls* here can be meant the *Souls* or *Spirits* of the *Saints* departed out of this life, for they are at reſt, and are not under any *Altar* of ſufferings & afflictions, but by the *Souls* here we are to underſtand the whole man; Not only the *Bodies* of the *Saints*, but their *Bodies* as having the *Breath*, *Spirit*, or *Soul of life* in them: and thus, and in this ſenſe the *Souls* of the *Saints* are to be taken: and thus it appeareth unto me, that *St. Iohn* ſaw the

Saints

Saints as lying under the *Altar* of great *Tribulations* and *Perſecutions*, burdened with grievous afflictions and ſufferings for the word of God, and the teſtimony which they maintained, crying unto God to *avenge* their *blood* on them which dwell on the Earth, that is, on earthly-minded men, the irreconcileable enemies of Jeſus Chriſt. For although the Saints are to pray for the converſion of their enemies, that is, of thoſe whom God hath appointed to mercy; yet they may call for *vengeance* upon thoſe who are appointed to deſtruction: but they were anſwered (even theſe Saints who were cloathed with the long white robes of Chriſts righteouſneſſe) [*That they ſhould reſt until their fellow-ſervants and their brethren that ſhould be killed as they were, were fulfilled*] That is, thoſe Saints which lived in the fifth Age, who were almoſt wearied out with their continued and grievous afflictions, were not to expect an end of the Saints Perſecutions, and their blood fully to be avenged on their enemies in their dayes, but to know this, that it was appointed for them (after their ſufferings) for a while to return unto their *reſt*, and there to remain until all the Martyrs of *Jeſus Chriſt*, who were appointed to glorifie him by their ſufferings, and to bear witneſſe to his word, were killed; and then *he* Jeſus Chriſt would accompliſh their deſires, which was fully to avenge himſelf on his *implacable, malicious*, and *irreconciliable enemies.*

In the ſufferings of the Saints, Satan and his Inſtruments ſhall never prevaile againſt them, that is, *overcome* them: I ſay, ſo overcome them, as to make them wholly and finally forſake Chriſt. Many who profeſſed Chriſtianity in theſe great *Perſecutions* did totally fal away from Chriſt, but it was becauſe they were not of him: others, who were of him, did fall, but not fall away; for being weake in the faith and poſſeſſed with too much carnal feare, they denyed their *maſter* for a time, but afterwards they repented, and had their faith ſtrengthened; many of them did ſeale that Truth afterwards with their blood, which for a time, they before denied; and ſo in the end *overcame* their Enemies.

The

The *Saints* do *Conquer* or *overcome* their Enemies, who do aſſault them by temptation, either of ſtrong Arguments, promiſes of reward, or tyrannical and cruel Perſecutions, theſe three waies.

Firſt, by the *blood of the Lambe.* Reu. 12. 11.] Chriſt by his ſuffering *overcame* all his *Enemies*, as *Satan, the world, fleſh, death*; that is, he did free his Saints from that Curſe which *theſe* would have brought upon them, even *eternal condemnation*, and *wrath.* Therefore he ſaid unto his Diſciples, in the world ye ſhall have afflictions, but be of good comfort, I have *overcome* the world: now the Saints do overcome the world and all their Enemies by the blood of the *Lambe.* Firſt becauſe Jeſus Chriſt, by ſhedding his blood for them, hath obtained eternal Redemption for them. Heb. 9. 12. that is, hee hath redeemed them from the Curſe of the Law, being made a Curſe for them. Gal. 3. 13. and therefore the Saints, whom John ſaw before the Throne, did acknowledge that the *Lambe* had redeemed them by his *blood*, Rev. 5. 9. *Secondly*, the Saints do overcome by the *blood* of the Lambe, becauſe they are dead with the *Lambe*, for as all men were in the firſt Adam, and ſo were guilty of death, and were overcome by Satan, as being* in him, ſo all the *Saints* are dead with Chriſt and do *overcome* as being in him. For when hee overcame his Enemies, they then overcame them, as being in him; for as by one came death, or as in Adam all did dye: ſo by one ſhall wee all be made alive (that is, all that belong to Chriſt) ſhall overcome all thoſe Enimies which would draw them from Chriſt, and make them culpable of Death; in that they were baptized unto his Death. *Rom.* 6. 3.

Rom. 6. 8.

*Col. 2. 20.
2 Tim. 2. 11.
1 Cor. 15. 21, 21, 22.
Rom. 5 12. to 20.

Secondly, the Saints do *overcome* their Enemies, by the word of the Teſtimony; this weapon is called the *Sword* of the *Spirit.* Eph. 6. 17. no Enemy is able to prevaile againſt this; when Chriſt fought againſt Satan in the Wilderneſs hee made uſe of this, and *overcame* him with this weapon, ſaying, *It is written, man ſhall not live by bread only.* It is written, thou ſhalt not tempt the Lord thy God,

God; it is written, *Thou ſhalt worſhip the Lord thy God.* Mat. 4. 4, to 11. when Jeſus contended with the Sellers of Doves, and mony-changers in the Temple, hee made uſe of this weapon ſaying, *It is written*, mine houſe ſhall be called the houſe of prayer. Mat. 21. 13. and of the force of this weapon wee read in Heb. 4. 12. *That the word of God is lively and mighty in operation, and ſharper then a two-edged ſword.*

Thirdly the Saints do overcome their Enemies by faith which is given them: *this is the victory that overcometh the world, even our faith.* 1 Joh. 5, 4. which faith is given to all thoſe who are borne of God, that is thoſe who are *young men in Chriſt.* 1 Joh. 2. 13. who are ſtrong, and have the *word* of God abiding in them. 14. & 4. 4. for indeed, this is hee that overcometh the world, even hee that beleeveth that *Jeſus is the Son* of God. 1 Joh. 5. 5. thus by theſe three, that is, the *blood of the Lambe*, the *word of the Teſtimony*, and *faith*, Salvation is in *heaven* (unto the Church of God:) ſtrength is adminiſtred unto the Elect; the kingdome of God (the rule, Power, and dominion which Chriſt doth exerciſe in the hearts of the faithful) is ſet up; the *Power* of Chriſt is manifeſt: (by carrying the Saints through all their ſufferings, and poſſeſſing their ſouls then in *Patience*) and the Accuſer of the brethren is caſt downe, (that is, *Satan* by this meanes is *overcome by them.*)

And although that the Saints muſt needs acknowledge that when they have done all that they can do, they are but unprofitable ſervants, Luke 17. 10. yet the ſame God that doth freely give them *Power* and *ſtrength* to *overcome*, doth, of the ſame free Grace, and mercy plentifully and abundantly *reward* them for *overcoming*: firſt hee will reward them with the *Tree* of Life (or with giving them everlaſting Life,) this is the hidden *manna.* Reu. 2. 7. the aſſurance whereof is that white ſtone, in which a new name is written which no man knoweth but hee that receiveth it. v. 17. Secondly, they that *overcome* ſhall not be hurt of the ſecond death. Rev. 2. 11. for, then *Death* is

ſwal-

ſwallowed up in *Victory*. Thirdly, this *Honour*, *Priviledge* and prerogative, is given to the Saints of God that *overcome*, that although they be poore and miſerable in this Life, yet a time will bee when they ſhall have power over Nations, and rule them with a Rod of Iron, and break them as a Potters veſſell. And as Jeſus Chriſt received of his father, ſo hee will give unto them the *bright morning ſtarre*, Rev.2.26,27,28.that is, *himſelfe*, with the glory which he had with the father before the world began. John 2.3,4,5. Fourthly,he that *overcometh* ſhall be cloathed in *white* array. Rev.19.8. Fifthly,they ſhall be yet furrher rewarded,for they ſhalbe *Pillars* in the Temple of God. Rev. 3.12. that is,the Condition of the Saints ſhall be a *ſtable Condition*;they ſhal not feare *removing:* for the *Love* of God towards them is *Immutable*,and they ſhall go no more out;they ſhal not be removed thence. Sixthly, they that *overcome*, ſhall have this Prerogative, they ſhall ſit with Chriſt upon his Throne. For as Chriſt,after that he *overcame*, did ſit with his *father* in his *Throne* : ſo when they have *overcome*,they ſhall ſit with *Chriſt* upon his *Throne*. Reu.3. 21. this was ſignified by the Diſcipls ſitting at the Table with him when he broke bread with them, after his laſt Supper.Luke 22.28,29,30. Laſtly, they that *overcome* ſhall have *all things*: they ſhall have *God* to be their *father*, and they ſhall be his ſonnes. Rev. 21.7. for hee will *give* them his *owne Son Jeſus Chriſt*; according to that of the Apoſtle, *hee ſpared not his ſon,but gave him for us all: how ſhall hee not then with him give us all things?* Rom. 8. 32.

Thus I have ſhewed that the Saints are to be a ſcattered people untill the next coming of Chriſt: and to be as *Sheepe* wandring without a *Shepherd* ; devoured by the wild Beaſts of the field. But I ſhall yet declare a further work they are to do;for the *Saints* in their *ſcattered Condition*, are not onely to ſuffer *Perſecutions*,but to bear *witneſſe* verbally unto the Truth,& to *Propheſie* in the world.

Chap.

CHAP. XIII.

Sheweth that the Saints were to bear witnesse unto the Truth, and to Propheſie in Sackcloth for the ſpace of 1260 *daies.*

IN this Chapter there are two things to be declared; the one is the *Teſtimony* or *witneſſe* which the Saints are to *beare* unto the *Truth*: and the other is the *Power* which is given them to *Propheſie*; and firſt

Of the witneſſes.

The knowledge of this will appeare by the Conſidering of the third verſe of the eleventh Chapter of the Revelation of Saint *John*:

[*But I will give Power unto my two witneſſes and they ſhall propheſie a thouſand two hundred and threeſcore daies, cloathed in Sackcloth.*]

The Judgements and opinions of men were very various and Different concerning theſe *witneſſes*; therefore in the firſt place I will endeavour to ſhew who they are, conſulting with no man but with the word of Truth. For in the ſecond verſe of this Chapter, they are called the holy Citty. v. 2. Of this holy City we read. Dan. 9.24. by this name is meant Jeruſalem. Rev. 3.12. not onely the *Church* of the *Jewes* under the *old Covenant*, but the *Church* of believing *Jewes and Gentiles* under the *new Covenant*, who ſhall have part of the *Celeſtial Jeruſalem*, and are part of it, of the Celeſtial Jeruſalem which is the City of God or holy City Heb. 12. 22. and this *holy City is* no other then the *Saints who* in this *ſcattered Condition* have received power from God by their patient ſuffering for the Teſtimony and witneſſe of the Truth, to *overcome the Enemies of Chriſt* according to that of the Apoſtle, *Him that overcometh will I make a Pillar in the houſe of my God and I will write upon him the name of my God, and the name of the*

CITY of my God, which is the new Ieruſalem, which cometh downe from heaven from my God, Reu. 3. 12. ſo that theſe witneſſes are all thoſe bleſſed Saints who are to ſuffer tribulation, eſpecially during the time of 1260. daies or yeares in Sackcloth. Secondly they appeare to bee the the *Saints*, becauſe it is ſaid they are to Propheſie. v. 3. now wee know that the *Gift of Propheſie* is given unto the *Saints*, (or to ſuch who make a profeſſion of Godlines, and do appeare unto men to be ſo,) for the *Teſtimony* or *witnes* of *Jeſus is the ſpirit of Propheſie*. *Rev.* 19.10:

Thirdly, they are thoſe againſt whom the *enemies* of Jeſus Chriſt wil make wars, *v.*7. & if we would know who they are, the Prophet *Daniel* will tel us. the horne made battell againſt the *Saints*, Dan. 7. 21. and if hee ſay that they are the *Saints*, I ſhall rather incline to what hee writeth, then to the Judgements and opinions of all the men in the world, who do write or ſay otherwaies; for Scripture is the beſt interpreter of Scripture, Saint *John* ſaith the Beaſt made warre againſt *them* (the witneſſes) Rev. 11. 7. and *Daniel* ſaith the *horne* made *battell* againſt the *Saints*, and unto the Truth hereof Saint *John* likewiſe ſaith, that the *Dragon was wroth with the woman* (with the Saints of God) *and went and made warr with the remnant of her ſeed* [with thoſe *Saints* who lived during the aforeſaid 1260. yeares] *which keep the Commandements of God and have the Teſtimony of Jeſus Chriſt*: Rev. 12. 17.

Fourthly, the *Beaſt* is ſaid to kill theſe witneſſes. Rev. 11. 7. by the *beaſt* I have formerly ſhewed we are to underſtand the *Great whore, Babilon*, or Fourth *Monarchy* as governed by *Popes*; and by killing them, to ſhed their blood for bearing witnes and Teſtimony unto the truths of God, which by the former part of this booke I have cleared to be the *Saints* who lived during the ſaid 1260. daies or years: which blood will be charged upon the Accompt and ſcore of the great *Whore*, as, *Rev.* 18. 24. *for in her* (in the great *Whore*) was found the blood of the *Prophets, and of the Saints, and of all that were ſlaine upon the Earth.* So that theſe *witneſſes* are the *Saints*, for theſe

theſe two *witneſſes* are called two *Prophets.* Rev.11.10. And

Fifthly, becauſe it is ſaid that after three daies and an halfe, *the ſpirit of God ſhall enter into theſe witneſſes:* Rev. 11. 11. and if you would know who they are that ſhall be *raiſed* by the Spirit of God (at Chriſts next coming) *Saint John* will tell you, That he *ſaw the ſouls of them that were beheaded for the witneſs of Jeſus.* Rev. 11. 4. which did not worſhip the Beaſt. So that it is cleare that theſe *witneſſes* are thoſe which in Scripture are called the *Citty* of God, or *new Hieruſalem*, which *Daniel* calleth the *Saints*, which *John* ſaith have the ſpirit of *Propheſie :* and which were *ſlaine* and martyred by the *Beaſt*, during their *Sackcloth condition.*

Theſe *witneſſes* are ſaid to be two, for the holy Ghoſt in Scripture doth call that which is one many; as the ſpirit of God which is but one is called *ſeven*; Rev. 1. 4. and here the *witneſſes* which are *many* are called *two*, and that (as I conceive) for theſe Reaſons.

Firſt, in alluſion to *Jehoſua* and *Zerubbabel*, who were the *two eminent men* in their time that did beare *witneſs* unto the truth, and were ſet for the whole People of God, and compared to *two olive Trees*, of which I ſhal ſpeak hereafter.

Secondly, the *Saints* may be called *two witneſſes*, becauſe the Covenant under which they are, and unto which they *beare witnes* are *two*: of which the Apoſtle writes to the Galatians, which were typified; or alegorically held forth, by the mothers of the *free borne Child*, and *the bond child*, which were *Sarai*, and *Agar*; or the *mount Sina* which figured *Jeruſalem*, and the *people of God* under the *Covenant of Moſes*, or the old Law; and the *new Jeruſalem*, which is the *People of God under the new Covenant.*

Thirdly, becauſe the *People* who are under theſe *Covenants* are *two*, *Jewes* and *Gentiles* the *Jewes* are *witneſſes* of the *old Covenant*; both Jewes and *Gentiles* of the *new*; for we do read that many milions of Jewes did ſuffer by the beaſt becauſe they were Jewes, and did obſerve the Lawes of *Moſes*, and would not conforme unto the Lawes of the Heathen; and many Gentile believers did ſuffer death,

becauſe they were Jews, and did obſerve the Laws of *Moſes*, and would not conform unto the Laws of the heathen; and many *Gentile* believers did ſuffer death, becauſe they bore witneſſe unto the truth of Jeſus, and would not conforme to the *heatheniſh Idolatries* of the Roman Emperours, and *idolatrous ſuperſtitions* of the Church of *Rome*.

Fourthly, the *Witneſſes* may be ſaid to be *two*, becauſe the *Teſtaments* for which they ſuffer are *two*; for the Scriptures are divided into two parts, *viz.* the *Old*, and *New Teſtament*; which Teſtaments beare witneſſe of Chriſt, and the *Saints* maintain that witneſſe to the death. *Search the ſcriptures* (ſaith Chriſt) *for they are they which teſtifie of me*, Joh. 5.39. For Chriſt is witneſſed of by the Law and the Prophets (of both Teſtaments) *Rom.* 3.21.

But laſtly, the *Witneſſes* may be called *two witneſſes*, becauſe it is written, that *by the mouthes of two witneſſes the Truth ſhall be confirmed*, 2 Cor. 13.1. Joh. 8.17. Deut. 17.6. & 19.15. that is, by the mouthes both of Jews and Gentiles.

The *Saints* are called upon to beare *witneſſe* unto the *Truths* of *God* two ſeveral wayes.

Firſt, when by an extraordinary call they are ſent by *God* to *bear witneſſe* unto Kings, Princes, Rulers, or People of the world, to tell them of their iniquities, and to pronounce the Judgements of *God* againſt them: Thus *Nathan* the Prophet was ſent unto *David*, 2 *Sam.* 12.1. *Elijah* unto *Ahab*, 1 *Kings* 21.17,18,19,20,21. and all the Prophets were ſent unto the Jews.

Secondly, when the Prophets and Saints are *called* before Kings and Rulers, then they are to *bear witneſſe* unto them of the Truth, *Mat.* 10. 18, 19,20. but otherwiſe in times of trouble and perſecution they are to flee from one City to another, *Mat.* 10.23.

Some of all the ſervants of *God* in all Ages have been called out to this work, that is, to *bear witneſſe* unto the Truths of *God*, *Act.* 10.43. The Prophets *bore witneſſe* of theſe things. *Iohn* was a witneſſe, *Ioh.* 1.7. *Chriſt* was a witnes of

of the Truth, *Ioh.* 5.31, 32. ſo were the *Apoſtles*, *Act.* 4.33. ſo was *Paul*, *Act.* 26.16. For God did never leave himſelfe *without witneſſe*, *Act.* 14.17.

That which the *Saints* are to *bear witneſſe* unto, is that which the Prophets and *Moſes* did ſay ſhould come to paſſe concerning Chriſt, to wit, that he ſhould be the firſt that ſhould riſe from the dead, and ſhew light unto the people (that is, of the Jews) and to the Gentiles. *Act.* 26. 22. For under the Doctrine of the Reſurrection, and the Light which is diſcovered unto the Gentiles by Jeſus Chriſt, all the Truths of God, unto which his Saints doe *bear witneſſe*, are contained.

And that they may be able to *bear witneſſe* of him, he doth give power unto them ſo to doe. *I will give power unto my two witneſſes*, Rev. 11.3. All things that the *Saints* doe, is by virtue of the *power* that they receive from God. They receive joy and peace through the *power* of the Holy Ghoſt. *Rom.* 15.13. They work miracles by the ſame *power*, ver. 19. they are eſtabliſhed by the power of God, *Rom.* 16. 25. they have wiſdom, underſtanding, and revelation by his *power*, *Eph.* 1.17,18,19. the Gentiles are inheritours of the body of Chriſt, and partakers of the *promiſe*, through and by the *power* of God. *Epheſ.* 3.6,7. and ſtrengthened with all might through his glorious *power*, *Col.* 1.11. But as the *Saints* are to *beare witneſſe* to the Truth, ſo they are to *propheſie*, and that by the *power* of God.

The Witneſſes are to Propheſie.

The *Saints* of God who are to *bear witneſſe* unto the Truth, are to *propheſie*, unto which work they muſt be ſent of *God*; for all his *Saints* are *ſent* into the world by him. *Joh.* 17. 18. that they may doe his will.

And this, that is, that they ſhould *propheſie*, and have the ſpirit of *propheſie*, was long before Chriſts time promiſed unto them: For thus ſpake the Lord by the Prophet *Ioel*, *I will pour out my ſpirit upon all fleſh, and your ſons and your daughters ſhall propheſie*, *Ioel* 2.28. which hath been

been accompliſhed in all Ages, although in an extraordinary manner; there were three times in which this propheſie was to be fulfilled; the one was in the Apoſtles times; the other when the Jews ſhall be be brought into their own land; and thirdly, when the enemies of Chriſt ſhall be wholly deſtroyed.

They who profeſſe themſelves the Saints of Chriſt, ſhould not predict thoſe things for which they have no good ground to believe they ſhal come to paſſe: for whatſoever is not of faith is ſin: therefore it is a ſinful thing for any man to *prophecy* unto another of that which he himſelf doth not believe ſhall come to paſſe; therefore the Saints ſhould *prophecy* according to the meaſure of *Faith* that is given them, *Rom.12.6.*

The gift of *Prophecy* which is given unto believers is imperfect according as their knowledge and orher gifts are. So that a man ſhould not forbeare to exerciſe the gift becauſe he knoweth not all things, for we know but in part, and *Prophecy* but in part; and thus it will be with us, until that which is *perfect* is come, and that which was *in part* be aboliſhed, *1 Cor.* 13.9,10.

All ſpiritual gifts are deſireable, but eſpecially the gift of *Prophecy.* If I have *Faith*, or *Tongues*, or power to diſcern ſpirits, by theſe gifts I do chiefly benefit my ſelf, and manifeſt my ſelf unto God; but he that *Prophecyeth* ſpeaketh unto men to *edification*, *1 Cor.*14.1,2,3.

There be many who do boaſt that they *Prophecy* by dreams, viſions, and voyces, and by an extraordinary way of Revelation: let ſuch ſtand or fall to their own maſters, *I* Judge them not: but this I know, that if we would declare ſuch things unto others, we muſt faithfully deliver unto them that which the Scripture ſaith, and nothing elſe: we muſt not conſult with our own reaſon, and wreſt the Scripture, and put a ſeeming gloſſe and ſenſe upon it, according as we in our blind underſtandings do conceive thereof, and then ſay that is the light which God doth reveal unto us, and ſo put a private interpretation

terpretation upon the *Scriptures*: but ſince we have a ſure *word of Prophecy*, we ſhould do well to take heed thereunto, as unto a light that ſhineth in a dark place, until the day dawn and the day-ſtar ariſe in our hearts. For no *Prophecy* in *Scripture* is of private interpretation, and *Propheſies* came not in old time by the will of man, but holy men of God ſpake as they were *moved* by the *Holy Ghoſt*, 2 *Pet.* 1. 18. 19. 20. 21.

So that in old time the Prophets ſpake by immediate Revelation: the Apoſtles had the holy Ghoſt breathed on them by Chriſt, and afterwards the *Spirit* deſcended on them like cloven and fiery tongues, making all things known unto them. But after that the *Saints* had the Scriptures left unto them, which was a *ſure word of Prophecy*; ſo that what is written there, they ſhould declare one to another for their mutual edification; and therefore the Apoſtle ſaith, that he that *prophecieth* ſhould ſpeak to the edification of the Church, 1 *Cor.* 14. 3, 4, 5.

Although all the Saints are able to declare (by the Scriptures) things to come; yet all the Saints are not called to be Prophets; that is, called to the office of a Prophet, or principally and chiefly gifted that way. *Moſes* was called to be the Leader of the people of Iſrael out of *Egypt*, yet he could *Prophecy*; *David* was called to be a *King*, yet he did *Prophecy*; *Paul* was called to be an *Apoſtle*, & one Saint may be called to one thing, and another to another thing, and yet they may *Prophecy*: But a Prophet is a Particular Officer of the Church called to that work. Therefore Chriſt gave ſome to be Apoſtles, and ſome Prophets: *Eph.* 4. 11. the Spirit doth not diſtribute his gifts to all alike, but to one is given the operation of great works, and to another Prophecy, 1 *Cor.* 12. 9. and as this gift was given in the Apoſtles time, ſo the Lord did promiſe that during the time that the *holy City* was trodden under feet of the Gentiles, and that the *Witneſſes* ſhould be in a *ſackcloth condition*, hee would give power to his *Witneſſes* (his *Saints*) to *propheſie*, *Rev.* 11. 3.

for

for the edification one of another. And so carefull was God of his people, that he would have them fed and nourished in the Wilderness, *Rev.* 12.6.14.

The foundation and ground work of the Saints comfort is not, I say, from any new discoveries made unto them, but from the Faith which is given them to lay hold on the *doctrine* of the *Prophets* and *Apostles*, who in all their writings doe lay *Jesus Christ* as the chief *corner-stone*, *Eph.* 2.20,21,22. And if any shall *propheſie* of any other way of salvation, or shall predict other things then Christ hath already foreshewn by his Prophets and Apostles, they ought not to be beleeved, nay although an Angel coming down from heaven should declare other things unto us, *Gal.* 1.7,8,9. And therefore we should hold fast unto the *words of sound doctrine*, because in the latter daies there shall arise false Christs, and false Prophets. *Mar.* 13.22. 2 *Pet.* 2.1.

The *Prophets* of God in all ages, especially in those 1260 daies or years, did *vex* those who lived on the earth, *Rev.* 11.10. or trouble them. God threatened to *vex* or trouble the Nations when he brought destruction upon them, *Ezek.* 32.9. which was but just, because they were *vexed* when he instructed them by his *Prophets*: When the Apostles preached, the Jewes were vexed; so that the Apostles applyed unto them that which is written in the Psalmes; Why doe the Gentiles rage, and the people imagin a vain thing? *Acts* 4.25. The *Prophets vexed* those who lived upon the earth, because they spake against their Erroneous opinions. Thus they were vexed with *Luther*, *Wickliffe* and others, because they spake against the *sacrifice of the Mass*, *Auricular Confession*, *Prayers to Saints*, *Purgatory*, and the like. The Jewes were angry with Christ because he blamed them for perverting the Law and the *Prophets*; for *esteeming the traditions of the Elders above the Commandements of God*; and because that he avouched that for truth, which they said was blasphemy, that is, for saying that he was the *Son of God*. And indeed there are three things which alwaies hath, doth and will

will *vex* the men of the world. The one is *when truth is ſpoken which tendeth to the pulling down of their honour, pride, and greatneſſe:* Another is *when the truth is ſpoken againſt their profit or gaine:* And the third is *when their wicked and divelliſh practices are diſcovered and detected, or laid open.*

But there is a ſecret power in the *Witneſſes* to bring Judgements upon their enemies, as the Apoſtle declareth it, *Rev.*11.5,6.

And if any man will hurt them, fire proceedeth out of their mouthes, and devoureth their enemies] And if any man ſhall hurt them, the *Saints* and *Prophets* of God, *Fire* proceedeth out of their *mouths:* that is, the *Fire* of the *Wrath* and *Indignation* of God threatned againſt wicked and ungodly men. Thus the *Fire of Gods Fury*, proceeded out of the mouth of the *Prophet Eliſha*, when he curſed the children who mocked him: for as ſoon as the *Prophet* curſed them in the name of the Lord, two *Bears* came out of the Forreſt, and *deſtroyed two and forty children*, 2 *Kings* 2.22, 23. And thus ſaith the Lord by the *Prophet David*, Thine enemies ſhall be like a fiery Oven, in the time of thine anger, the Lord ſhall deſtroy them in his wrath, and *Fire* ſhall devour them, *Pſal.*21.9.

For if any man would hurt them, thus muſt he be killed] *Thus*, that is, with the *fire of Gods wrath*, as they have meted to his ſervants, ſo will he mete unto them again. He *that killeth with the Sword, ſhall periſh with the Sword*, *Matth.*26. 53. And hence it is, that the *Prophet David* ſpeaketh, he ſhall redeem the ſouls of the poor from violence, and deare ſhall their blood be in his ſight, *Pſal.* 72. 13;14. for they that touch them, touch the Apple of his eye, *Zach.*6.8.

Theſe have power to ſhut the heaven that it rain not in the dayes of their propheſying] That alludeth to the *Prophet Elijah*, who told *Ahab*, that there ſhould be neither dew nor raine in three yeares, but *according to his word*, which accordingly came to paſſe, 1 *Kings* 17. 1. and herein the Prophet deſired nothing but what was agreeable to the

will of God. For God had threatned that if the children of *Iſrael* did turn aſide, and worſhip other gods, his anger ſhould be kindled againſt them, and he would ſhut up the heavens, that it ſhould not raine, *Deut.* 11.16,17. and as *Elijah* in the dayes of his *Propheſie* had *power* to do this: ſo all the *witneſſes of Jeſus Chriſt*, in the time of their *prophecy* have *power* to open or ſhut heaven. And hence it commeth that ſometime the earth is drowned with immoderate raine, and ſometimes it is parched with intolerable heat: becauſe the Saints (when they ſee God diſhonoured, and heare his name blaſphemed) do earneſtly call unto the Lord to poure forth his wrath upon his *irreconcileable* and *impenitent enemies*, as he hath ſpoken in his word.

And have power over waters to turne them into blood] This agreeth with that of *Moſes*, when he turned the waters of the Egyptians into blood, at the command of God, *Exod.* 7.19. But by *turning water into blood*, I conceive we are to underſtand the Sword of War ſent upon the *Nations of the Earth*, who are called *Waters*, *Num.* 24.7. and hereupon it is that the Lord doth threaten, that the ſword ſhall devour and be made drunk with the *blood* of his enemies, *Ier.* 46.10.

And to ſmite the Earth with all manner of Plagues as often as they will] Great is the *power* of the *Saints*, who have not *power* only to *binde*, but to *looſe* in *Earth*, and in *Heaven*, *Matth.* 16.19. And all thoſe *judgements* which they call for, whether *Sword*, or *Plague*, or *Famine*, or whatſoever it be, will aſſuredly come to paſſe upon the wicked as often as *they*, the *annoynted of the Lord*, *witneſſes of Ieſus Chriſt*, *will*. But by *will* here we muſt not underſtand the *corrupted will* which is in the *Saints* by nature, as they are the children of the firſt *Adam*: by which (though regenerate) they doe what they would not, *Rom.* 7.16. but their *will* as made conformable to the *will of God*, as they ſtand perfect and full in *all the will of God*, *Col.* 4.12. by the *power* of the ſpirit of God in them. Now whatſoever they aske of God, that is agreeable to *his will*, he granteth it unto them.

them, 1 *Ioh.*5.14. So that by theſe words (*as often as they will*) we muſt underſtand a *will* in the Saints agreeable to the *will of God.*

And thus much concerning the work which was required of the *Saints* during the ſaid 1260. yeares, and will be required of them during their Wilderneſſe condition; that is, to *heare witneſſe* unto the truth, and to *propheſie.* In the next Chapter I will declare a further duty required of them: which is to be an holy people.

CHAP. XIV.

Sheweth that the Saints during their ſcattered Condition, are to be an holy People.

THe *holineſſe* of the Saints during their *ſcattered condition*, is expreſſed in the eleventh Chapter of the *Revelations* and the fourth verſe. Thus:

Theſe are two Olive Trees] By theſe two *Olive Trees* we are to underſtand the *Saints* which ſhall live in theſe times, called in the former verſe *two Witneſſes*, and they may be called *two Olive Trees*, becauſe the *two Teſtaments* (whoſe doctrine they do teach and adminiſter unto others) doe yeild ſpiritual Oyle of *gracious promiſes* and tenders of mercy; Which when they doe cloſe with the ſoul by the powerful *operation* of the ſpirit of God, doe furniſh us with *Oyle* in our *Lamps*, againſt the comming of the *Bridegroom*, *Matth.*25.1. for when the *Spirit* doth confirme us in the *aſſurance* of the *Promiſes*, we have the *annoynting* of the father *dwelling* in us, 1 *Ioh.*2.20,27. by vertue of this *annoynting*, we are made unto God Kings, Prieſts, and Prophets; and hereby the *Saints* as *Kings* ſhall *reign* with *Chriſt* over the *Kingdomes* of the whole Earth. Unto this I ſuppoſe that *David prophetically* alluded when he ſaid, I ſhall be a *green Olive Tree* in the houſe of God, *Pſa.*52.8. and the Prophet *Hoſea*, ſpeaketh of the happy

condition of the children of *Iſrael*, when their Rebellion ſhall be healed, he ſaith, the branches of *Iſrael* ſhall ſpread, and his beauty ſhall be as the *Olive Tree*, *Hoſea* 14.7. But the holy Ghoſt in the *Scripture*, as he compareth the Saints (in reſpect of the happy condition they ſhall be in) to *Olive Trees*: ſo in the condition they are in, the ſpirit of God compareth them to branches grafted into the *Olive Tree* (*Ieſus Chriſt*) of whoſe root and fatneſſe they are made partakers, *Rom.*11.17.

The myſtery of theſe *Olive Trees* I conceive is this, that the Saints, both *Iewes* and *Gentiles* being *ingrafted* by the father, into *Ieſus Chriſt* the true *Olive Tree*, at the time of their effectual calling, are aſſured by the ſpirit of God, that the promiſes of the Goſpel are confirmed unto *them*. Which promiſes (after the manifeſtation thereof) they adminiſter and hold forth unto others, thereby ſupplying them with that which as *Oyle* may heal their *wounded conſciences*, and communicate unto them that *fatneſſe* which they receive from the *root* of *Jeſus Chriſt*.

And two Candleſticks] The Saints may be called *two Candleſticks*, becauſe the *two Teſtaments* whoſe doctrine they profeſſe, are as *two Lamps*, *Lights*, or *Candleſticks* to direct their *paths*: therfore ſaid *David*, thy *word is a Lanthorne* unto my feet, and a *light* unto my *paths*, *Pſa.*119.105. Of theſe two *Olive Trees*, & two *Candleſticks* there is mention made in the third and fourth of *Zachariah*, where the Prophet ſpeaking of *Zerubbabel* and *Iehoſua* the ſon of *Iehozadeck* their repairing their material Temple, introduceth in that viſion a figure of thoſe *two Candleſticks* and *Olive Trees*: for as the Lord raiſed up *Iehoſua* and *Zerubbabel* to be inſtrumental in the reedifyiug of the material *Temple*, and *fitted* them for that work; ſo the Lord wil *prepare* his *two Witneſſes*, his *Saints* with ſufficient materials for the buildlng up of the ſpiritual Temple, the myſtical body of Jeſus Chriſt, by furniſhing them with the *Oyle* of grace and holineſſe: with *power* to beare *witneſſe* unto his truth and *Prophecy*: that his name in them may be glorified by their holy life and converſation; and his enemies by their *Faith*

and

and *Patience* may be *overcome*. Theſe *Witneſſes*, *Olive branches*, and *Candleſticks*,

Stand before the God of the Earth, ſaith *Iohn*] *Stand with the Ruler of the whole Earth*, ſaith *Zachariah*: the *Saints* ſhall never be deſtroyed by their enemies, but ſhall alwayes *continue* and *remaine* in the preſence and protection of God; notwithſtanding the rage and cruelty of their malicious and implacable enemies.

But to ſpeak more fully unto this holy condition of the *Saints*, for as they are called holy they are called Saints: that is, *Sanctified* or made *Holy*: which *holineſſe* or *ſanctification* of theirs is not in their fleſh or outward man; but the holineſſe of another is made over or imputed nnto them: which *Holineſſe* is the *Holineſſe of Chriſt* who is made unto them *Sanctification*, 1 *Cor.*1.30.

The making over of his holineſſe to his *Saints* is expreſſed by the *putting on of a garment*. Therefore in the Revelations, the *Lambs wife* is arrayed in *fine Linnen*, which is the *righteouſneſſe* of the *Saints*, *Rev.* 19. 8. And this *Linnen garment* is ſaid to be *cleane*, and *white*. *They ſhall walke with me in white*, *Rev.*3.4. The *Elders* were cloathed in *white rayments*, *Rev.* 4.4. *White robes* were given unto thoſe who were *ſlaine* for the word of God, *Rev.* 6.9,10,11. And the *Saints* which ſtood before the *Throne* of God were clothed with *white robes*, *Rev.*7,9. *White clothing* doth ſignifie the *Purity* and *Holineſſe* of the *Saintt*: for the father looketh upon them as *pure* and *holy* in the *Son*. And whereas it is ſaid they are *cloathed*; we are to underſtand the *compleatneſſe* of their *Holineſſe*. For, as all that part of the body is *covered* on which a *garment* is put: ſo they who have Chriſts *Righteouſneſſe* and *Holineſſe* imputed unto them, are *compleatly Righteous and Holy*; becauſe he doth preſent them to the father without *ſpot* or *blemiſh*. And this is ſignified in thoſe Scriptures, where the Saints are ſaid to *put on Chriſt*: to *put on the new man*: to *put on Holineſſe*: to put *on the Armour of Light*, and the like.

Sanctification is not wrought *by the Saints*, but *in the Saints*,

Saints, by the *Spirit* of God, even by the *holy Ghoſt*, by whom they are *waſhed*, *juſtified* and *Sanctified* in the name of the *L*ord, 1 Cor. 6. 11.

The *fruit*, *ſigne*, or *Effect* of their *Sanctification*, is *newneſs of Life*, and *abſtaining from the pollutions of the fleſh:* and the *mortifying of the outward man* (by the Power of the *ſpirit* which dwelleth in the Saints) which external *ſanctity*, is in ſome meaſure called *Sanctification* as the Apoſtle ſaith, it is the wil of God, even your *Sanctification*, that ye ſhould abſtaine from fornication: and that every one of you ſhould know how to poſſeſs his own veſſel in *Sanctification* and honour. 1 Theſ. 4. 3, 4.

There is a twofold *Sanctification* ſpoken of in the *Scriptures*; the one is internall or ſpiritual, the other is externall. In the time of the *Law*, *Sanctification*, *Sanctity*, or *Holineſs* was aſcribed to *Places*, as to the *mount* and *Temple*: to *Perſons*, as to all the Kings, *Prieſts* and *Prophets* who were anoynted with materiall *Unction*; *to things*, as to all the utenſiles or *veſſels* and other things which did belong to the *Tabernacle*, and *Temple*: *and to Times*, as to the *Sabbaths*, and other times of *feaſting*, and *faſting*. Now, the *holineſs* appertayning to theſe things, was but externall, and to continue but *for a time*; for the *Sanctity* and *holineſs* of the *Temple*, paſſed away when the *Sanctuary was polluted*, and deſtroyed: the *holines of times*, *places*, and *perſons*, paſſed away, when the *ſubſtance* came, of which they were *ſhaddowes*, (which was Chriſt) for the outward holines of theſe things did but prefigure the true and ſpirituall *holineſs* of Chriſt, and his *Saints*, as having his *righteouſnes* imputed unto them.

And it is worthy of our obſervation, that as light and heat are eſſentially in the *Sun*; ſo *Sanctification*, and the eternall Decree of Election, are as links of the ſame Chain; for, all thoſe whom God did purpoſe (according to the good pleaſure of his will) to Elect unto eternal *Salvation*, them he *foreknew*; them he calleth, juſtifieth, and ſanctifieth. The decree of *Election* is the *foundation* of our happines; which *foundation* is ſure having this Seale,

Seale, the Lord *knoweth* who are his. 2 *Tim.* 2. 19. and whom he *foreknew* them he *predeſtinated*. As a *Potter*, out of diverſe Lumps of Clay, he choſeth ſome whom he ſeperateth from the reſt [*here is Election.*] having choſen them, he appoynteth and intendeth them for ſome honourable uſe, [*here is predeſtination*] now, the *Potter* having thus choſen theſe Lumps, he muſt needs foreknow what they ſhall be, and what he intendeth to do with them, [*here is Preſcience, or foreknowledge*] Theſe Lumps of Clay the *Potter* doth frame and faſhion, preparing them for that uſe he hath appoynted them unto: [thus in time God doth call his people out of the world, and maketh them to know that he hath ſo loved them, that he doth impute the *Righteouſneſs* and *holineſs* of Chriſt unto them, and doth ſo enable them by the *power* of his *Spirit*, that in ſome meaſure, both internally and extetnally, they can walke as an *holy people* before him; and in this manner (that he may declare the Riches of his Glory upon the veſſels of Glory) he doth prepare them unto Glory. Rom. 9. 22. 23.] according to that of the Apoſtle, Thoſe whom he *knew before*, he *predeſtinated*: whom he *predeſtinated*, them he *called*: whom he *called*, them he *juſtified*: and whom he *juſtified*, them alſo he *glorified*. *Rom.* 8. 29, 30. and that he may fit them for himſelf, he doth ſanctifie them. 1 *Cor.* 1. 2.

God having choſen a certain number unto himſelfe (according to the good pleaſure of his will) he looketh upon them as *righteous* and *holy*, as the ſon unto whom they were given, becauſe he beholdeth them as cloathed with the *Robes* of his ſons *righteouſneſs*, and *holineſs*; which *righteouſnes* and *holines*, he did purchaſe for them (when the fulnes of time came) by his obedience to the death, Reſurrection, and Aſcention: and in every *Saint*, the Father by his *Spirit*, doth not onely (in ſome meaſure) ſeale the Truth hereof; but doth worke this *righteouſneſs* and *holineſs* in them (even while they carry about them bodies of Clay) in the inner man, by the indwelling of his *Spirit*: and hath appoynted a time in which they ſhall be immortall, and glorious in their bodies, even at the Reſurrection

ſurrection of the juſt; hereupon the *Saints* are ſaid to be *cleanſed*: *I will ſprinckle clean water upon you, and you ſhall be clean from all your filthneſs*: Ezech. 36.25. and to be *purged*. Heb. 9.14. *the blood of Chriſt ſhall purge your Conſciences from dead works to ſerve the the living God*. and to be *waſhed*, as. 1 Cor. 6. 11. *but ye are waſhed. but ye are ſanctified*.

Now, concerning the *cleanſing*, *purging*, *waſhing* and *ſanctifying* of believers, I ſhall diſcovrr a few things unto you, which are great *Myſteries*, and moſt neceſſary to be knowne and conſidered of; as

Firſt, Although God did *elect*, *foreknow*, and *predeſtinate* unto eternall life, before the *foundation* of the world, thoſe who afterwards were to be *ſanctified* in and through the *Son*: yet the worke was to be wrought by Chriſt for them, and to be manifeſted unto them *in time*; that is, when the fulues of time was come, God ſent forth his *Son* made of a woman, and made under the Law, that they might receive the Adoption of *Sons*, unto whom (after their effectuall calling) God ſends forth the *S*pirit of his *S*on into their hearts, crying *Abba*, father, Gal. 4.4. 5, 6. for this is the will and pleaſure of God, that hee would not make known the *Myſteries* of his wil (according to his good pleaſure) which he had purpoſed in himſelfe: and gathered together in one, all things in Chriſt, untill the diſpenſation of the *fulnes of Times*. Eph. 1.9, 10.

*S*econdly, that the waies of God and his diſpenſations, concerning the *Sanctifying* of his People, hath been very various in ſeverall Ages and times of the world, for, unber the time of the Law, the Sacrifices (by which the people were *ſanctified* as concerning the fleſh) were offered yeare by yeare continually: but when the high Prieſt of our Salvrtion came, he offered up but one ſacrifice (by which his *Saints* are compleatly *Sanctified* in body, and ſpirit) for he did but once ſuffer for Sins. 1 *Pet*. 3. 18.

Thirdly, during the time of the Law, the Saivts did often call for forgiveneſs of ſins; as, *David* and others, and Chriſt, (being under the ſame Diſpenſation that *David* was) taught his Diſcples to pray that their *Sins*, *treſpaſſes*, or

Debts

Debts might be forgiven them, as *John* taught his Diſciples to pray, *Luke* 11.2,3,4. becauſe, that the yearly Sacrifices of the Law could not make the *Commers* thereunto perfect: for in thoſe ſacrifices there was a Remembrance to be made again of ſins every year. But when Chriſt came in the fleſh, and had offered one Sacrifice for ſins for ever, he obtained thereby perfect *Remiſſion* of ſins: (the father being ſatiſfied when he beheld the ſufferings of his Soul.) And where there is remiſſion of ſins, there is no more offering for ſin. So that now the *Saints* may draw neer unto God with boldneſs, and full aſſurance, holding faſt the profeſſion of their *faith:* ſtedfaſtly believing, that their ſins and Iniquity ſhall be remembered no more; but that God (according to his Covenant made to them in Jeſus Chriſt) hath freely *cleanſed* them from all their *filthines:* and this they may reſt aſſured of, becauſe that Jeſus Chriſt (by offering himſelfe once for all) hath *perfected* for ever them that are *Sanctified. Heb.*10.1 to 23. for the blood of *Jeſus Chriſt cleanſeth from all ſins. 1 Ioh.*1.7. and hereupon the *Saints* that abide in him, ſin not; but are *righteous* as he is *righteous.*1 *Ioh.*3.6,7.

And fourthly the Saints upon this Accompt, that is, thus *waſhed* or *ſanctified*, are called a *reconciled*, a *delivered*, a *redeemed*, a *beloved*, & a *peculiar people*, a Choſen *Generation*, a *royall prieſthood*, and an *holy nation.* 1 Pet. 2.9. by all which it doth appeare how excellent and glorious the *Saints* are, as *ſanctified* in and by Chriſt, even while they are in their *Tabernacles of Clay.*

But the manifeſtation of this free *Election*, *Juſtification*, and *Sanctification* of the *Saints*, is not revealed, unto them at any *certain time* of their Age; but ſome are called to this knowledge of the grace and love of God, at the third hour of the day; ſome at the ſixth hour; and ſome at the eleventh hour. Matth. 20. 1. to 11. God manifeſted himſelfe to *Samuel* when he was young. 1 Sam. 3. 3, to 11. to *Manaſſes* when he was aged. 2 Chron. 33. 12, to 20. and to the Theife on the Croſſe, at the laſt hour. Luke. 23. 39, to 44.

Neither is the Manifestation of the Love of God unto *all the Saints* alike for the *measure* of it; some have a great measure of faith some have less; some have a weake faith, Rom. 14. 1. and some a strong faith. Rom. 15. 1. yet some there are who fear the Lord, but walk in darknes and see no light; but are onely supported with power to trust in the name of the Lord, and stay upon their God. Isa. 50. 10. therefore the *Saints* should with earnestnes beg of God to give them a cleare, and full manifestation of himself: because that according to the measure of faith given unto us, our peace and comfort doth more or less abound; and is thereupon (I say, upon faith in Christ wrought by the Spirit of God in us) as upon an immovable Basis & foundation, established. And thus much concerning the *sanctity* or *holines* of the *Saints* in this life, that is, while they are to live in a *Wilderness* and scattered condition: I will now (for the advantage and benefit of the Reader) briefly sum up that which hath been written, in this second part of this Book.

Sum of the second part of this Book.

In this second part of this Book it is declared, that after the heat of the first ten Persecutions did abate, and that the Christians were favoured by *Constantine*, the *Church of Rome* did begin to grow great & powerful, being inriched with larg possessions, and Revenves, given by diverse *Emperours*, and *Kings*; and that in the third Age (which in the Introduction I have shewed was from *An.* 573. to *An.* 845.) there was a great defection or falling away from the faith in the *fourth great Kingdome* or *Romane monarchy*: for in the westerne parts thereof the *Church of Rome* began to fall, in the time of *Boniface* the third: and in the Eastern parts thereof *Mahomet* invented his filthy *Alcboran*, by which those *Eastern parts* were drawn from the faith.

Chap. 1.

Chap. 2.

Afterwards in the fifth Age (which was from *An.* 1117. to *An.* 1389.) the *Popes of Rome* began to *Lord* it in the *west*; exercising *temporal power*; and *extorting* the right of government out of the hands of the Emperours, assuming it unto themselves. Likewise in this time the *Turks* did not onely overrun and conquer the *eastern parts* of the *Romane*

Empire,

Empire, but did erect *one King* or *Emperour* over them: so that the *Locusts* that came out of the *bottomles Pit* in this *Age* (that is, both the *Romane* Clergy, and *Layitie*, as they call them: and also the *Mahometan* Priests) erected or set up a King over them, who hath *destroyed* (successively) *millions* of the *Saints*.

The *pride* and *hautiness* of the *Popes of Rome* doth appear in this, that from the time of their first aspireing (which was, about *An.*381) they have, with all their *power*, trodden the *Saints* and servants of Jesus Christ under foot: *exalting* themselves against *all that is called God*, that is, not onely against *God himself*, but against *Kings*, *Princes*, and *Rulers*, who in Scripture are called *Gods*, *sitting in the Temple of God*; that is, The Pope hath declared himselfe to sit in the Church of God, as *Prince* and *head of all Nations*, as *Christs Viccar*, *Rector of the universal Church*, *Director of the Lords universal flock*, *the head of the Apostolick Church*, *chief Magistrate* of the *whole world*, *universal Pope*, and *most mighty Priest*: shewing himself to be God; to have power both in heaven, earth, and hel; and to have jurisdiction both of temporal and spiritual things. *Chap.* 3.

In regard of the beastly and filthy Idolatry, and inhumane Cruelty that is committed in the *Romane Empire* by the injunction of the Popes (the Governours therof) they and that Empire are branded in the Scriptures with these three Names, *the Beast rising out of the Sea*: *the Beast rising out of the Earth*: *and the great Whore*.

The *Beast arising out of the Sea*, is the *Romane Empire*, whose *governours* received *power* (by Gods permission) from the *Dragon*, that is from the *Devil*, and it did consist of all those *Nations* who were under the government of the *Babylonian*, *Persian* and *Grecian Monarchies*, for they were all subdued by the *Romane Empire*. The chief *City* of this fourth and great *Empire*, is *Rome* (which is built on seven hils) and the *Romane Empire* although it hath continued long, yet it hath been governed by several *Governments*, or *Rulers* called by several Names, as Kings, *Consuls*, *Dictators*, *Decemvirs*, *Tribuns*, *Triumvirs*, *Emperours*: and *Chap.* 4.

in the *western* part of the *Romane monarchy* we find (among other nations) *ten Kingdomes* subject unto the *Romane power*: to wit, *Spaine, France, Lombardy, England, Scotland, Denmark, Sweden, the Goths in Italy, the Hunns in Hungary*, and the *Exarquate* of *Revenua*. About *An.* 477. the *government by Emperours* ceased in the *Romane Monarchy*; and then the *Popes* did assume the *whole power* unto themselves: yet about 3 or 400 yeares after that, about *An.* 800. the *Popes of Rome* set up *Charlemaigne* who was crowned *Emperour of the West*, about this time the *Church of Rome* published and maintained many false, erroneous and Blasphemous *Doctrins*, & superstitious *Ceremonies*; instituting *extreme unction:* forbiding *Priests to marry*: and the like: whereupon the holy Ghost might justly call the papal power, the *mouth of this beast.*

Chap. 5. *The Beast rising* out of *the Earth*, is chiefly the *Westerne part of the Romane Empire*, as governed by *Popes:* who assuming unto themselves both *Spiritual* and *temporal Jurisdiction*, doe *Lord* it over all men, making *cruel Lawes*, and exercising *barbarous Cruelty* against all men who will not submit unto their *Doctrin*, *form of worship*, and *tyrannical Lawes:* in whom are to be found the *Tyranny* and *inhumanity* of all former *heathen Emperours*; *persecuting* of those who oppose their power, and wil not give Credit to those *false* and *lying wonders* and *miracles*, by which they have deceived and deluded the *ignorant* and credulous *people* in all *Ages*: and to assist them herein, that is, in persecuting those, who in all times have borne *witness* to the *Truths of God*, the *Popes of Rome* have prevailed with the *Kings of the Earth*, especially those *ten* before named, to punish and persecute all those who will not submit unto the *Church of Rome*. But as there is a time for them, that is, *the Popes of Rome* and their adherents to be a *scourge* unto the *Saints*, so there is a time appointed for their *power* to *terminate*, which I suppose will be about *An.* 1666.

Chap. 6. The *Great whore* is the Romane *Hierarchy and Sea*, or *See of Rome*; of whose *Idolatries heresies, superstitions*, and *Blasphemies*, all the *Westerne nations* have been *guiltie*. Upon this

Empire

Empire or in this *Empire*, the *Popes* of Rome sit as the *chiefe Commander*: *stained spotted* and *guiltie* of, and with all the blood of the *Martyres of Jesus Christ* that have been slaine since *An.* 381. as the *Romane Emperours* were guiltie of all the Christian blood that was spilt in the romane Empire until that time: the *Popes* are the *eight sort of Governours* that have governed the *Romane Monarchy*; who may be said to succeed the *Emperours*, although they do challenge and maintain *imperial power*: being assisted by the forementioned *ten Kings*; who hereafter, forsaking all the *Papal power*, shall helpe to *ruine* and *destroy* it.

But *God* who is just in all his *Judgements* hath from time to time visited the *Nations* of the earth under the *power* of *Rome* with grievous *Judgements*, as *warre*, *plague*, *pestilence*, *fire*, *Earthquake*, *thunder*, *lightning*, *murders*, and other terrible punishments, both in the *Eastern* and *western parts* of the *Romane Monarchy*; yet they repented not of their wickednes, but went on in their *Idolatries*, *Superstitions*, *blasphemies*, and *persecutions* against the *Saints*. *Chap.* 7, 8, 9.

For which God gave them over to *strong delusions* that they might *believe lyes*, because they had pleasure in *unrighteousnesse*. *Chap.* 10.

The time given to the *Beast* or *great Whore* to *Tyranize* over the *Saints* of the most high God, and for *them* to suffer *Persecution*, (in a Sackcloth condition, as the Apostle doth speak, *Rev.* 11.3.) is 1260. yeares or prophetical dayes, which (as I have shewn) commenced or began, *An.* 381. and expired or ended, *An.* 1641. during this time the *Saints* of God were *dispersed* in all places of the *Romane-papal*-Kingdome, as Sheep among Wolves, *Afflicted* and *Persecuted*, as Sheep without a Shepheard; yet during this time they had those over them, that were called *Shepheards*, but they found them no other then *false*, *ignorant*, *idle*, *covetuous*, and *cruel* Shepheard, notwithstanding Christ hath alwayes taken care of his flock, appointing them *food* and *nourishment*. *Chap.* 11.

All the time of *Satans* reign, who gave power to the Beast, (the Romane *Hierarchy*) the Saints *Chap.* 12.

were

were (for the ſaid 1260. yeares) under grievous and cruell *Perſecutions* by reaſon of a *War* which the *Dragon* and his *Angels* or *Miniſters* did move or raiſe up againſt *Chriſt* and his *Saints*, which *War* was both Internal by temptations and ſubtile ſuggeſtions; and External by grievous Perſecutions, in which and by which although the Saints were wearied by tedious and horrible *afflictions*, yet they did overcome the enemy by patient *perſeverance* unto the end of their *ſufferings*. So that although the *Dragon* and *Beaſt* had power over their *bodies*, yet they never prevailed againſt their ſouls, but they (the Saints) were alwayes Conquerours and Victorious, *overcomming their enemies* by the *blood of the Lambe*: the *word of the teſtimony*, and *Faith* which was given them.

Chap. 13. In their *Scattered Condition*, the *Saints* did, and do *beare witneſs* unto the *Truths* of God, either when they are in an extraordinary way *ſent* of God; or *called* thereunto before *Princes*, and *Rulers*. And during this their Pilgrimage in the *wilderneſs*, the Lord doth give unto his *Saints*, (his faithfull *witneſſes*) *power to prophefie*, which *Gift* they do exerciſe for the *edification* one of another: with thoſe *truths* which the *Saints* declare, the Men of the world are *vexed*, eſpecially when they are reproved for any thing that doth concerne their *Pride*, *Gaine*, or *wicked* and *ſinfull practiſes*. They being *vexed*, *perſecute* the *Saints*; and the *Saints being afflicted*, God doth puniſh their Enimies, eſpecially when the *Saints* do call for *vengeance* (according to the mind and will of God) to be powred out upon the heads of the *implacable and irreconcileable Enimies of Jeſus Chriſt*.

Chap. 14. And in the midſt of all their *affliction* as the *people of God* do demean and behave themſelves *patiently*; ſo in thoſe wicked Generations in which they live, they do walke *holily*, as *ſhining lights* in the world: not partaking of the Sins thereof, but approving themſelves, by their *honeſt* and *holy life* and *Converſation* to be the *Childeren of the moſt high God*.

By this that hath been written it may appear that all thoſe

those things which the Lord did foreshew should come to passe in the time of the 1. 2, 3, 4, 5. and part of the sixth Seal, *Trumpet*, and Vial: *did come to passe*, and was *fully* and *completely accomplished* and *fulfilled*. But for the further satisfaction of the Reader, I shal more fully make it appeare by that which shall follow; directing the Reader to those places of this book, which do cleare every particular thereof. I say I will direct the Reader unto those Chapters of this book, where he may find that those things which were to be fulfilled in the time of the 1, 2, 3, 4, 5. and part of the sixth *Seale*, *Trumpet*, and Vial, came to passe accordingly.

First Seal, Trumpet, and Viall: which first Age was from Anno 29. to Anno 301.

When the *first Seal* was opened, *the Prophet saw a White Horse, and he that sate upon him had a bow and a Crown, and he went forth conquering*, *Rev.* 6. 1, 2. This did signifie the victory of Christ and his Saints over their enemies. First Part, Chap. 10. 1. *Seale.*

When the *first Trumpet* sounded, *Haile and Fire mingled with blood were cast into the earth, and the third part of the trees, and all green grasse was burnt*, *Rev.* 8. 7. That is, the *fire of the wrath* and indignation of God was *poured* out upon the Romane Monarchy and Inhabitants thereof, *Part.* 1. *ch.* 6. & *ch.* 7. & *ch.* 8. 1. *Trumpet.*

When the *first Viall* was poured out, *It was poured out upon the Earth, and there fell a noysome and grievous sore upon the men which had the marke of the beast, and upon them that worshipped his Image*, *Rev.* 16. 2. That is, the first *Vengeance* of God was poured out upon the *Romane* Empire and the Inhabitants thereof (especially the *baser sort of People*) which was a *noysome Pestilence*, for the punishing of the outward man, and contention, trouble, and vexation which did arise from the discovery of their erroneous opinions by the witnesses of the truth, and their contending against it. This *noysome Sore* fell not onely upon 1. *Viol.*

upon their Clergy (as they call them) but Layety, who ſubmitted unto the *Superſtition* of the *Church of Rome*, *and tyrannical Lawes of the Weſterne Emperours*, *P.* 1. *ch.* 6.

Second Seal, Trumpet, and Viall: which ſecoud Age was from Anno 301. *to* Anno 573.

When the *ſecond Seal* was opened, *there went out a red horſe, and power was given him that ſate thereon to take Peace from the Earth, and that they ſhould kill one another, and there was given him a great Sword*, *Rev.*6.3,4. This doth ſignifie the ſad *calamities* that were to come upon the *Inhabitants* of the *Romane Empire* by reaſon of the *Sword of War*, *P.* 1. *ch.* 6. & *ch.*7.

When the *ſecond Trumpet* ſounded, *a great mountain burning with fire was caſt into the Sea, and the third Part of the Sea became blood*,&c.*Rev.*8.8.that is, The Romane Empire was all in a flame with the *fire of War* in every part therof, ſo that the blood of the third part of the Inhabitants thereof were ſpilt, *P.*1.*ch.*6. & *ch.* 7.

When the ſecond *Viall* was poured out, *it fell upon the Sea, and it became as the blood of a dead man, Rev.* 16.3. That is, the whole Romane Monarchy was plagued with *War*, and other *Calamities* by which *blood was ſhed*, *P.*1.*ch.* & *ch.*7. & *ch.*8.

Third Seal, Trumpet, and Vial: which third Age was from Anno 573. *to* Anno 845.

When the *third Seal* was opened, *the Prophet ſaw a black horſe, and he that ſate on him had Ballances in his hand*, &c. *Rev.*6.5,6. This did ſignifie the *great Famine* that was in this Age, *P.*2 *ch.*7.& *ch.*8.

When the *third Trumpet* ſounded, *there fell a great ſtarre from Heaven like a Torch, it fell upon the third part of Rivers and Fountaines of water, and the name of the ſtar was Wormwood*, &c. *Rev.*10.11. This is, the *Weſterne and Eaſterne Churches*, but particularly *Boniface the third* and *Mahomet*, who

who in this Age fell from the faith; with whose erroneous opinions both the doctrine of those Churches and likewise the third part of the Inhabitants of that Empire, both of the Clergy and Laity were *Imbittered*, *Poysoned*, or *Corrupted*, *P.2. ch.2. ch.10.*

When the *third Viall* was poured out, *it fell upon the Rivers, and fountaines of waters, and they became blood*, &c. *Rev.16.4,5,6,7.* That is, God did shed the blood of the Inhabitants of the *Romane* Empire (both of the Learned and unlearned, both Clergy and Laity) with *Warre* and other such *Calamities*, and likewise did permit their *Doctrine* to be *Corrupted* with *Heresies*, like *Stinking* and *Corrupt blood*, *P.2. ch.7.ch.8.ch.10.* 3 *Vial.*

Fourth Seal, Trumpet, and Viall, which fourth Age was from An.845. *to* An. 1117.

When the *fourth Seal* was opened, the Prophet *saw a Pale horse, and his name that sate on him was Death, and hell* (or the grave) followed after him, &c. *Rev.6.8.* this did signifie *Mortality* by *War*, *Famine*, *Pestilence*, &c. *P.2. ch.7. ch.8. ch.9.* 4 *Seal.*

When the *fourth Trumpet* sounded, *the third part of the Sun was smitten, and a third part of the* Starres, *so that the third part of them was darkned*, *Rev.8.12.&c.* That is, both the *Pope* and all the rest of *Babylonish* Clergy were so *corrupted with Errours* and *Heresies* that they lost a third *part of the knowledge of divine truths*, Part 2: ch.7. ch.10. 4 *Trumpet.*

When the *fourth Vial* was poured out, *it fell upon the Sun, and it was given unto him* (to the Angel) *to torment men with heat of fire*, &c. *Rev.16.8,9.* That is, *power* was given to the *Popes* of *Rome*, by their Instruments to stirre up Persecutions, and likewise blasphemous Opinions, by which they have vexed the world, and in defence of them there hath arisen among men the Fire of Strife and Contention, of which those Ages repented not, *Part. 2. ch.7. ch. 10.* 4 *Vial.*

Fifth Seal, Trumpet, and Viall, which fifth Age was from Anno 1117. to Anno 1389.

5. *Seale.* When the *fifth Seale* was opend *the souls which lay under the Alter, cried, Lord how long dost thou judge and avenge our blood on them that dwell on the earth.* Rev. 6. 9, 10. this doth declare, how that in this *fifth Age* the *persecutions* of the Saints were so *great*, that they were almost *wearied out*, and thought the time of their sufferings *long*, but *God* did *inable* them with *Patience*. P. 2. chap. 12.

5. *Trumpet.* When the *fifth Trumpet*, sounded a *Star* fell *from heaven having the Key of the Bottomles Pit*, &c. Rev. 9. 1. to 13. that is in this *fifth Age* the Western and Eastern Churches *fell from the faith*, and the *chief Governours* thereof wasted and made havock of the *people of God*, and the *Inhabitants of those parts of the world:* in particular Pope *Hildebrand* in the *west*, and *Otoman* and his successors in the *East*. Part. 2. ch. 2. ch. 8.

5. *Viol.* When the *fift Vial* was poured out, *It fell upon the Throne of the Beast and his Kingdom was dark*, &c. *Rev.* 16. 10, 11. that is, in *this Age* the *wrath* of God was *poured* out upon the *Church of Rome*, or *Hierarchy of Rome*: for the *dominion* thereof was *lessned, obscured*, and *darkned* by the *power* of the *Turk* who *invaded* and possessed himselfe of a great part of *Europe*. And also by reason that a more *thick Cloud of Errours* did darken the *doctrins* of the Church of Rome, then ever obscured it before. *Part.* 2. ch. 2. ch. 8. ch. 10. *Here Ends the first woe.*

Sixth Seale, Trumpet and Vial, which Age was from *Anno* 1389. to the next coming of Christ.

Concerning those things which were done when the Sixth Seale, *Trumpet and Vial*, was opened, did sound, and were powred out, I will write by (Gods permission and assistance) in the third part of this Book.

Errata

ERRATA.

Page 146. line 35. read, ſlaughter (*as ſome alledge.*)
p. 158. l. 1. r. *is* the whole Hierarchy. l. 31. r. to the *End* of Septem:
p. 159. l. 12. r. own them *by.*
p. 163. l. 9. r. *for they the Popes* take upon them.
p. 166. l. 18. r. *Thyne* wood. l. 23. r. *Paxes.*
p. 167. l. 19. r. *Pompey.* l. 33. r. did *commence.*
p. 171. l. 21. r. 2 Theſſ. 2. 3, 4.
p. 174. l. 9. r. *Hunnes* in Hungary.
p. 182. l. 8. r. they had *read.*
p. 195. l. 31. r. *was* a falling.
p. 196. l. 6. r. *Hereſies.*
p. 202. in the margent r. 4*th* Vial.
p. 205. l. 10. r. Chap. 8.
p. 208. l. 8. r. *Meſopotamia.* l. 11. r. *Aumar.*
p. 217. l. 3. r. *Centum* Cellæ. l. 26. r. *Campania.*
p. 234. l. 31. r. *ſtrong*
p. 245. l. 12. r. *Anno* 1332.
p. 252. l. 6. r. they *might.*
p. 257. l. 12. *the* Vandals.
p. 260. l. 8. r. the *Rhyne.*
p. 268. l. 30. r. In *this* Century *the* Feaſts.
p. 269. l. 5. r. *excelſis.* l. 18. r. *conſiſting.*
p. 276. l. 35. dele *not.*
p. 277. l. 3. r. *Edification.*
p. 278. l. 5. r. *by* the ſheep.
p. 283. l. 5. r. being *cruelly.*
p. 286. l. 6. dele *the.*
p. 290. l. 23. r. *commonly.*
p. 291. l. 18. r. *Miniſter.*
p. 294. l. 10. r. *how the* Saints.
p. 307. l. 35. r. *Remiſh* Teſtament.
p. 310. l. 17. dele *But* &c. this brazen Serpent.
p. 315. l. 16. r. *are* very various.
p. 318. l. 1. dele from *they were Jews* to *they bore*, l. 4.
p. 330. l. 23, 24. r. *or gather* together.

FINIS.

THE THIRD PART OF THE HISTORY OF DIVINE VERITIES

Declareth what thoſe things were which the Prophets foretold ſhould be brought to paſſe in the ROMAN Empire, from the time that the witneſſes had finiſhed their propheſying in Sackcloth, unto the next coming of Chriſt.

INTRODUCTION.

BY that which hath been written in the former parts of this Book, it is evident and clear, that all thoſe things which God did foreſhew ſhould come to paſſe in the time of the firſt, ſecond, third, fourth, fifth, and part of the ſixth *Seals*, *Trumpet* and *Viall*, were fully accompliſhed and fulfilled.

The chief things predicted in the powring forth of the ſixth *Viall*, are the *Riſes* and *fall* of the *Turkiſh Empire*; and ruine of thoſe *Kings*, who gave their *power* to the *Beaſt*, and *falſe Prophet*.

Of the first of these we read, *Revel.* 16. 12. (*And the sixth Angel powred out his Viall upon the great River* Euphrates, *and the water thereof dryed up, that the way of the Kings of the East should be prepared.*)

The River *Euphrates*, or *Perath*, is taken in Scripture in a twofold sense; either *metaphorically*, or *properly*; and accordingly there is a *twofold Interpretation* of these words. If we take this *River metaphorically*, then by it we are to understand the *Nations* who did inhabit (in this time) in those Countries which did border upon the River *Euphrates*, who were *dryed up*, that is, were *destroyed*, that roome might be made for the *Turks*, (the great Kings of the East,) who (governed by one *King* or *Emperour*,) have possessed it since *Anno* 1300, and thus this prophesy was fulfilled in the first part of this sixth *Age*. But if we take the River *Euphrates*, or *Perath* in his *proper signification*, this *Prophecy* will not be fulfilled untill the latter time of this *Age*; or when the sixth *Angel* shall begin to finish the powring out of the sixth Viall; and the seventh Age shall begin: or the seventh Angel beginneth to pouro out his *Viall*; for then Christ will appear unto the ten Tribes of *Israel*, who do inhabit beyond the River *Euphrates*, & shall dry up the *River*, that *a way* may be made for them (*a*) (the true Kings of the East) to come into their own Land. And as concerning the destruction of the Kings of the earth, written of in the latter part of the 16. Chapter of the *Revelations*, I will (God willing) write hereafter in his proper place, that I may satisfie the Reader, by giving him some particular accompt of the wonderful things that God will do between this time, that is, *Anno. Dom.* 1641. and the next coming of Christ, I will divide this part of the Book into several Chapters, in which I will endeavour to declare the great transactions of these times: laying down in the best order and method that I can. For I know that all men are curious to inform themselves of those things which are to come. And since the Lord hath revealed them, we may safely so far inquire after them. But although that God doth give Satan power

(*a*) 2 Esdr. 13. 40. to 43.

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to foreshew many future events, yet the world hath found by experience, that by his doubtful Declaration of such things ignorance hath arisen in the world, and men have been more deceived in their expectations, as concerning things to come, then rightly informed: therefore seeing that God alone, doth purpose, order, and dispose of things: it is he alone that can foretell when those things which he hath appointed shall come to passe: and we may conclude, that whatsoever he hath discovered, will certainly in his time be done, which *discoveries of God*, I shall faithfully endeavour, in this and the next part of the Book, to present to the view of the world.

CHAP. I.

Of the Warre which the Enemies of Christ did raise against the Saints, after they had finished their prophecying in Sack-cloth.

IN the 12. Chapter of the second part of this Book, I declared, that there was a *threefold Warre* mentioned in the Scriptures. The *first* was between *Michael* and his *Angels*, and the *Dragon* and his *Angels*: which I shewed was both *internall*, by *temptations* and *externall*, by outward *afflictions*, and *persecutions*. In which *warre* the *Saints* were so farre to be *passive*, as not to *oppose* their enemies with *carnal Weapons*; but with *spiritual* weapons, as *faith*, *patience*, and the like. This *warre* was from the time that *Satan* set up his *Throne* in the *hearts* of the *Children of disobedience*, and will continue in some parts of the *Roman* Empire, until the coming of Christ, and the overthrow of the *Beast*. But the *second warre*, is a *warre* which the *Beast* did make against the *Saints*, which began after they had finished their

propheſying in *Sackcloth:* which is the ſubject of this Chapter, of which the holy Ghoſt doth ſpeak. *Dan.* 7. 21. *Rev.* 11. 7. & 12. 17. & 13. 7.

In this *warre* the *Saints* are *defenſive*, and their *enemies offenſive*; for if it be demanded, who *raiſeth* or moveth this warre? St. *John* in the 12. Chapter of the *Revelation*, and 17. verſe, will tell you that it was the *Dragon*. The *Dragon made warre with the remnant of her ſeed*, (that is, with the ſeed of the woman.) This *warre* is but a fulfilling in part of that which is propheſied of in *Gen.* 3. 15. *I will put enmity between thy ſeed*, (*the ſeed of the Serpent or Dragon*) *and her ſeed.* (the ſeed of the woman.) By *Daniel* the Authour of this warre is called *a Horn*. The *Horn made Battel* againſt the Saints, *Dan.* 7. 21. *Horn* ſignifieth *ſtrength*. And this *Horn* is the *civil and temporall power of the Roman Empire:* or the *ſtrength* of the *civil Magiſtrates* in, and ſubject unto that *Empire*; whoſe *power* is imployed, and made uſe of, to raiſe and maintain this *warre* againſt the *Saints of God*, who ſhall live in this latter part of the ſixth *Age*. This enemy is alſo called the *Beaſt that came out of the Sea*; for in Rev. 13. 7. *It was given to him* (that is, to the Beaſt that did riſe out of the Sea) *to make warre*. This *Beaſt* I have proved in the 4. Chapter of the ſecond part of this Book, to be the *Roman Empire*; formerly governed by *Emperours*, and now by *Popes*. Likewiſe the *enemy* that raiſeth this *warre* againſt the *Saints*, is called *the Beaſt that commeth out of the bottomleſſe pit*. Rev. 11. 7: this *Beaſt* I have proved to be the *Pope*, and the *bottomleſs pit* to be the *Church of Rome*, in the 6. Chapter of the ſecond part of this Book, and in the ſecond Chapter of the ſaid part, out of which *bottomleſſe pit* the *Popes* have ariſen. For there are *two bottomleſſe pits* ſpoken of by the *Holy Ghoſt*. The *one*, (in relation to the *Dragon*) which is *hell*, of which, Jeſus Chriſt hath the *Key*, Rev. 1. 20. the other *bottomleſſe pit* belongeth to the *Beaſt*, which is the *Church of Rome*; out of which came the *Locuſt*. Rev. 9. 3. and this *Beaſt* the *Pope*. The *Dragon* raiſeth this *warre* as he hath received power to be the *Prince of the Ayre*. And this *Horn* or *Beaſt* with the *In-*

ſtruments

ſtruments of *Satan*) do raiſe, and carry on this *warre*, by vertue of the power which they have received from the *Dragon*. Rev. 13. 2. for in this word *Beaſt*, is alſo included all thoſe *Kings*, *Princes*, *States*, and other *Rulers*, who, adhering unto the *Beaſt*, (the *Roman power*, both *civil* and *eccleſiaſtical*) do raiſe, or ſhall raiſe any *Armies* and *forces* againſt thoſe, who (in the latter part of this ſixth Age in any place) do ſincerely and really profeſs Chriſtianity, and are indeed the people of God.

The parties againſt whom this *Warre* is raiſed, have divers *denominations* in the Scriptures, given unto them. In the 11. of the *Revelations* they are called *Witneſſes*; as will appear, if we compare the 7. verſe of that Chapter, with the third verſe thereof, who in former Ages, that is, in the firſt, ſecond, third, fourth, fifth, and part of the ſixth Age, did *bear witneſſe* unto the truth, by their *patient ſuffering* of afflictions: but now, by *oppoſing* of the enemy by the *ſword of warre*. For, (as our ſaviour ſaid) there was a time when his Diſciples were not to carry a bag or a ſcrip: but there would come a time, when he that had a bag ſhould take it: and he that had none, ſhould ſell his Coat, and buy a ſword, *Luke* 22.35,36.

In the 11. of the *Revelations*, and 10. verſe, *they* againſt whom the *Dragon*, and *Beaſt* do make *Warre*, and called *two Prophets*. The *Prophets* in all Ages have ſuffered, by this *Beaſt*, and now there are a number of the *Prophets*, who ſhall warre againſt her, *defenſively*.

In the 2d verſe of the 11. Chapter of the *Revelation*, they againſt whom the *Dragon* and *Beaſt* do make *warre*, are called the *holy City*; Which, I have ſhewed, is the Saints; (but particularly, and as to this warre) as, *ſome of thoſe Saints*, who ſhall live in the latter end of the ſixth *Age*.

In the 12. of the *Revelation* and the 17. verſe, *they* againſt whom this *warre* is made, are called *the remnant of the ſeed of the woman*. For many, even multitudes of the *ſeed* of the woman, were appointed to ſuffer by the *Dragon* and *Beaſt*, in the 1.2,3,4.5. and part of the ſixth Age: but a ſmall

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remnant of them that live in this time are to oppoſe the *Beaſt*.

But both *John* and *Daniel* do declare theſe *Witneſſes*, *Prophets*, *holy City*, and *remnant of the ſeed of the Woman* to be the *Saints* of God, as *Rev.* 13.7. *It was given to him*, (to the *Beaſt* that roſe out of the *Sea*,) to *make warre with the Saints*. So likewiſe *Daniel* ſaith, *the Horn made battel againſt the Saints*. Yet we muſt not alwayes ſet every age as our preſident to walk by. In former times God commanded his people to fight againſt their enemies with *material Swords*, as the *Iſraelites* againſt the *Philiſtines*, *Ammonites*, and ſuch like, (the enemies of God in thoſe Ages.) But after Chriſt ſuffered, he told his Diſciples that they ſhould ſuffer for him, and that they that did kill them, would think they did God good ſervice. *John* 16. 2. therefore when they were reviled, they reviled not again, but rejoyced when they were made partakers of Chriſts ſufferings, 1 *Pet.* 4. 13. and thus they were to continue a ſuffering people under heathen Magiſtrates (in the *Roman Empire*) 381. years; and after that they were to continue in a *Sackcloth-condition*, (that is, a perſecuted condition) from that time, for the ſpace of 1260 years, that is, to *Anno* 1641. But if in thoſe times, they had followed the example of the people of God in former Ages, they had broken the Rule and Command of their Maſter. For *example*, of former times ought no longer to be our *Rule*, then they agree with thoſe *Scriptures* which ſhould be our *Rules*, to ſhew us what God would have us to do in our *preſent Generation*. Which *Scriptures* we ſhould endeavour with all diligence to ſearch out, and acquaint our ſelves withall. So in this time there will be a *warre* which the wicked will raiſe againſt the *Saints*, in which *they* ſhall fight againſt them, as hereafter ſhall be ſhown.

This *warre*, I ſay was not to begin until the *witneſſes* had finiſhed their propheſying, that is, in *Sackcloth*. For they prophecied alwayes, but they the *Witneſſes*, the *Saints* did propheſie in *Sackcloth*, that is, they were to be *trodden underfoot of the Gentiles*, but 42. moneths, or 1260. propheti-

call

call dayes or years. And that time being *finished*, this *warre* was to begin.

The time of the beginning of this *Warre* is likewise declared in the 12. Chapter of the *Revelations*, and the 17. verse, thus. Then (that is after the *Dragon* and his *Angels*, or Ministers were *cast* into the *Earth*, and had there persecuted the *Woman*, (the Church) and had cast out *a flood* after her, to *devoure* her, for the space (as the text saith of 1260 prophetical dayes or years; or a time, times, and half a time, (which I have shewed was to be 1260. years) (for so long the woman was to be fed and nourished in the Wildernesse.) *Then*, the *Dragon made warre with the remnant of her seed.*

From whence I do observe. 1. That there is an appointed time for the Saints to suffer. *Satan* cannot by himself and instruments persecute them when he will; but when, and so long as the Lord pleaseth. 2. When the Lord will have his people to suffer, they must not take up the materiall sword, but resist the enemies only with spirituall weapons. 3. When the Lord calleth to *warre*, they may *warre*.

This *Battell* (as I have shewed) or *warre*, began not untill *Anno* 1641. Therefore, if at any time, the *Saints* have opposed the *enemy*, when he took up Arms against them, before that time it was unseasonably. But indeed we do not finde that there was any such *warre* in former times. But since 1641. We finde that many precious *Saints* in *England*, *Ireland* and *Scotland*, have taken up the *Sword*, and fought against those who would have maintained the *power* and *worship* of the *Beast*. Who first began this *warre* in *Ireland*, afterwards in *England*, and last of all in *Scotland*. Was not the *Warre* with *Holland* occasioned upon the same accompt? were not these troubles, bloody massacres and cruel *warres* hatched and plotted at *Rome*, approved of in *England*, and acted in the *three Nations*? and that this is the *warre*, the second *warre* is so clear, that I need not to use more words to prove it, but leave the Reader to consider the time when it began, and the parties to whom this

warre

warre was and is maintained: together with the *occasion* thereof, which will in a few Chapters offer it self to consideration.

The ground of the *warre*, if we respect the *Saints*, was thus occasioned. *They did vex them that dwelt on the earth.* *Rev.* 11.10. The *Saints* in all Ages have been a *vexation* to the men of the world. *Abel* vexed *Cain*: *David* vexed *Saul*: *Christ* and his *Apostles* vexed the *Jews*: and the *Saints* in all Ages vexed the *Dragon* and the *Beast*. Whereby, *persecution* formerly, and this *warre* in this age did arise.

The *ground* of this *warre*, if we respect the *Dragon* and the *Beast*, is *rage*, *malice* and *wrath* stirred up in them against the *seed of the woman*, because the *Saints* declare and *bear witnesse* against their *pride*, *idolatry*, *prophanesse*, *covetousnesse*, *ignorance*, *oppression*, *cruelty*, and other impieties; and so full of rage are they, that they *gnaw their tongues*, Rev. 16. 10. and exercise all barbarous *cruelty* against the *witnesses* of *Jesus*. Was not this the occasion of the *massacre* in *Ireland*? of the *warre* with *Scotland*? and of the troubles in *England*? did not the *testimony* of the *Saints* against the *Idolatries* of *Rome*, the *wickedneſse* of the *Court*; and the *pride* and *insolency* of the *Episcopal Clergy* occasion these *warres*: who can deny but that *Anno Dom.* 1641. is past? (that the *witnesses* have *finished* their *Testimony* in *Sackcloth*? and who can deny but this *warre* is *defensive*, on the *Saints* part, if we consider the occasion of the *troubles* in these three Nations?

For the continuance of this *warre*, it will be from *Anno* 1641. until a very little time before the *coming* of *Christ*: In which *warre* God will do mighty things, and many battels will be fought, as hereafter I will shew. But in and during this *sixth Age*, there will be many great battels fought, and many troubles in the world, of which I will write in the following Chapter.

CHAP. VII.

CHAP. II.

Sheweth, That from the time that the Horn or Beaſt did begin to make Warre with the Saints unto the next coming of Chriſt, the Lord hath appointed that great Warres and troubles ſhall be in the World.

ALthough the Lord, by his holy Spirit, in the Scripture, hath not foretold the day and hour, when the *Son of man ſhall come*, yet he hath laid down many *marks* and *ſigns*, by which we may know the *neer approach* of his *coming*. Of which I ſhall in this Chapter declare ſome, and others in the following Chapters.

One *ſigne* of the *coming* of Chriſt, is *warres*, and *rumours of warres*, according to that of our Saviour, *ye ſhall hear of warres and rumors of warres*, Mat. 24 6. *Luke* 21. 9. But it may be objected and ſaid, that there hath been *warres* and *Commotions* in all Ages, in ſome part of the world or other. But in anſwer to this, Chriſt ſaith, *that there ſhall be ſuch tribulations, as was not from the beginning of the world.* Mat. 24. 21. And if we conſider ſeriouſly the troubles of theſe times, the like hath not been; that is, ſuch general and univerſal troubles have not been known; for we cannot name any Nation or people in the known world, who are not involved in warre, offenſively, or defenſively, at home or abroad.

For in this time the world muſt expect to be plagued: the ſword ſhall make it ſelf drunk with blood: great plagues ſhall be powred upon the Inhabitants of the earth, and great and grievous *famines* will be in many Nations. Hath not *England*, *Ireland* and *Scotland* been ſenſible of

theſe *calamities?* the cauſe of all theſe troubles, are the *ſins* and *iniquities* of the people: for *iniquity* hath polluted *all* the earth. and the cry of the *blood* of the *innocent* and *righteous* hath aſcended up to heaven, whoſe ſouls *cry* continually: therefore the Lord will be avenged on the earth, becauſe the wicked lead the righteous as a flock to the ſlaughter. But when the time of their *deliverance* doth draw nigh, the Lord will *deliver* them from the Nations, with *a mighty hand*, and deſtroy the earth with his *Plagues*.

In theſe dayes, the Husbandman in many places ſhall ſowe his *ſeed*, but his ſeed ſhall fail, by reaſon of *blaſting*, and *hail*, and an *horrible ſtarre*.

In theſe dayes one Nation ſhall fight againſt another, and *ſedition* ſhall be among men; ſo that they ſhall invade one another. *Subjects* ſhall not regard their *Kings*, and *Princes* ſhall not rule according to *equity* and right, but they ſhall meaſure their *actions* by their *power*. Cities ſhall be ruined, and depopulated: their magnificent houſes, burned to the ground, and the Inhabitants ſpoiled of their goods. One Neighbour ſhall murder another, and one neighbour plunder another: & thus the world ſhall be brought low for the *pride* thereof. As all the Kings of the Earth have fought againſt the *Saints*, ſo God will fight againſt thoſe Kings, by cauſing them to fight one againſt another.

In theſe dayes the people of God are to *depart* from the *ſins* of the times, and the *powers* thereof; becauſe *deſtruction* ſhall be unto them that *ſin* againſt God, whoſe *iniquities* are not *hidden* from the *eyes* of the *Almighty*.

In theſe dayes great *Armies* ſhall come from the *Eaſt*, and a *multitude* ſhall be carried as the *winde* upon the earth, and all they that hear of them ſhall be *afraid*. And as *Clouds* ſhall ariſe from the *Eaſt*, ſo alſo from the *North*, and from the *South*, which ſhall be very *horrible* to look upon, full of *wrath*, and full of *ſtorm*. Then there ſhall be great *fearfulneſſe* upon the earth, and *trembling*.

And likewiſe in theſe dayes, there ſhall come great *ſtorms* from the *South*, and from the *North*, and from the *Weſt* and

from

from the *Eaſt*, *winds* ſhall ariſe. And the great and mighty *Clouds* ſhall be full of *wrath*, and they ſhall *pour* out over every *high place*, and *lift up* an *horrible conſtellation*, as *fire*, and *hail* and *flying Swords*, and many *waters*; which ſhall fill all *fields* and *Rivers*, (all Countries and Nations) 2 *Eſdr.* 15. 1. to 42. theſe troubles ſhall come upon the earth, before that *Babel* be deſtroyed.

In theſe dayes God will *ride* (in order to the execution of his judgements upon the wicked) upon a *ſwift Cloud*. He will be a *ſwift witneſſe* againſt the *Soothſayers* and *Adulterers*, and *falſe ſwearers*, and thoſe that *wrongfully keep back the Hirelings wages*, and *vex the Widdow and Fatherleſſe*, and *oppreſſe the ſtranger*, and *fear not the Lord*. There were times wherein the Lord did execute judgement *ſlowly*, but now he will do it *ſwiftly*.

In theſe dayes the *Idols* ſhall be moved: that is, *all things* wherewith men commit *Idolatry*, or dote upon. *Gold* ſhall be taken from the *covetous man*, *honours* from the *ambitious*, *beauty* from the *proud women*, *forms of worſhip* from the *ſuperſtitious*, and *formall profeſſors*: and all thoſe things wherewith men do ſpiritually commit *Idolatry*, and which they do (as it were) make their God, and *idolize*, ſhall be moved from them.

In theſe dayes, *great fear* ſhall be in the *hearts* of men, and their *politick devices* ſhall fail, they who ſeek *to comply* with every man, ſhall *pleaſe* no man; for *wiſdom* and *ſubtlety* ſhall prove a *ſnare* unto men.

In theſe dayes men ſhall *forſake* the Lord, and ſhall not *ſeek Counſel* of him: they ſhall be very *inquiſitive* after things to come: but they ſhall not hearken what the Lord ſaith in his word: therefore they ſhall conſult with their *Idols* and *Sorcerers*, and with them that have the *ſpirits of divination*, and with *Sooth-ſayers*: they ſhall aske *Counſel* of *Aſtrologers* and *Witches*.

In theſe dayes, men ſhall more affect a *Kingly Government* then any other: notwithſtanding, that they and their Fathers have been inthralled for a long time by it. For when God ſhall take away their Kings, and give them other Rulers,

lers, they will murmure againſt *them*, ſaying, theſe mens little fingers are heavier then the loyns of our Kings. Then God will remove thoſe Rulers, and ſet up others; and after them others, yet they will not be content, but deſire a King; wherefore the Lord, who is juſt, will deliver them into the hands of *cruel Lords*, and cauſe *mighty Kings* to rule over them.

In theſe dayes, there ſhall be a great *decay of Trading*, whereby much loſſe ſhall be to thoſe who exerciſe *Trading*, either by Sea or Land. For the Sea ſhall be troubled and infeſted by Pyrates, whereby in their voyages they ſhall receive great loſſes: thus the Trade by Sea, and upon great Rivers ſhall fail them. And upon the Land, Trading ſhall be very dead, and men ſhall have little ſale or vent for their Commodities.

In theſe dayes, *Princes* and other *Rulers* ſhall aſſemble the *wiſeſt* of their people together, to *conſult* with them (a way, which in the eye of mans reaſon may ſeem the likelieſt) and build much upon their *advice* and *direction*; but God will *blaſt* their *Counſels*, and turn their *wiſdom* into *fooliſhneſſe*. They ſhall *deſign*, but God will *prevent it:* they ſhall *purpoſe* many things, but they ſhall not *come to paſſe*. Theſe flattering *Counſellors* will promiſe great things unto theſe *Kings*, as the *affections* of the people, unto whom they preſent their *undoubted rights*, as being deſcended of *ancient* and *wiſe Kings*. But theſe are *fooliſh Councellors*, (becauſe they do not know what the Lord of Hoſts hath determined againſt theſe Rulers,) being *deceived* by reaſon of a *ſpirit of errour*, which is mingled among them; whereby both they, and thoſe who follow their Counſels, ſhall *erre* in every work which they take in hand, as a drunken man erreth in his vomit.

In theſe dayes, all things that ſuch *Kings* and *Rulers* (whom God will deſtroy) do take in hand, ſhall come to *nought:* neither ſhall the deſigns of the learned *Clergy* (who have been unfaithful Shepheards) proſper: for God will *caſt them aſide*, and in *his work*, will neither imploy the *Head*, nor the *Tale*, the *Branch* nor *Ruſh*.

And

And in theſe dayes, theſe *great movings* of the hand of the *Lord* ſhall work *fear* both in his *adverſaries* and *people:* and they ſhall be aſtoniſhed, when they conſider and call to mind many things which God hath brought to paſſe, *contrary* unto their *counſels, purpoſes, actings,* and *expectations.* Many of theſe things the Lord hath ſpoken by the Prophet *Iſaiah.* Iſa 19. 1. to 17. And many of theſe things the Inhabitants of the world, at this time are witneſſes of. For warre goeth not alone, but is alwayes accompanied with many *ſad calamities* which do attend thereon, and follow it as *unavoidable effects* thereof.

And therefore it is a vain thing for thoſe *Powers* which God hath *ſhaken* in this Land, to flatter themſelves with ſuch hopes as theſe: we ſhall yet riſe again, we are the *people of God,* when he hath *puniſhed* us, he will *exalt us:* we ſhall yet ſee all thoſe *powers* which have been *ſhaken, reſtored* to their former *Luſtre* and *Glory:* Alas, theſe things are but delufive and vain hopes; for theſe *powers* muſt not only be *ſhaken,* but *removed:* not only *removed* to be again *reſtored,* but *removed for ever*; for they were *made with hands:* and only thoſe things which are of God, and belong unto him, will ſtand and abide. Yet for a while, they muſt continue until thoſe miſeries and ſad calamities be fulfilled, in which, they (the powers of the world) muſt be inſtrumentall.

Yet it doth appear unto me, that as there was a generall ſilence in the world, and the world for a little time, was at reſt and quiet when Chriſt came to ſuffer: ſo for a little while, before the coming of Chriſt to judgement, and to deſtroy the Nations, there will be a ceſſation of Arms and troubles, as the Lord hath ſpoken by the Prophet *Nahum,* ſaying, though they be quiet, and alſo many, yet thus they ſhall be cut off, when he (that is Chriſt) ſhall paſſe by, *Nah.* 1. 12. This, I ſuppoſe, will be, when the great whore hath ſlain the Saints, and thinketh that there are none to trouble her; and this is the account, that the man whom *Zachariah* ſaw ſtand among the Myrrh Trees, (gave) that they whom the Lord ſent to go thro ugh the whole earth, found

found all the world sitting still, and at rest, *Zach.* 1. 9, 11, 11. but when suddenly the anger of the Lord shall be kindled against the careless Heathen, even against those horns that scattered *Judah*, and afflicted the people of God, v. 15. 20, 21.

These are part of the signs of the coming of Christ, which shall be in the last dayes, or latter times. Now it will be worth observation, to take notice of this, that the last time or the end of the world, of which Satan is Prince, may be divided into two parts; for there are many things which the Scripture saith, shall come to passe in the last times, latter dayes, or end of the world, which will be fulfilled before the comming of Christ: and many things written, which shall be done in the said last times, which shall not come to passe until Christ be come, as will appear by what shall be written in this, and the next part of this Book.

But as there shall be warres, so there shall be men of strange, various, and contrary spirits in the world, from whence the troubles thereof shall arise.

CHAP. III.

Sheweth, That in the last times there shall be men of various, strange, and contrary opinions and spirits in the world, from whence the troubles thereof shall arise.

IEsus Christ, for the working of faith in his Saints, *John* 13. 19. & 14. 29. hath foretold them by himself, and his Prophets, of those things which should afterwards come to passe: which things are recorded for us in the holy and infallible Scriptures. And amongst other things therein contained, the holy Ghost hath discovered the various tempers, opinions, and spirits that shall be in and among men in the last or latter times, which shall precede immediatly

diatly the *coming* of Chriſt. Which *tempers*, or rather *di:tempers*, we, finding in the men of our Age and Generation, may ſafely conclude, that our times are the laſt times, and that the *coming of Chriſt* is not farre off. Of all which, I will here take a view.

1. In the firſt place the Apoſtle telleth us, that in theſe times, *men will be lovers of themſelves*. 2 Tim. 3. 2.

Self-love is an evil *Fountain*, which ſendeth forth *bitter ſtreams*: an *evill Tree*, which bringeth forth *evil fruit*: and a *bad Cauſe*, which produceth *ill effects*. Theſe men (lovers of themſelves) may be known by theſe *marks*. 1. They are ſuch as are much opinionated of their own wiſdom: whether they be learned or unlearned; whether they be eſteemed by others prudent or ſimple; who accounting themſelves men of underſtanding, and of ſtrong reaſon, grow wiſe in their o vn conceits. But theſe vain imaginations, will appear in the end to be darkneſſe, not light, to be ignorance and folly, but not wiſdom. *Rom.* 1. 21. 22. 2. *Self-lovers live to themſelves*. For their love unto themſelves is ſo great, that rather then they will diſpleaſe themſelves, they will diſpleaſe all the world beſides: and rather then they will prejudice themſelves, they will do any injury unto others, and only ſo farre, as it may advantage themſelves, they will do that which may conduce to the benefit of another; for their friendſhip is regulated by their Intereſt. *Self-love* is that which maketh the Judge, to judge for reward: the Lawyer to plead for his fee, and the Miniſter to teach for hire. But where *ſelf-denyal* is wrought, and the *love of God* ingrafted: that *Law* will conſtrain all thoſe for whom Chriſt died freely, *freely* to do good unto others, and not to live only unto themſelves. 1 *Cor.* 5. 14, 15. 3. They who are *lovers of themſelves*, delight in *ſelf-prayſing*, that is, to *praiſe* themſelves, or to have others to *praiſe* them. What they do, that they would have known, that they would have others to take notice of, and to ſpeak of it, (that is, *ſelf-love*) is that which maketh men to *compare* themſelves with themſelves, and to *meaſure* themſelves with themſelves, (and not with others] and accordingly,

or

or by that Rule commend and praiſe themſelves. 2 *Cor.* 10. 12, but he that commendeth himſelf, or prayſeth himſelf, is not allowed, but he whom the Lord prayſeth. v. 18. Laſtly, *Self-Lovers* would have men to eſteem better of themſelves then of others: and ſuch have higher thoughts of all things which they ſay or do, then of what others do And ſo ſtrongly doth this *vanity* take root in men, that nothing is able to *eradicate* it but the mighty *power* of God. 2 *Cor.* 10. 4. 5. For hereby men do not only exalt their knowledge and abilities againſt that which they finde in other men, but againſt the knowledge of God. Where a firm, ſure, and true work of grace is wrought, men are *like-minded*, having the ſame *love*: being of *one accord*, and *one* judgement, doing nothing through contention, or vain *glory*: but in meekneſſe *of minde*, eſteeming others *better* then themſelves: they look not only on their *own things*, but on the things of *other men*. This do they, who have in them the *ſame minde* that was in *Jeſus Chriſt*, who in all *humility debaſed* himſelf, that he might be *exalted* of God. *Phil.* 2. 2. to 12.

2. A ſecond ſort of men who ſhall be troublers of the laſt times, are *covetous men*, of whom ſome are eaſily diſcerned, and others have this vice ſo cloſely hid in them, and preſented in a form and colour of vertue, that others can hardly obſerve it, or they themſelves diſcover it. But in the unveiling and unmasking of this *Monſter*, I ſhall thus characterize him.

1. *A covetous man* is he who hath an *evil eye* upon any thing which is another mans, hereupon he doth *covet* his Neighbours Houſe, Wife, Man-ſervant, Maid, Oxe, Aſſe, and whatſoever is his Neighbours, *Exod.* 20. 17. Of this ſin the Apoſtle did clear himſelf, ſaying, *I have coveted no mans ſilver, nor gold, nor Apparel*, Acts 20. 33.

2. *Covetous men* have their *deſires* ſet upon *abundance of riches*: they are never *content* with what they have: but as riches *increaſe*, ſo the *deſire* of riches doth *increaſe* in them, contrary to that of the Pſalmiſt, *if riches increaſe, ſet not your heart upon them*, Pſal. 62. 10. but the *covetous man* ſaith,

ſaith, if I had an hundred pounds a year, then I would be *content*: but having obtained that, he deſireth *more*, and after that *more*, being like unto the *Horſeleeches* Daughters, *give, give*, Prov. 30. 15, 16, 17. and unto *Solomons four inſatiates*, who never ſay it is *enough*: a *fifth* may be added, even the *covetous man*; for I know not whoſe *deſires* are moſt enlarged, or who *coveteth* moſt, the *grave*, the *barren womb*, the *Earth*, the *fire*, or the *avaricious man*.

3. *Covetous men* are commonly *idle* and *ſloathful*; for there are men who out of the *earneſt deſire* of gain, do labor and toil much in the world, yet they therefore cannot properly be ſaid to be *covetous*: but he is the *covetous man*, who in his heart doth earneſtly *deſire* that which is not his own, but which properly doth belong unto another man; ſo that *covetouſneſſe* is not altogether diſcerned by the labor of the *body*, but of the *minde*, according to that of the Apoſtle, they have *hearts* exerciſed with *covetouſneſſe*. 2 Pet. 2. 14. for who more *covetous* then the poor and needy, the idle and ſloathful? when men do bring themſelves into a condition of poverty, through *idleneſſe* and *ſloath*, then their hearts are ſet upon thoſe things as they want, and other men enjoy. And hereby the *idle*, poor and ſloathful, are generally more guilty of this ſin, then thoſe who do enjoy plenty of things neceſſary. For we do not deſire and *covet* thoſe things which we *have*, but thoſe things which we *have not*. And as envy, malice, and anger is a plague and torment to the malicious man, who continually conſumeth himſelf with that fire which is kindled in his breaſt: ſo the continuall deſire of gain, doth ſlay the ſloathful and *covetous man*, becauſe he doth evermore *greedily covet*, and *yet his hands refuſe to work*. Prov. 21. 25, 26.

4. The *covetous man* is moſt commonly an *oppreſſor*, he careth not how he getteth that which he deſireth, ſo he may obtain it. And indeed *covetouſneſſe* doth ſpur men on to *unjuſt actions*; and therefore the Apoſtle might very well ſay, *that the deſire of money is the root of all evil*. 1 Tim. 6. 10. for he that deſireth and *coveteth* gain, will leave no way or means unattempted, to come by that which he deſi-

reth. *Jezabel* will ſuborn falſe witneſſe againſt *Naboth*, and cauſe him to be *ſtoned* to death, that *Ahab* may have his *Vineyard*, 1 *Kings* 21. 1. to 17. *David* will ſlay *Vriah*, to marry his Wife *Bathſheba*. 2 *Sam.* 11. 17. to 30. and *Gehazi* will tell a lye to *Naaman*, but he will have the *wedge or talents of ſilver*, and change of rayments. 2 *Kings* 5. 20, 21, 22, 23. thus by lying, murdering, oppreſſing, or any other unjuſt and unlawful way, men will perpetrate and commit the worſt of villanies, to ſerve and accompliſh their *covetous ends*: ſuch are the wayes of every one that is *greedy of gain*, and of other mens wealth; *for they will therefore take away the life of the owners thereof*. Prov. 1. 16, 17, 18, 19.

Good men too guilty of this fault.

5. The *Covetous man* is an *Idolater*; whatſoever a man doth ſet his heart upon, more then upon God, he maketh that his *Idoll*: ſo that the heart of the *covetous man* being wholly ſet upon deſire of *gain*, he is ſaid to be an *Idolater*. Whatſoever his heart is ſet upon, he ſetteth up that as his God, and falleth down and worſhippeth it; for he *thinketh that his life ſtandeth in his goods, and therefore he is numbered among Idolaters*, *Eph.* 5. 5.

6. The *covetous man* is uſually ambitious. *Ambition* and *covetouſneſſe* are links of the ſame chain. Men are *covetous* to *get*: but *ambitious* of Honours and Dignities, that thereby they may be able to *keep* what they have *gotten*. *Deſire* is the beginning of this *evill*, and *promotion* the *end*, according to that of the Prophet, *he coveteth an evil covetouſneſſe to his houſe, that he may ſet his neſt on high, to eſcape from the power of evil*. Hab. 2. 9.

Laſtly, The *covetous man bleſſeth* himſelf in his *Riches*, *Iſa.* 10. 3. that is, he doth ſing *a requiem* to his ſoul, with the rich man in the Goſpel, ſaying, *ſoul, thou haſt much goods laid up in ſtore for many years, live at eaſe, eat, drink, and take thy paſtime*. Luke 12. 19. The *covetous man* having obtained much wealth, looketh upon it as his chiefeſt good: and doth imagine that he can with it *purchaſe* any thing; but his hopes do often fail, and experiencing the vanity of them, he doth finde that unable to ſuccour him, which he thought was only able to help him: what can *rickes* avail

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in time of *famine*, can the hungry man *eat* his *gold*? how can it help in time of *warre*, will it bear off the force of the *bullet*? how can it ſave in *peſtilential times*, can it yield protection againſt the *Arrowes* of the Almighty? thus vainly the *covetous man* doth bleſſe himſelf in his riches, expecting ſafety from that which cannot ſave him.

3. A third ſort of men, or rather of *Monſters*, whom the Apoſtle did propheſie ſhould appear in the laſt times, are *boaſters*. *Boaſting* is a vice unto which men are naturally inclined, but when it is predominant, it doth make men become not only very *ridiculous*, but hurrieth them into an approbation and *allowance* of all *vices*, which they do not only *delight to act*, but take pleaſure when they hear themſelves commended for the acting of them: and if other men be ſilent, and will not with applauſe ſpeak of thoſe things which they do, and deſire to hear of; they will declare them themſelves, with expectation of commendations, which when they do obtain, they do much glory and pleaſe themſelves therein. Sometimes men *boaſt* themſelves in their *riches*, (vain things wherewith a man cannot give his ranſom to God, nor redeem his Brother) *Pſal.* 49. 6. 7. It doth not only pleaſe rich men, to think that they are rich, but they are pleaſed when others think and ſay they are ſo, and attribute worſhip and reſpect unto them: therefore what wickedneſſe is there which men will not vaunt, or *boaſt* of? wicked men delight to triumph and brag of their wickedneſſe, prating thereof, and vaunting themſelves, *Pſal.* 94. 3, 4, 5. Nay ſometimes, they will boaſt of thoſe things which they are aſhamed, and dare not do before others; as the murtherer will boaſt of his ſhedding of blood: the Adulterer of his uncleanneſſe, the voluptuous man of his pride, drunkenneſſe, gluttony, and the like: and every evil man of his wicked wayes. *Pſal.* 52. 1. Nay, ſo high a pitch will men ſoare in this vanity, that they will boaſt themſelves againſt the great God of Heaven, and ſay this life, *this ſalvation*, and this *glory* I have *merited* by mine own *righteouſneſs*. So likewiſe the wiſe man will *boaſt* of his wiſdom, the ſtrong man of his

ſtrength: and he that hath heal.h, and length of dayes, of to morrow; not knowing what a day may bring forth. *Prov.* 27. 1. the buyer will boaſt that he hath deceived the ſeller: and the ſeller that he hath defrauded the buyer. *Prov.* 20. 14. yet there is a greater vanity then all this, which is for a man to glory and *boaſt* when he heareth himſelf commended for that which he doth not, nor hath not: that is, for a coward to *glory* when he heareth himſelf praiſed for his valour; for a vitious man to be *pleaſed*, when he is eſteemed vertuous; for a poor man to *glory*, when others do count him rich: or for men to *boaſt* themſelves to have what they have not, and to be what they are not. Such men are like Clouds and wind withont rain. *Prov.* 25. 14.

4. The Apoſtle did foreſhew, that in the laſt times *pride* ſhould abound. An *evill* which hath produced many ill effects, and hath occaſioned many troubles in the world. The *ſeed-plot* of this vice is the *heart* of man. It lyeth not in gay apparel, in high honours, in abundance or plenty: theſe are but the *effects* and *maintainers* of it; but *pride* lyeth in the *heart*. A beggar may be as proud as a King: an illiterate mau as a learned man, a poor man as a rich man: yet pride in a poor man is moſt hateful, and to be abhorred. *Eccleſ.* 25. 2. but if men can conceal this vice, and ſhelter it under a Cloak of ſeeming humility, they think all is well, not underſtanding or laying this home, that God ſeeth the heart, and knoweth the imaginations thereof, and if there be any *pride* there, looketh upon it, abhominating it. *Prov.* 16. 5. and 21. 4. but it is impoſſible for any man to carry this *fire* alwayes about him, *concealed*; but ſometime or other it will break out and appear, and may be diſcovered one of theſe wayes. Sometimes pride may be diſcerned by the tongue; for as the tongue is that *blab* which betrayeth the envy, luſt, anger, and hypocriſie which is in the heart: ſo it betrayeth the *pride* thereof. He that thinketh *proudly*, will ſpeak *proudly*. If the heart be *proud* of a mans ſtrength, the tongue will boaſt thereof: ſo likewiſe if the heart be *proud* of riches, or honours, or beauty, or any other temporal

poral endowments, the tongue will *boaſt*, and ſpeak *proudly* of theſe things. *Pſal.* 10. 3. eſpecially when ſuch do immoderately drink wine; for as the Furnace proveth the edge in the tempering, ſo doth wine the heart of the *proud* by drunkenneſſe. *Eccleſ.* 31. 26. and ſometimes the hidden evil may be diſcovered by the look; for the heart is commonly the director of the countenance, and according to the imaginations thereof, are the looks of a man. If malice and anger be in the heart, it may be ſeen by the knitting of the browes, and by the frowning, and auſtere aſpect: if luſt be in the heart, it will appear by the wanton glancing of the eye: if the heart be merry, it will be known by a chearful and ſmiling countenance: and if the heart be ſwoln with *pride*, the lofty and haughty look will diſcover it. *Prov.* 30. 13. *Pride* which is in the hearts of men, doth occaſion theſe four evills.

Firſt, *Pride* lifteth or puffeth a man up; for as a bladder is filled and blown up with wind, ſo *pride* filleth the heart, and taketh up every place in it, leaving no room for humility. This is it, which maketh men to magnifie themſelves, and to have low thoughts of others: this makes men to deſire the uppermoſt ſeats at feaſts, and the right hand and wall in the ſtreets: and this makes men look for reſpect when they deſerve none. This maketh men boaſt of their linage and deſcent; and ſay, my Father and predeceſſors were ancient Noble men, or Gentlemen; I came of ſuch an ancient Family, my Anceſtors had great poſſeſſions, my Predeceſſors were honoured and ennobled for their valour and learning, and he that thus boaſts, perhaps hath neither wealth nor honours, nor vertue; but flatters himſelfe with *thus I have been*, and *thus my fore-fathers have been.*

Secondly, Pride cauſeth men to riſe up againſt the Saints. O God, (ſaith *David*) the *proud are riſen againſt me.* Pſal. 86. 14. and the reaſon is, becauſe that the vice which is moſt prevalent in them, is diametrically oppoſite to the vertne which is, or ought to be eminent in the Saints; for things that are contrary in their nature cannot agree together,

gether, but will continually oppoſe one another. The Wolf is of a cruel and ravenous nature, and therefore he devoureth the ſheep, who are by nature patient and harmleſſe: the learned Doctors of the Law, would not allow Chriſt to teach, becauſe he was a Carpenters Sonne, and not bred up in the learning of the Scribes and Phariſees: rich men do oppoſe the poor, and the great and wicked men of the World do riſe up againſt the humble and lowly Saints of Jeſus Chriſt.

Thirdly, *Pride* cauſeth one man to ſcorn, or contemn another. For diſdain, ſcorn, and contempt are the Children of *pride*, he that *prideth* and *glorieth* in his proſperity, ſcorneth even the juſt and upright in adverſity. *Job* 12. 4. The enemies of *David* had him in deriſion, they made mowes, and nodded their heads at him. *Pſal.* 22. 7. The *proud* and inſulting Philiſtims and other enemies of the Jews, reproached them, and made a ſcorn and deriſion of them. *Pſal.* 79. 4. and therefore ſaith *Solomon, proud, haughty, and ſcornful is his name that worketh wrath in his arrogancy.* Prov. 21. 24.

Fourthly, *pride* is the ground and occaſion of moſt of the contention and trouble which is amongſt men; and as the wiſe man ſaith, *onely by pride commeth contention.* Prov. 13. 10. by reaſon of *pride* the rich contend with the poor, the noble with the baſe, the learned with the ignorant. By reaſon of *pride*, the Wife many times oppoſeth the Husband, the Child the Parent, and the Servant the Maſter: *pride* maketh the Landlord many times to contend with the Tenant, and one Neighbour to go to Law with another. *Pride* cauſeth the ſuperiour to trample upon the inferiour, and one Nation to make warre with another. And the reaſons are, firſt, becauſe there is a ſpirit of ſcorn and contempt (naturally) in all *proud* men, by which they do diſdain to receive any wrong, from thoſe who are in their apprehenſions, any way below them: wherefore (ſaith *Solomon*) *caſt out the ſcorner, and ſtrife ſhall go out, contention and reproach ſhall ceaſe.* Prov. 22. 10. And ſecondly, becauſe there is naturally in all *proud men*, a ſpirit of folly; for where wiſdom

wiſdom is wanting, the lips of a fool doth (through the *pride* of his heart) utter words which tend to ſtrife and contention. Prov. 18. 6. thus *pride* is a ſore evil in the world.

5. The fifth ſort of wicked men, who do make up the number of thoſe ungodly ones, who are to be in the world in the laſt times, are *curſed ſpeakers*, a Generation of men too commonly found in the world almoſt in all parts, whoſe mouthes are full of *curſing* and bitterneſſe. So impious and bold are theſe men, that they dare *curſe* and execrate the great Creator of all things. This ſin *Jobs* wife did tempt him to commit. *Job* 2. 9. This is one of the evils of the Tongue, which doth ſhew that they which do uſe curſing, do not bleſſe God, or prayſe God aright. For God accepteth not of the prayſes which proceedeth out of that mouth which is exerciſed with *curſing*, out of the mouths of ungodly men proceed both *bleſſing* and *curſing*, which things ought not to be. *James* 3. 10. to 18. It is the cuſtom, nay, indeed nature of wicked and ungodly men, whoſe hearts are full of bitter envying ſtrife and ſedition, to *curſe* thoſe whom God doth bleſſe. 1 *Kings* 2. 8. 2 *Sam.* 19. 23. 5. to 13. but the godly will not *curſe* thoſe that hate them. *Job* 31. 29. 30. one of the heavy judgements that was threatned the Jews was, that they ſhould be a deteſtation, an aſtoniſhment, a *curſe* and a reproach. *Jer.* 44. 12. God who hath all power in his hands, may *bleſſe* whom he will, and *curſe* whom he will. *Mal.* 2. 2. but it is not ſo with the Creature; for he ought not to *curſe*, eſpecially thoſe whom God doth *bleſſe*. *Numb.* 23. 8. they who are addicted to this ſin, ſpare no ſort of people; if their friends do croſſe them, they will *curſe* them: if their Miniſter do not pleaſe them, they will curſe him: if any creature or things do croſſe them, they will *curſe* it: and if the Magiſtrate do command any thing contrary to their minds, they will *curſe* him, contrary to the mind of God. *Exod.* 22. 29. *Eccleſ.* 10. 22. and although theſe *curſed ſpeakers* will many times forbear to *curſe* in the hearing of men, for fear of corporal puniſhment: yet at ſuch times they will curſe in their hearts,

hearts, yea, when they *bleſſe* with their lips, at the ſame time they will *curſe* with their hearts. Pſal. 62. 3, 4. For they fear not the Lord, therefore they will *curſe* ſecretly, and wiſh evil to him that is deaf. *Lev.* 19. 14. And although no man ought for any cauſe (without divine warrant) to *curſe:* yet we ſhould be wary not to give any occaſion to any ſo to do, by our provocations: the Parent ſhould therefore, not provoke the Child: the Maſter the ſervant, nor by our accuſation of any ſhould we provoke them to *curſe* us. Prov. 30. 10. 11. but beſides theſe, who by *curſing* do wiſh evil to men: there are a Generation of *curſed ſpeakers*, who do utter reproaches, and horrid blaſphemies againſt the great God of Heaven, his people, his worſhip and wayes; too commonly heard, publiſhed, and maintained in theſe laſt times.

6. A ſixth ſort of men, who ſhall trouble the world in the laſt times, are a generation of people, who will be very guilty of the ſin of *diſobedience*, *diſobedient Children.*

This fault muſt not be reſtrained only to ſuch who obey not the Commands of their natural Parents, that were too narrow a limit for theſe words, but we are to take them in a larger ſignification.

For in ſcripture we read of a *fourfold Parent. God* is ſaid to be a *Father*; for ſo he declared himſelf unto *Iſrael.* Jer. 31. 9. *I am a Father unto Iſrael*; the *Magiſtrate* is called a *Father.* John 14. 1. And the *chief Fathers of the Tribes.* So John 21. 1. Then *came the principal Fathers of the Levites, unto the chief Fathers of the Tribes.* Alſo the Miniſters, who through the Goſpel doth beget any in Jeſus Chriſt, are called *Fathers:* ſo *Paul*, 1 *Cor.* 4. 15. *Ye have not many Fathers; for in Chriſt Jeſus I have begotten you through the Goſpel.*

Laſtly, There are *naturall Fathers* or *Parents.* Now, this ſin, that is, *diſobedience* to Parents, is laid to their charge who do diſobey *God*, the *Magiſtrate*, who do diſpiſe the *Miniſters* of Jeſus Chriſt, and are undutiful to their *Parents who begot them*, and brought them into the World.

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For the vengeance of God, doth not only reach unto them who are diſobedient in one of theſe reſpects, but in all, or any of them; for Chriſt hath vengeance ready againſt *all diſobedience*, 2 *Cor.* 10.5,6. The vengeance prepared for thoſe who diſobey *God*, is perdition and deſtruction, deprivation of our being, and ſcorn and contempt in our death, 1 *Kings* 13. 21, 22. even the whole curſe of God. *Deut.* 11.28. and 29.19,20. the miſery which they contract unto themſelves who are *diſobedient*, that is, who will not be *ſubject* unto, but reſiſt the *higher Powers*, which are the *Ordinance of God*, is very great; for it is no leſſe then condemnation. *Rom.* 13.1,2,3,4,5. The judgements which they pluck upon themſelves who do not yield obedience unto the Goſpel publiſhed by the *Miniſters* thereof: (the neglect whereof, and the perſecuting the Miniſters thereof, is the *diſobedience* unto the Fathers, the Miniſters of Chriſt) is exceeding terrible. 2 *Theſ.* 1.4,5,6,7,8,9,10. and many heavy curſes are denounced againſt thoſe who diſobey their *naturall Parents*. In theſe times the mouths of men are full of blaſphemies againſt God: of evill ſpeaking againſt the *Magiſtrate*, of reproach againſt the *Miniſters* of Chriſt, and of bitterneſſe againſt the *Parents* that begot them. *Diſobedience* is a ſin hereditary in all men; for by the *diſobedience* of one, many are made ſinners. *Rom.* 5. 19. that is, men do inherit the *diſobedience* of *Adam*, and ſo become ſinners; for *diſobedience* includeth all ſins, which indeed are nothing elſe but the breach of a Law, or Command: ſo that he that breaketh the Law, or ſinneth againſt the Law of God, is *diſobedient* unto God: he that tranſgreſſeth the Law, or Commands of the higher *Powers*, (that is, their lawful Commands) is diſobedient unto the *Magiſtrate*: he that doeth not what the *Miniſter* (declaring the words of ſound Doctrine) doth publiſh, is *diſobedient* unto the Goſpel: and he that will not do what his *Father* or *Mother* (who begat him) requireth of him, or curſeth, or offereth any wrong or injury unto them, is *diſobedient* unto his *Parents*. But God conſidering what man is by nature, doth provide a remedy in this caſe, and againſt this evil, for thoſe on

whom he will have mercy: and therefore one effect of the Goſpel, when it is made powerful to ſalvation, is to turn the hearts of the Fathers unto the Children, and the *diſobedient to the wiſdom of the juſt men.* Luke 1.17. but unto them who continue in *diſobedience* unto the word, the *word* is made a ſtumbling block. Some are ordained by the word to be wrought to *obedience:* and others are ordained to ſtumble at, and be offended with the word, being *diſobedient*, 1 *Pet.* 2.7,8. but I proceed to write of another ſort of wicked men.

7. A ſeventh ſort of wicked men which trouble the world, are ſuch as are *unthankful. Unthankful* to God, for the mercies which he doth beſtow upon them, not walking in that obedience due unto him, nor honouring them with that honour which they ought to give unto him, being convinced of the greatneſſe of his *power* and *Godhead.* And indeed the *ingratitude* of men towards God doth appear in this; they know God (he being manifeſt in them) yet they glorifie him not as God. *Rom.* 1.19, 20, 21. alſo men are *unthankful*, becauſe they do corrupt themſelves by their vice, being a froward, a perverſe and diſobedient people to that God who hath made them, bought them, and proportioned them, rewarding and requiting him, for all the mercies which they receive from him, with *diſobedience. Deut.* 32.5,6. Good men are not unmindful of kindneſſe, either ſhewed unto themſelves or to their friend. Yea, ſo high a pitch doth *grace* carry men ſometimes, that they reward good and kindneſſe ſhewed unto their very enemies: of which we have an eminent example in *David*, who ſent Meſſengers to the men of *Jabeſh Gilead*, and did promiſe them, to recompence them for burying of *Saul*, (his greateſt enemy:) whereas on the other hand, it is the nature of wicked men, through *ungratitude*, not only, not to requite benefits, but to render evil for good. 1 *Sam.* 25. 21. *David* was ſtudious to know what he ſhould render unto the Lord for all his *benefits. Pſal.* 116.12. and a *thankfull* heart will not forget the good it receiveth from others. There are three things which make men *unthankful. Pride*

of

of heart, which cauſeth men to ſcorn thoſe who did good unto them in their low condition, and overlook them in proſperity, who were helpful to them in their adverſity. Secondly, an *inſenſibility* of former benefits; for time doth weare the remembrance of friendſhip out of the minde, and then the heart is not affected with that which is paſt; for while a courteſie is warm upon the affections, the heart is moſt commonly liberally inclined: but the more it weareth out of the memory, *thankful* reſolutions decay, and *ingratitude* increaſeth. But a third thing that cauſeth men to be *unthankful*, is *covetouſneſſe*. Many will acknowledge favours received, and will ſay, ſuch an one did well for them, and they are in their debt; but when the heart doth move a *requital*, *covetouſneſſe* ſteppeth up, and ſaith, thou canſt not ſpare this; or the courteſie was not ſo great, and ſo ſeeketh to extenuate it: or elſe the loathneſſe to part with any thing (through covetouſnes of heart) doth cauſe a man to procraſtinate the requiting of good formerly received ſo long, until the affections are cooled in it, or the memory hath forgotten it. And although ſome look upon *gratitude* as a vertue proceeding from the generality of the ſpirit, yet I know that thoſe who are counted *generous*, are faulty in this. And the truth is, it is in this as in all other things, the natural man is *liberally grateful*, but it is upon carnal Principles: but no man can rightly expreſſe *thankfulneſſe*, or be *thankful* either to God or man for any benefit received, until the peace of God rule in his heart. *Col.* 3.15. This evil of ingratitude maketh the Child to deny many times, and be aſhamed of the Parents from whom he hath received a being: this maketh many to look ſcornfully (when riches have increaſed) upon them; who have relieved them in their poverty: and this maketh men, for a few failings or faults, to caſt off thoſe, who formerly have been inſtruments of great good unto them: but I proceed.

8. The eighth ſort of men who are numbered among the wicked, that ſhall appear in the laſt times, are *unholy* men. *Unholy* men are ſuch as are *unclean*, *polluted*, and *filthy*, in

the ſight and eſteem of God. And ſo are *all men* who are not in Chriſt Jeſus, or upon whom God doth not lay, or impute the righteouſneſſe and *holineſſe* of Jeſus Chriſt. The difference between the *holy* and unholy, the *clean* and unclean, is ſpoken of in *Lev.*10.10. and was typified by thoſe thoſe things, and Creatures that were *clean* and *unclean*, or prophane; *holy* or unholy under the Law. For a time, only the Jews were an *holy* people unto God, and the Gentiles were *unclean*; but afterwards (after that Chriſt came to be a light unto the Gentiles) *they* were accounted *clean*, that is, ſo many of them as believed, and had their converſation *holy*. All they that are thus eſteemed of God muſt walk before him in all *holy* converſation and godlineſſe. 2 *Pet.*3.11. by reaſon of the *unholy* converſation of men, the Law was given, which needed not to have been made, if men would not have ſinned; for it was not given to the righteous, but to the lawleſſe and diſobedient, to the ungodly and ſinners, to the *unholy* and prophane, to murderers of Fathers and Mothers, and Man-ſlayers, to Whore-mongers and buggerers, and Men-ſtealers, to lyers, to perjured, and to thoſe that do any thing contrary to wholſome Doctrine. 1 *Tim.* 1.9,10. ſo that it doth clearly appear, that all men who do thoſe things that are contrary to the Law, (they being out of Chriſt) are *unholy*. Yet although they who are in Chriſt Jeſus (with the outward man) do many things contrary to the Law of God, yet they are not to be counted *unholy*.

Becauſe firſt, with the inward man (or ſpirit of God in them,) they ſerve the Lord.

2. Their iniquities are forgiven and pardoned.

3. Becauſe Jeſus Chriſt hath (as their ſurety) ſatisfied the wrath of their Father in their behalf, or for them.

And 4. Becauſe the Father doth impute the righteouſneſſe and *holineſſe* of Jeſus Chriſt unto them. So that by *unholy* men we are to underſtand, all thoſe who being out of Chriſt, walk in diſobedience unto the Law of God. Such men ſhall appear in the laſt times, doing the works of ſin boldly and with an high hand.

The ninth ſort of wicked men, who ſhall trouble the world,

world, are ſuch as ſhall be found without *natural affection.* Theſe are ſuch as are *cruel* and *unkind* unto thoſe, to whom they are obliged naturally, as the Child is obliged to love the Parent, the Brother the Brother. And indeed all men to love one another, as they are derived from *Adam* their common Parent. But they are moſt guilty of this ſin, who do offend againſt thoſe relations that are neareſt unto them. Men who are without *natural affections*, are worſe then the brute Beaſt, who are tender of their young ones. *They* offend this way, who do evil to them, that do good unto them; for by ſo doing, they manifeſt themſelves, not only to be without *affection*, but very *unnatural*; for *nature* (in ſome degree and meaſure, that is, for natural conſiderations) doth teach a man, and call upon him, to render good for good. But they do exceedingly offend this way, who profeſſe themſelves the Sons of God, and yet do hate and contemn thoſe, in whom they are perſwaded there is much of God. For as thereby they do argue themſelves to be without *affection* and true love: ſo thereby it doth appear, that they have not much of the *nature* of God in them; the *affection* of *Titus* and *Paul* was great to the *Corinthians*, whom they eſteemed their Brethren. 2 *Cor.* 7. 15. and 11. 9. and the Apoſtle exhorted the *Romans* to be *kindly affectionated* one unto another, or to love one another with *brotherly love. Rom.* 12. 10. *Unnaturalneſſe* is a curſe laid upon men, by reaſon of ſin. For, the Goſpel of Jeſus Chriſt, as it doth hold forth the mercies of God unto the faithful, who do lay hold of it; ſo it doth reveal the wrath of God againſt ungodlineſſe; and declareth, that for as much as God hath manifeſted unto men, and ſhewed unto them, thoſe things that may be known of him: and by the viſible works of his hands, hath ſhewed unto them the inviſible things of him, even his *power* and *Godhead:* yet notwithſtanding, they (when they hereby did know God) glorified him not as God; but became vain in their imaginations, turning the glory of the incorruptible God, into an image of ſome corruptible thing: therefore he giveth them up to their hearts luſts, vile and unnatural affections. *Rom.* 1. 18.

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to 31. The impieties of men provoke God, to withhold his grace from them, and to leave them unto themselves, who can do no other then walk not only in the lusts of their hearts, and in the Commission of those evils which are *naturall* unto them, but in doing of those abhominations which are contrary to nature.

The tenth sort of ungodly men who shall appear in the last times, are *Trucebreakers*, that is, men who are *unfaithfull*, who keep not their *faith*, but *promise* one thing, and *do* another; in such men it is dangerous to repose any *confidence*. For as *Solomon* saith, such are like a *broken tooth, and a sliding foot*. Prov. 25. 19. They are likewise *Covenantbreakers*. Rom. 1. 30. A fault too common both among private men and Nations. And they are of two sorts.

1. Such as break their promises which they make with men.

And 2. Such as break their promises which they make unto God. For which sins the wrath of God hath fallen heavily upon the men of the world. The King of *Judah* broke his Covenant with the King of *Babel*, and was plagued. *Ezek.* 17. 15. And the Jews did break their Covenant with God, and were punished. *Isa.* 24. 5. The great and main causes of this evil, are perfidiousnesse or unfaithfulnesse: self-love, or a desire to advantage a mans self, through the prejudice of another: coldnesse of love and charity, when men will not do unto others, as they would be done unto: and covetousnesse, which will cause men to commit any evil, even for gain to break any *Oath*, *Promise*, or *Covenant*.

The eleventh sort of wicked men that shall heighten the troubles of the last times, are *false accusers*, or such as beare false witnesse against any. The great and most just God condemneth all those, who either do raise or receive a *false tale*, or report of any. He that inventeth a *false report*, doth wickednesse; and he that receiveth a *false scandall*, or beareth *false witnesse*, doth put his hand to the wicked: for as we should not follow a multitude to do evil; so we should not agree in a controversie, or joyn with many to

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overthrowe the truth. *Exod.* 23.1,2. by *falſe witneſs* men deſtroy either the poor or innocent. He that hath knowledge in the precepts of the Lord, and feareth to offend the Laws of the moſt high, will hate the wayes of *falſhood. Pſal.* 119. 104, 128. Becauſe men fear not the Lord, therefore they dare commit this evil; but if men knew, and were ſenſible of the judgements of God denounced againſt *falſe ſwearers*, they would not bear *falſe witneſſe*: for they bring upon themſelves no leſſe then the wrath of God, who will be a ſwift witneſs againſt *adulterers* and *falſe ſwearers. Mal.* 3.5. and indeed we ſhould hate ſuch practiſes, becauſe that God doth hate them; for he loveth that men ſhould ſpeak *truth* unto their Neighbour, that they ſhould execute judgement truly, and uprightly in their gates. But he hateth thoſe that imagine evil in their hearts, and take *falſe Oaths* againſt their Neighbours. *Zach.* 8. 16. 17. There is a common practice among men, which is very near and like unto this, which is to deceive by *forged cavillation*, which is to pretend, that they advantage any, when they deceive them; as many *unfaithful Officers* deceive the Common-wealth, who are imployed in places of great truſt, yet pretend to faithful ſervice: of this ſin *Zacheus* the Publican cleared himſelf. *Luke* 19. 8. He that beareth *falſe witneſſe*, breaketh the ninth Commandement. *Exod.* 20. 16. This ſin is no other then an *aggravated lie*. Prov. 6. 19. but moſt hateful unto God.

A twelfth ſort of evil people who ſhall live in the laſt times, are *intemperate men*, or *incontinent*, ſuch as give themſelves over to their own hearts *luſts*, immoderately ſatisfying their hearts deſires, or concupiſcence, which temperance or concupiſcence, ſin worketh in us, by the Commandement. *Rom.* 7, 8. for ſuch is the nature of ſinful man, that his deſires are moſt after that which he is forbidden.

And if *Adam* before his fall did earneſtly deſire that which was forbidden him: much more (after the fall) do his poſterity luſt immoderately after thoſe things which are unlawful. This *intemperaney* is likewiſe called inordinate affection, which the Saints are to mortifie. *Col.* 3.5 And

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as here is *intemperancy* in the inſatiable deſire of man, after thoſe things which he hath not: ſo likewiſe in the exceſſive and immoderate uſe of things which he doth injoy. As *intemperancy* in meats and drinks, in exerciſe, or in any luſt: therefore when men do thus deſire any thing, they are ſaid to luſt after it: and when they do immoderately uſe any thing, they are ſaid to ſatisfie their luſts. Now in the laſt times the world will abound with ſuch men.

In the thirteenth place, the Apoſtle doth foreſhew, that then there ſhall be men of *a fierce nature*, full of wrath, malice, anger and cruelty: ſuch as *Jacob* did foreſhew the Poſterities of *Simeon* and *Levi* would be. Saying, *Simeon* and *Levi* are Brethren, inſtruments of cruelty are in their Habitations. *O my ſoul, come not thou into their ſecret, unto their aſſembly, mine honour, be not thou united: for in their anger they ſlew a man, and in their ſelf-will they digged down a wall, or houghed Oxen. Curſed be their anger, for it was fierce, and their wrath, for it was cruel. Gen.* 49.5,6,7. Such men God doth often uſe as inſtruments to puniſh a people for their ſins. So God threatned to puniſh *Iſrael*, ſaying, becauſe thou ſervedſt not the Lord, therefore the Lord will bring a Nation againſt thee from farre: a Nation of *fierce countenance*, which ſhall not regard the perſon of the old, nor ſhew favour to the young. *Deut.* 28.47,49,50. *fierceneſs* is ſometimes taken for anger, as 1 *Sam.* 20.34. and ſometimes men are ſaid to be *fierce*, when they do proſecute and perſecute one another, as a Wolf doth hunt after his prey. *Hab.* 1.8.

14th. There are a wretched Generation of men in theſe laſt times, ſpoken of by the Apoſtle, and they are *deſpiſers of them that are good: deſpiſers of inſtruction. Prov.* 15.5. *Deſpiſers of their Neighbours, Prov.* 11.12. *Deſpiſers of wiſdom. Prov.* 1.7. *Deſpiſers of the people of God. Ezek.* 16.57. *Deſpiſers of the word. Iſa.* 30.12. *Deſpiſers of the name of God. Mal.* 1.8. *Deſpiſers of them that are weak. Rom.* 14.3. *Deſpiſers of the chaſtening of the Lord. Heb.* 12.5. *Deſpiſers of propheſying.* 1 *Theſ.* 5.20. *Deſpiſers of the Church of God.* 1 Cor. 11.22. *Deſpiſers of Government, Dominion and Dignity.* 2 *Pet.* 2.10.

2.10 *Jude* 8. The cauſes of *deſpite* are many. *Hagar deſpiſed Sarah*, becauſe ſhe conceived, and her Miſtreſs was barren. *Gen.* 18.4,5. The Sons of *Belial* deſpiſed *Saul*, becauſe he was meanly deſcended, although the Lord had choſen him. 1 *Sam.* 10.26,27. *Job* was *deſpiſed*, becauſe the hand of God was upon him, and ſorely afflicted him. *Job* 9. 18. The *Jews* were *deſpiſed*, when they built the walls of *Jeruſalem*, becauſe their enemies thought the work too difficult for them; and that they had in haſt built it ſlightly. *Neh.* 4.4. The *Jews* deſpiſed the Prophets, becauſe that the people did more eſteem the abhominations of the Heathens, then they did thoſe things which the Prophets ſpake unto them. 2 *Chro.* 36. 14, 15, 16. *David* was *deſpiſed*, becauſe he truſted in the Lord. *Pſal.* 22.6,7,8. The enemies of God *deſpiſed* his people, becauſe they thought God had caſt them off. *Jer.* 33. 24. The wicked *deſpiſe* the day of ſmall things. *Zach.* 4.10. The Phariſees *deſpiſed* the Publicans, becauſe they thought themſelves more righteous then they. *Luke* 18. 9. The rich *deſpiſe* them that are poor. *Jam.* 2. 5, 6. and the wicked *deſpiſe* thoſe that are good. 2 *Tim.* 3. 3. Theſe are called ſcoffers. 2 *Pet.* 3. 3.

The fifteenth ſort of wicked men are *Traytors, treacherous perſons*, or ſuch as betray others, even thoſe who *put truſt* or *confidence* in them. As the *Subject* to betray his *Prince*, the *Child* the *Parent*, the *Servant* the *Maſter*, or a *friend* his *friend*. That which *moveth* men to this wickedneſſe, is the *corruption* of nature, and thoſe *luſts* which naturally are in the *hearts* of men. The *men of the* world *betray* the *Saints*, even to great perſecutions, becauſe they hate them. *Mat.* 24. 9.10. and *Judas betrayed* his Maſter, becauſe he was *covetous*, *Mat.* 26 15.

In the ſixteenth place the Apoſtle ranketh men that are *heady*, and raſh, who ruſh into all manner of evil headlong, as the Horſe doth ruſh into the battel. *Jer.* 8.6. Precipitation is the cauſe of many miſcarriages. This maketh the wiſe of the world, to be taken in their own Counſels and craftineſſe. *Job.* 5. 12, 13. Theſe are ſuch as do not conſider their wayes. *Job.* 34.27.

Seventeenthly, Next unto theſe are the *highminded* of the world, theſe are contrary to the *humble minded*. From hence, that is, from *highmindedneſſe*, ariſeth *ambition*, *preſumption*, and *contempt* of others. From hence men run on *fearleſſe* of God, *preſuming* on their own *abilities*, as if they had a greater intereſt in God then any other: and as if they could not poſſibly be removed out of his favour. *Rom.* 11. 20. From hence, men judge and condemn one another, and are puffed up one againſt another, as if they did differ from other, and had any thing which they received not. 1 *Cor.* 4. 3. to 7. And hence it is, that men dare do thoſe evils which they condemn in others, hence it is, that they are not ſenſible of them, and mourn not for them. 1 *Cor.* 5. 1, 2. And thus it is with all men by nature, until the love of God (Jeſus Chriſt) do dwell in them. And this love is not puffed up. 1 *Cor.* 13. 4. And as *highmindedneſſe* doth often ariſe from the apprehenſion of ſome *abilities* which a man doth ſee in himſelf, as *valour*, *honour*, *riches*, *learning*, and the like: ſo ſometimes men are vainly *puffed up*, by their fleſhly minds; for that in the ſight of others, and perhaps in their own *imaginations*, they do appear *humble*; for that they put on a ſhew of wiſdom in wilworſhip and humility, and of neglecting the body, and refuſing of honour to the ſatisfying of the fleſh. Col. 2. 18. 23. ſo cunning is Satan, and ſo deceitful is the heart of a man, that he who is prophane, doth think himſelf godly: he who is vitious, doth think himſelf vertuous, and the *high-minded* would be eſteemed *humble*.

18ly. In the eighteenth place the Apoſtle rangeth thoſe, who *love pleaſures more then they love God*, that is, any thing which is pleaſant and delightful unto them, according to that of the Pſalmiſt, thou *loveſt evil more then good*. Pſal. 52. 3. whereas the Saints ſhould be of *Peters* minde, *to love Jeſus Chriſt more then any thing elſe*. John 21. 15. but the men of the world love thoſe things that pleaſe them more then God.

The nineteenth ſort of wicked men which ſhall abound in the world, are ſuch as have *a form of godlineſſe*, but deny the

the power thereof. Never were there more *profeſſors* of godlineſſe; but it is to be feared, that there are but few practiſers of it. And ſuch will eſteem any thing to be godlineſſe which they do, though it be never ſo contrary unto it; are there not ſome, who ſuppoſe that *gain is godlineſſe?* 1 *Tim.* 6, 5. The *formality* of many things in the world do paſſe for the *reality* thereof; and it is ſo not only in carnal things, but in ſpiritual. The woman of *Tekoa* was ſuborned by *Joab* to put on *a form* of ſpeech to beguile *David*: and many by Saint-like words, do ſeek to delude the world, and ſeem what they are not. 2 *Sam.* 14. 20. Chriſt was ſo farre from this hypocriſie, that he ſeemed to have *no form* or comlineſſe in him. *Iſa.* 53. 2. And moſt commonly, the leſſe Religion they have, the greater ſhew of holineſſe men do put on. Such as theſe were found in the Apoſtles dayes, who deſired to be *eſteemed* guids to the blinde, lights to them which were in darkneſſe, inſtructors of the fooliſh, teachers of babes; yet they had but a form of knowledge and of the truth in the Law. *Rom.* 2. 17, 18, 19, 20. It is not enough to have *a form* of Doctrine (or godlineſſe, although of that Doctrine which was delivered by the Apoſtles) unleſſe we obey it from the heart. *Rom.* 6, 7. therefore the Apoſtle did exhort *Timothy* to hold faſt the *form* of found words, not only in an outward appearance [but] in faith and verity, becauſe the Kingdom of God is not in *word*, but in *power*. 1 *Cor.* 4. 19, 20. and the Goſpel (when it is made effectual) is not in word only, but in power, and in the holy Ghoſt, 1 *Theſ.* 1. 5.

The ſeeds of theſe vices, are naturally in the hearts of all men; but they ſhall grow up in ſome, unto evil fruit, with which the generality of men ſhall be corrupted, and by reaſon whereof, the *laſt times* ſhall be very perillous. Herby the truth will be reſiſted, mens minds will be corrupted, and many will prove reprobate, as concerning the faith; but theſe men ſhall proceed no further then God ſhall permit them, (for as they are the Inſtruments of Satan, ſo they are limited with him) and their folly ſhall be manifeſt unto all men; for the Saints ſhall not only ſee it by a ſpirit of diſ-

cerning in them; but the men of the world ſhall perceive it, and condemn and judge one another for their impieties: as the covetous ſhall condemn the boaſter for vain glory, and the boaſter ſhall condemn him of covetouſneſſe: the blaſphemer ſhall rebuke the proud man for his high-mindedneſs, and the proud man ſhall ſee judgement executed on him for blaſphemy. So one wicked man ſhall detect and lay open the folly of another: neither are we in theſe times to expect an amendment of theſe men; for ſeducers ſhall wax worſe and worſe, deceiving and being deceived. 2 *Tim.* 1. to 14. Divers reaſons may be given to ſhew wherefore God hath appointed that ſuch men ſhould ariſe in the latter dayes.

1. By reaſon of the wickedneſſe of ungodly men, the Saints being perſecuted, ſhall bear teſtimony unto the truths of Jeſus. *Mark* 13. 5. to 10. *Luke* 21. 8. to 13.

2. Becauſe that through tribulations (which the Saints are to ſuffer, riſing from the cruel and evil nature of wicked and ungodly men) the Diſciples of Chriſt who continue in the faith, are to enter into the Kingdom of God. *Acts* 14. 22. And

3. There muſt be Hereſies, (Sects, Schiſmes, Rents and diviſions) not only amongſt wicked and ungodl men, but alſo among thoſe who profeſſe Chriſtianity, that they which are approved may be made manifeſt. 1 *Cor.* 11. 19. And although that in all Ages there hath been ſuch men; yet in the laſt times (in theſe times) men ſhall more generally be ſuch: the wickedneſſe of men ſhall be more viſible, and acted with a higher hand then in former Ages, that ſo thoſe things may be accompliſhed (both in regard of the Saints and wicked men) which the Lord by his Prophets hath foreſhewn ſhould come to paſſe in theſe laſt times. And now, in the next Chapt: I will declare four ſigns, which ſhall immediatly precede the comming of Chriſt.

CHAP. IV.

CHAP. IV.

Of four ſigns which are to precede immediatly the next comming of Chriſt.

JEſus having ſhewed his *Diſciples* (in anſwer to their threefold queſtion.) The *ſignes* of the deſtruction of the Temple, and the great tribulations they were to ſuffer: telleth them, that immediatly after their tribulations, four things ſhould happen, and then ſhould appear the ſign of the Son of man in Heaven. *Mat.* 24. 1. to 30. for before his coming 1. The *Sun* muſt be darkened. 2. The *Moon* muſt not give her *light*. 3. The *Starres* muſt *fall* from *Heaven*. And 4. The *Powers* of Heaven muſt be *ſhaken*; Which *myſticall expreſſions*, I ſhall endeavour by the Scriptures, and the Lords aſſiſtance, to open.

Of the darkening of the Sun.

For the underſtanding of this *Myſtery*, it will be neceſſary to take notice, that the word *Sun* hath divers ſignifications in the Scripture. As firſt, it is taken properly in his proper ſenſe, for that great *light* which was made to *rule* the *day*. *Eccleſ.* 1.5.

2. By the *Sun*, we are to underſtand, *Jeſus Chriſt*, who ſometimes is called a *Sun*. *Mal.* 4.2.

3. By the *Sun*, is ſignified the proſperous ſtate of the men of this world, as *Amos* 8,9,10.

4. By the *Sun*, the holy Ghoſt doth ſignifie *knowledge*, *underſtanding*, and the *Revelation* of *divine Myſteries*. *Mich.* 3. 6.

And 5. By the *Sun*, we are to underſtand the Sun, which is in

in the *earthly Heaven:* the *Church Antichriſtian, Kingdom of the Beaſt,* or *Roman Empire.* Rev. 6. 12. & 8. 12. & 9. 2. & 16. 8. and in all and every of theſe ſenſes and ſignifications, the *Sun* will be *darkened* in the laſt dayes, which, as I have formerly (in this book) ſhewed; will be fulfilled ſome few years before the coming of Chriſt; at his coming, and after his coming, that is, until the Jews be eſtabliſhed in their own Land, and their Temple built. But I proceed to ſhew how this Propheſie ſhall be accompliſhed.

Firſt, the *Sun,* that is, the *natural Sun,* ſhall be darkened; for at this time in the Heavens, as alſo in the earth, there ſhall be ſignes and wonders. *Joel* 2. 30. The *Sun* by more frequent and often *Eclipſes* then formerly, ſhall be *darkened.*

Secondly, the *Sun,* that is, *Jeſus Chriſt,* the *Sun of righteouſneſſe,* ſhall be darkened to the men of the world; for it is certain, that the nearer it is to the riſing of the *Sun,* the brighter and greater is the *light* (unto thoſe who have eyes to behold it;) but that *light* is *dark* to thoſe who are blind. So although Jeſus Chriſt at his coming ſhall be diſcerned by his people, yet the men of the world will not ſee it; nay perhaps many (who belong unto them) will not ſee the *light,* and breakings forth of *day,* before his coming, who afterwards will have their eyes opened; for not only before his coming, but long after his coming; darkneſſe ſhall cover the earth, and groſſe darkneſſe the people. *Iſa.* 60. 2.

Thirdly, the *Sun,* that is, the *proſperous* ſtate and *happy condition* of wicked and ungodly men, and of the great and mighty men of the world ſhall be *darkened,* and for (*a*) proſperity they ſhall have adverſity. They who exerciſed cruelty over the people of God, ſhall partake of the judgements and wrath of God. And they who were *illuſtrious,* and beautiful in the eyes of others for their high honours and dignities, ſhall have their *light* and *beauty* taken away. Thus it ſhall be with *Egypt* (with ſpiritual *Egypt*) for when the Lord ſhall *put her out,* (a Metaphor taken from an extinguiſhed light) when the Lord ſhall deſtroy her for her wick-

(*a*) Iſa. 24 11.

wickedneſſe, *he will cover the Heavens, and make the Starres thereof dark:* he *will cover the Sun with a Cloud*, that is, he will trouble the hearts of people, and bring deſtruction among the Nations, and make their *Kings aſtoniſhed* with *fear. Ezek.* 32. 7, 8, 9, 10. Then, the Lord will cauſe the *Sun* to go down at noon day, he will *darken* the earth in the clear day; for when the great and powerful men of the world, ſhall ſuppoſe that all their affairs go on proſperouſly and ſucceſfully: and think that they have cauſe to rejoyce and be glad; then the Lord will turn their feaſts into mourning, and their ſongs into lamentations: he will bring ſackcloth upon all loyns, and baldneſſe upon every head, *Amos* 8, 9, 10.

Fourthly, The *Sun*, that is, the *Sun of knowledge*, underſtanding and Revelation of *ſpiritual* and *divine things*, ſhall be *darkened* in thoſe who are accounted the learned, the wiſe-men of the world, and in thoſe from whoſe lips the people look for knowledge; for all thoſe who call themſelves, and are eſteemed by others (for their office and function) to be *Prophets*, do deceive the people, crying peace, while they prepare warre, ſhall have night unto them for a viſion, and darkneſſe for a divination, the Sun ſhall go down over thoſe Prophets, and the day ſhall be dark over them. Thoſe ſeers ſhall be aſhamed, and thoſe ſooth-ſayers confounded, they ſhall cover their lips, for they ſhall have no anſwer of God. *Mich.* 3. 5, 6, 7. And

Fifthly, The *Sun*, that is, the *Sun in the Antichriſtian Heaven*, (which in many place of this book, I have proved to be the *Pope* in the Weſtern, and *Turk* in the Eaſtern parts of the *Roman monarchy*) ſhall be *darkened*: that is, wholly *darkened*; in former times, in the third Age, this Sun was *partly darkened*. Rev. 8. 10. So in the fifth Age, *Rev.* 9. 2. but in the ſixth Age, immediatly before the comming of Chriſt, this *Sun* ſhall totally loſe his *light*, the *Sun ſhall be black as Sackcloth of hair*. Rev. 6. 12.

Now in whatſoever age all theſe things ſhall come to paſſe, and this Propheſie (the Sun ſhall be darkened) ſhall in every of theſe wayes be fulfilled: we may ſafely conclude

clude that that is the Age which immediatly precedeth the comming of Chriſt. And hath not the *Sun* been thus *darkened* in our dayes? have not we (in theſe ſmall Nations of *England*, *Ireland* and *Scotland*) ſeen theſe things? do we not ſee men ſo *blind* and *dark*, that they cannot behold the wonderful works which God hath wrought (within the ſpace of theſe few years) in theſe Lands? hath not the *light* of the Goſpel appeared gloriouſly, & are not men yet covered with *groſſe darkneſſe*? hath not the proſperous condition of *King*, *Biſhops*, *Nobility* and *Gentry* in theſe Nations, been turned to mourning and lamentation? hath not their *light* been turned into *darkneſſe*? where is the *knowledge* and *underſtanding* of thoſe who were accounted the *Suns* and *lights* of this Nation? where is the *luſtre* of their *learning* and *humane wiſdom*? is it not, and hath it not for ſome years laſt paſt, been obſcured and darkened? hath not the *Sun* of *Rome*, the glory and pride of the *Roman* Clergy, and the *Doctrines* of the Church of *Rome*, with all their ſuperſtitious and erroneous Ceremonies been (in theſe parts) *obnubilated* or clouded? and have not men caſt them off? by reaſon that the *Sun of righteouſneſſe*, Jeſus Chriſt, hath appeared, and illuminated many of his Saints with a more *cleare knowledge* of ſpiritual truths, manifeſting and diſcovering the errours and deceitful juglings of the *Sun* of that Hierarchy, and revealing the beautiful, (yet falſe opinions and Doctrines) of thoſe who would be counted reformiſts, yet have derived their *forms* and *principles* originally, from that *Roman Sun*? I ſay, theſe things being weighed and rightly conſidered, may we not ſafely ſay, we have ſeen this propheſie fulfilled, and the *Sun* in theſe reſpects darkened, and ſo conclude, that the coming of Chriſt is at hand? certainly we may.

And thus much ſhall ſuffice to have ſpoken of the firſt of theſe four ſigns of the coming of Chriſt. The next is, how the *Moon* ſhall loſe her light.

How

How the Moon ſhall not give her light.

The ſecond ſign of the coming of Chriſt is this, *the Moon ſhall not give her light.*

In the Scripture the *Moon* is ſometimes taken for the *mutable*, and changable *ſtate* and condition of *earthly powers*, and *glory*, as the glory of earthly *Kings*, *Princes* and *Rulers*. *Ezek.* 32.7. The Moon ſhall not give her light, that is, as in verſe 10. Kings ſhall be aſtoniſhed with fear. And as in *Rev.* 12. 1. the Apoſtle ſaw a woman cloathed with the *Sun*, and the *Moon* was under her feet, that is, the *Saints* trampled under their feet the glories of the world, and contemned them in reſpect of Chriſt, as *Pſal.* 8.6. likewiſe the *Moon* is taken for the *temporal Government*, and Governours of the *Roman Monarchy*, and in both theſe ſenſes, the *Moon* will be *darkened* before the coming of Chriſt.

Firſt, The *Moon*, that is, the *earthly glories* of the world ſhall not give their *light*. Have not *Kings* and *Perſons* of noble and honourable deſcent been forced to obſcure themſelves, and perſonate thoſe of meaner quality? have not thoſe of high degree been debaſed, and inferior people exalted? what imitations and changes have we ſeen in theſe three Lands, *England*, *Scotland* and *Ireland*? hath not the Moon been *darkened?* for moſt perſons (almoſt of all ſorts) who have received *light*, that is, *honours*, from the ſupreme perſons (the Kings) have with him been darkened, and have not *ſhone* with their former *luſtre*; but do live in *obſcurity*, and under a *Cloud*. And

Secondly the *Moon*, the *temporal Government* or Governours of the Weſtern parts of the *Roman Monarchy* have been darkened. Witneſſe the troubles in moſt of thoſe parts which we call the Chriſtian world; As in *Spain*, *France*, and *Germany*: to which I might add many other places, which have been deprived of the *light* and beauty of *peace*, and have been ſenſible of the *night* and *darkneſs* of troubles and miſeries.

For as the Lord had appointed that his People ſhould be

for ſigns and wonders: therefore they who eſteemed them ſo, ſhall look to the earth, but they ſhall behold there nothing but troubles and *darkneſſe*, vexation and anguiſh. *Iſa.* 8.18, 19,20,21,22.

Neither do I ſay but the *Moon* (which as a great *light* is appointed to govern, and rule the night,) ſhall loſe her *light*, and be *darkened*, by reaſon of many, and extraordinary great *Eclipſes*, which will happen in theſe laſt dayes. But in the third place, I will ſhew how the Starres ſhall fall from Heaven.

How the Starres *ſhall fall from Heaven.*

The third ſign of Chriſts near approach and ſecond coming will be this. *The* Starres *muſt fall from Heaven.*

By *Heaven* here we muſt underſtand, the *Heaven of the Beaſts Church*, or *Church of unbelieving Gentiles.* For as there is an *Heaven* in reference to the *true Church of God*: ſo there is an *Heaven* ſpoken of in Scripture, which doth relate to the *Beaſt.* This *Antichriſtian heaven* is the *Hierarchy* of the Church of *Rome*, or *Eccleſiaſtical jurisdiction of Rome*, as reputed by moſt people in the world to be the *true viſible Church of Chriſt.* And thus it is called in oppoſition to the ſtate of the *Church* of believing Gentiles, which in Scripture is often called *Heaven.* As *Rev.* 18.20. So I ſay, *The Church of Antichriſt*, or Court which is without, is called *Heaven*, as *Rev.* 6.13,14. Having ſhewed what we are here to conceive by the word *Heaven*, I will in the next place ſhew what the holy Ghoſt would have us to underſtand here by *Starres.*

As the Antichriſtian *Heaven* is oppoſite unto the *Heaven* of the true Church: ſo the *Starres* in the Antichriſtian *Heaven*, are oppoſed to the *Starres* in the *Heaven* of the Church of Chriſt. The *Starres* in the *Heaven* of the true Church, are the *Miniſters* thereof. *Rev.* 1. 20. then it will be found, that the *Starres* in the *falſe Church* and *Babyloniſh Heaven*,

Heaven, are the *Miniſters* of that Church, or Heaven. *Rev.* 6. 13. & 8. 10, 12.

So then by theſe *Starres* we are to underſtand all thoſe *publick Miniſters* of the *Church of Rome*, or others who have received their Power and Authority, either immediatly or derivatively from thence. Or any, who (although they do deny the Authority of the Roman Church) do maintain any *Doctrine* thereof, or execute any *Ordinances* (as the Ordinances of God) as they are *corrupted by that Church*, whoſe *Doctrine* is of men, and not of God: whoſe knowledge of divine truths, is artificial; and not according to and by the ſpirit of God, whoſe *words* are according to mans wiſdom, and not according to the *words of ſound Doctrine*, or plainneſſe, evidence, and demonſtration of the ſpirit: and whoſe call and miſſion, is not of God, but men like unto themſelves. Theſe are the *Starres* which before the coming of Chriſt (and alſo at, and after his coming) *will fall.*

For theſe *Starres* to *fall*, is not only to *fall* from the *faith*; for that they either never had, or at leaſt never taught. But their *fall* is to be from their honours, dignity, pomp, preferments, revenues, and high eſteem amongſt men; for as it is ſaid of *Babel* (the *Sun* from whence theſe *Starres* do derive their glory) that ſhe as a Lucifer or bright *Starre* ſhall *fall* from all her *Pomp* and *Glory*. Iſa. 14. 11, 12. So theſe *Starres* who have been by the Babyloniſh and Antichriſtian *Power* advanced to great honours and dignity, ſhall from thence fall into ignominy and reproach; for the Lord will conſume them in his anger, and deſtroy them as with *haile-ſtones* in his *indignation:* according to that of the Prophet, *My hand* (*ſaith the Lord*) *ſhall be upon the Prophets, they ſhall not be in the Aſſembly of the people; ſay unto them that daub with untempered morter, that it ſhall* F A L L: *I will ſend haile-ſtones which ſhall cauſe it to* F A L L; *The foundation thereof ſhall be diſcovered, and it ſhall fall.* Ezek. 13 9. to 15. As their *vain Doctrines* ſhall be *diſcovered* and *fall:* ſo the *excellency* of their *knowledge* ſhall be *darkened*; for ſo ſaith the Lord; *Concerning the Prophets that deceive my people,*

and bite them with their teeth, and cry peace: but if a man put not into their mouths, they prepare warre againſt him: therefore night ſhall be unto them for a viſion, and darkneſſe for a divination, the Sun ſhall go down upon the Prophets, and day ſhall be dark over them. Mich. 3. 5, 6. and in this night of *darkneſſe* not only the people, but the Prieſt and Prophet ſhall *fall*, Hoſ. 4. 4, 5.

Theſe are the *Starres* (the *Miniſters* of *Babel*, of Antichriſt) that ſhall *fall* (ſhall be thrown down from their pride, and earthly pomp and glory) even from *Arch-biſhopricks*, *Biſhopricks*, *Deanries*, and other *Eccleſiaſtical Dignities*, *Benefits* and *Preferments*, which they held and enjoyed as they were *ſtellified* and made *Starres*, in that *Heaven* or *Papal Hierarchy*.

And have we not ſeen this accompliſhed in our dayes, and in the Dominions of *England*, *Ireland* and *Scotland*? look upon the *Epiſcopal*, *ignorant* and *ſcandalous Clergy*, are they not put down from their *honours*, *dignities*, and *rich preferments*. Are not glory, wiſdom, and repute of theſe *Starres* darkened, and are they not *fallen* into *poverty* and *ignominy*? who hath eyes and ſeeth not this?

And aſſuredly, whoſoever they are, that yet, (under any notion) for their *learning*, *gifts* and *qualifications* (that are meerly humane,) are magnified of men, and exalted therefore by them, that do hold forth any *light*, more then that of *ſound Doctrine*, let them yet for a while be accounted *glorious Starres*, yet they will likewiſe *fall*, and their *beauty* will be turned into *darkneſſe*. But this I would have the Reader to obſerve, that for theſe *Starres* to *fall*, is not for them (before the coming of Chriſt) to have their *light* wholly *extinguiſhed* or put out; for they are to remain in the world, and to be accounted ſuch, (that is, *Starres*) by many; but they are ſaid to *fall*, in regard that their *Honours* ſhall be taken away from them: and their *light* ſhall be *darkened*, as the light of the *Starres* is *darkened* when the *Sun* doth ariſe; for the nearer the time ſhall be unto the coming of Chriſt, the greater *light* and diſcoveries there ſhall be of divine truth, clearly diſcerned by thoſe who

ſhall

ſhall have the eyes of their underſtandings opened; and by the operation of the holy Ghoſt, ſhall be made to believe the great myſteries of God, which ſhall be diſcovered unto them in the latter dayes. But by unbelieving men, thoſe truths of God ſhall be oppoſed, and ſpoken againſt, being reproached by the opprobrious names of *hereſies*, *new lights*, *&c.* And ſo glorious ſhall the Revelation and manifeſtation of the truths of God be in theſe latter dayes, in the eyes and eſteem of the illuminated Saints, that the *Glory* of them will ſo farre take off from the *ſplendor* and *beauty* of all the *Doctrines* of men, that *their light* will no more appear, then the light of the *Starres*, when the *Suns ariſe approacheth*, and is near at hand. And now I come to ſpeak of the laſt of theſe four ſigns of the coming of Chriſt.

How the powers of heaven muſt be ſhaken.

By the *Heavens* wherein the *Sun* and *Starres* before ſpoken of did move, I ſaid, we were to underſtand the *Hierarchy of the Antichriſtian and Babylonish Church*; but this *Heaven*, whoſe *powers* muſt be *ſhaken*, is of a larger extent and expanſion. It being that Element, place or ſpheare, where not only the Eccleſiaſtical *Powers*, but all *Earthly-Civil-Powers* do *circulate* and *move*. For by the *Powers* here, both *Miniſtry* and *Magiſtracy* are included, that is, all *earthly* and *humane* Powers, who act not *ſimply* for the *glory of God*.

The *ſhaking of theſe* Powers doth not only ſignifie the *moving*, but the *removing* of theſe things, by ſuch an *Earthquake* as will not only *ſhake* the *foundation* of theſe things, but *overturn them*; for ſuch a *ſhaking* hath been, and yet further will be in theſe latter times.

I will not here ſpeak of the *ſhaking* that will be at the coming of Chriſt, and immediatly after his coming; but of a *ſhaking* of all *earthly Powers*, when the day of the Lord ſhall draw nigh.

In the latter *dayes* which ſhall be (as the Prophet ſaith) when the day of the Lord ſhall be near, *Joel* 3. 14. And as the

the Apoſtle ſaith, before the *great* and notable *day* of the Lord come. Acts 2. 20. not only the *Sun* and *Moon* ſhall be *darkened*, and the *Starres* ſhall withdraw their *light*; but the Lord ſhall *roar* out of *Zion*, and utter his voice from *Jeruſalem*, and the *Heavens* and *Earth* ſhall *ſhake*; v. 15, 16. and not only ſo, but the Lord will *ſhake* the *Sea* and the *dry Land*, that is, he will *move all Nations*. Hag. 2. 7, 8. from the *higheſt* to the *loweſt*, from the *meaneſt* to the *greateſt*, not only *Peaſants* but *Princes*. For the Lord hath formerly *ſhaken the earth*, (that is, by the Majeſty of the Moſaical Government.) But now he hath declared, that he will once more yet *ſhake* (when he will begin to ſet up his Kingly Government) not the *earth* (that is, temporal *Powers*) only; but alſo *Heaven* (that is, *Eccleſiaſtical Powers*, and *all forms of Religious Worſhip*, which are not of him.) And this word, *once more* ſignifieth (not only the *ſhaking*, but) the *removing* of thoſe things that are *ſhaken*, becauſe that all theſe things were made *with hands*, (by the *Power* and Authority of men;) but thoſe things which muſt *remain*, (and can abide the *ſhaking*) muſt proceed from ſome other *Power*, even of God, and be part of his *Kingdom*: which is that which his Saints do purſue after, and cannot be *ſhaken*. Heb. 12. 26, 27, 28.

All theſe things (the *darkening of the Sun*, *Moon* & *Stars*, and the *ſhaking* of the *Powers of heaven*) we have ſeen brought to paſſe in theſe three Nations of *England*, *Scotland* and *Ireland*, and therefore we may conclude, that the day of the Lord is nigh at hand: that it will not be long before the Son of man will come for the full and perfect delivery of his people, and deſtruction of his enemies. But before he come, there will be a great departing from the faith.

CHAP. V.

CHAP. V.

Before the day of the Lord, there will be a great departing from the Faith.

THat many in the laſt times will *depart* from the faith, it is clear, and without diſpute; for the day of Chriſt ſhall not come, except there come *a falling away* firſt, 2 *Theſ.* 2.3. even a *departing* from the *Faith.* 1 *Tim.* 4. 1. by reaſon whereof Chriſt (at his next coming) will *hardly find faith on the earth.* Luke 18.8. for many of thoſe who profeſs Chriſtianity, will not believe that he is come, when they ſhall hear *tidings* thereof. But ſuppoſe it to be ſome *falſe rumour* of ſome *falſe Chriſt:* or through *unbelief* of thoſe places of Scripture, which plainly hold forth the time and manner of his ſecond coming, they ſhall remain *ignorant* of his coming, and ſo continue in *Babylon*, and not be perſwaded to come out thereof, to meet the Lord. Thus by reaſon of the *incredulity* of ſome, Chriſt will hardly (at his next coming) finde faith on the earth. And there will be ſome, who after they have been profeſſors of the Faith, will *fall away*, and *depart* from it.

It was propheſied of Chriſt, that he ſhould be ſet for the *fall* of many. *Luke* 2. 34. not only of the Jews, (of both the houſes of *Iſrael*, and of *Jeruſalem.* Iſa. 8. 14,15.) but of all thoſe who are *diſobedient*, and ſtumble at him, being thereunto appointed. 1 *Pet.* 2.7,8.

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That ſome there are who ſhall *fall away* from the faith, is not denyed; and it is likewiſe granted, that ſuch can not be renewed unto Repentance. *Heb.* 6.4,5,6. but for any to aſſert, that ſuch were given unto the Sonne, is contrary unto ſound Doctrine; for none of them could be loſt (but the Son of perdition) *John* 18.9. & 17.12. non can take or pluck thoſe (whom the Father hath given unto the Son,) out of the Sons hand, or out of the Fathers hand. *John* 10. 28, 29. For although the Saints (in the Scripture) are many times ſaid to *fall*, yet they are never ſaid to *fall away*, and unto this St. *John* beareth witneſſe, ſaying, *Antichriſt ſhall come, and even now there are many Antichriſts, whereby we know that it is the laſt time. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out that they might be made manifeſt, that they were not all of us.* 1 John 2. 18. 19.

The time in which men do *fall away* from the Faith, (a) Luk. 8.13 which they once poſſeſſed, is the time of (a) temptation, or Tryall; for the hearts of men are ſet upon various objects, and when God doth permit them to be tryed in any of thoſe wayes, then they *fall away*. Some affect honour, and are high-minded, and when they are called out to ſuffer ignominy and reproach for Chriſts ſake they *fall away*: ſome ſeek after riches, being covetous, and rather then they will part from their wealth, they will *fall away* from Chriſt: ſome are fearful, and being of a timerous ſpirit, when ſtorms of perſecution ariſe, they *fall away*: and indeed there are not any who are not eſtabliſhed in Chriſt, and carried on, through faith unto ſalvation, but will *fall away* in times of Tryall, rather then they will ſuffer for the Goſpel, or part from that which their hearts are moſt ſet upon.

There are two great evils which men do uſually fall into, when they do *fall* or *depart* from the faith.

The firſt is, they then give heed to *ſeducing ſpirits*; for (in the laſt dayes) *falſe Chriſts* and *falſe Prophets* ſhall ariſe, men

men ſhall ſay, loe here is Chriſt, and there is Chriſt. Theſe *falſe Prophets* ſhall ſhew ſigns and wonders to *ſeduce*, if it were poſſible, even the *Elect*. *Mark* 13. 21, 22. but theſe things are written in the Scripture, that the Elect might beware of ſeducers. 1 *John* 2.26. In the Apoſtles dayes, *Jezebel* the Propheteſſe did teach, and *ſeduce* the Servants of God: and in theſe dayes many by perſwading others, that thoſe things which they teach, are the Doctrines of Chriſt: and by boaſting of a prophetick ſpirit in themſelves, and of dreams and Revelations, do *ſeduce* many, and make them fall away. For the Lord hath ſpoken, that there ſhall be Prophets, that ſhall propheſie out of their own hearts, that they ſhall follow their own *Spirit*; who, when they have ſeen vanities, and lying divinations, will ſay, the Lord hath ſent them, and have made others to hope, that they would confirm the word of their Propheſie, by *theſe wayes ſeducing the people*. Ezek. 13.1. to 11.

As the people in the laſt dayes, ſhall be *ſeduced* by their *lying Prophets*: ſo likewiſe by their *Rulers* and *Princes*, for their Governours, being deceived by fooliſh and diſhoneſt Counſellors, ſhall take many wicked courſes, and by their *Power* and Intereſt they ſhall draw into their net, and ſeduce the reſt of the ignorant or byaſſed people. *Iſa.* 19 11, 12, 13, 14. by which means ſome ſhall *fall away* from their honours, ſome from their Eſtates, ſome from their friends, and ſome from their Profeſſion or faith.

And ſecondly when men do *fall from the faith*: (from the words and Scriptures of truth, which God hath appointed as a means for the begetting of faith) they are uſually given over to the Doctrines of Devils. And if any would know whom the holy Ghoſt meaneth by *Devils?* the ſpirit of God for the information of the Saints, layeth down three marks, by which they may know theſe *Devils*, and ſo beware of their *Doctrines*.

The firſt mark is this, they ſpeak lies in hypocriſie. 1 *Tim.* 4.2. Lying is hypocriſie, and all hypocriſie is a lie. And this is from the *Devil*, who is the Father of lies, *John* 8. 44. Jeſus Chriſt is truth, and what is contrary to him is of the

Devil; and therefore all lying *Doctrines* are the *Doctrines* of *Devils*. For it is just with God, if any do fall away from the faith of Christ (who is the truth) to send them strong delusions, that they should beleeve a lie. 1 *Thes.* 2. 11.

The second mark by which we may know those *Devils*, who by their erroneous *Doctrines*, do delude those who *fall* from the faith, is this. They have their conscience seared with a hot Iron, that is, their conscience is hardened, they dare boldly publish those things for *sound Doctrines* which they know are false. Such Doctrines are Doctrines of Devils; for the Devil he dare publish and affirm those things for truths, which he knoweth to be false: as he did when he tempted *Adam* and *Christ*; but the third mark whereby these Devils, who publish delusive Doctrines, may be known, is, they forbid to marry, and to abstain from meats, which God hath created to be received with thanksgiving. And by this it doth clearly appear, that these seducing spirits or Devils, who teach such lying Doctrines, are principally the Ministers of the *Church of Rome*, with all others who maintain their erroneous Doctrines, forbidding Marriage, and commanding to abstain from the use of meats, contrary to Christian liberty. Unto these strong delusions all those are given over (by the just hand of God,) who *fall away* and depart from the Faith.

In a word, *Unbelief* causeth men to *fall* from the faith: to stagger, it breaketh men off from God, and it causeth men not to enter into their true rest, into Jesus Christ, and this is that which will in the last times cause such a great *departure* from the faith.

The truth hereof is experienced dayly in these times. Are not most men, nay most who profess Christianity, *unbelieving* as to this, and ignorant of this, even of the manner and time, and end of Christs coming. Do not men daily fall from the faith? Do they not forsake Scriptures, prophesie, prayer, and all other means which God hath appointed for the working of faith? do not many who have received *great gifts*, and a great measure of faith, *fall* from thence? do not many now a dayes, when God doth touch them

them in their *Eſtates*, *Honours*, *Reputations* and *Intereſts fall from the Faith?* and do we not ſee, that when men *do fall from thence*, that God giveth them over to be *ſeduced*, and to believe lies? have not ſome ſaid, *they were God?* have not others *denyed the Reſurrection?* others denyed *the uſe of prayer?* and ſome been given over to *their own hearts luſts*, yet *boaſted*, that they had the *ſpirit*, and did all things by the *Spirit* of God? nay, have not ſome been given over to the *temptations of Satan*, and to *deluſions* to believe lies? *lying dreams*, and *lying viſions?* nay, ſome having with *Hymeneus* and *Alexander*, put away a good conſcience, and made ſhipwrack concerning faith, have been given over unto *Satan*, who by a real intration into them, hath ſpoken in them many horrible and blaſphemous words, to the amazement of ſome, and ſeducement of others. Theſe things daily ſeen, we may ſafely conclude, that theſe *times* are the *laſt times*, and that the *coming of Chriſt* is not *far off*, who will certainly appear, yet not until the man of ſin be revealed.

CHAP. VI.

Of the Revelation of the Man of ſin.

AS there is a *time* appointed, in which God will *manifeſt* unto all men his own righteouſneſſe, and juſtice, *convincing* the world, not only of *ſin*, but of *righteouſneſſe* and *judgement*: ſo there is a *time*, in which the *wickedneſſe* of ungodly men ſhall be *diſcovered*; for it is the uſual way of God, firſt to allow men time to *ſowe* wickedneſſe; ſecondly, to *diſcover* their evil practiſes to the world: and thirdly, to *deſtroy* them for their *iniquities*. By this means, the Lord doth exceedingly juſtifie himſelf, and leave all men without excuſe.

So ſubtle are men, and expert in hypocriſie, that the moſt wretched ſinners, do put ſuch a fair maſk and pretence upon their groſſeſt ſins and wickedneſſe, that they dazzle the

eyes of men, who oftentimes, take thoſe for *Saints*, who in their actions do carry on the *deſigns*, and put in execution the works of *Satan*. And ſo ſecretly do they often act their parts, that for a long time they do go undiſcerned: and it were impoſſible, that men ſhould diſcover their *ſecret* and hidden *practiſes*, if the all-knowing and all-powerful God, ſhould *not bring their deeds of darkneſſe to light*.

For many hundreds of years, the *Man of ſin* hath been *concealed*, and all the *wickedneſſes* which he hath done, hath been *admired* by moſt of the men of the world, (although in all Ages the Lord did *reveal* him unto a few deſpiſed people) and the generality of men have been *deluded* by him. The *errours* which he hath broached, have been received for *ſound Doctrines*: his *idolatrous* and *ſuperſtitious forms*, have been exercised as *true worſhip*: the *Man of ſin*, hath ſtiled himſelf, *Chriſts Vicar*: the *Frogs* and *Locuſts*, the *Prieſts*, *Fryars*, *Monks*, *Jeſuits*, and ſuch, have been eſteemed the *Miniſters* of Jeſus Chriſt: the *Laws* and *Canons* of theſe men, have been preferred to the *Scriptures*: the *power* of theſe wretches, to the *power* of Chriſt: the *Court without* (the *Roman Epiſcopal Sea*,) hath been accounted the *Church of Chriſt*: *their vain* and fooliſh *Pennances*, hath been called *Repentance*: their abhominable *ſacrifice of the Maſſe*, hath been looked upon as the *very* and *reall body and blood of Chriſt*: their *outward ſhew of wiſdom*, their *voluntary Religion*, *humbleneſſe of minde*, and not *ſparing the body*: (which things are of no value) maketh them to be eſteemed, *very religious* and *holy*: and their *childiſh Ceremonies* and rich *adorning of Images* and *Temples*: their *wax Candles* and *gawdy Copes*, their *croſſing*, *bowings*, and other *antick tricks*, doth cauſe the moſt people of the world, (who remain ignorant of ſpiritual truths) to look upon this *Man of ſin*, as the only head of the Church; and ſuppoſe his *carnall* and *pompous Religion*, to be the moſt *glorious* and true *worſhip of God*.

Beſides, there are others who diſown the *Authority* of this *Man of ſin*; and rail againſt *him* as the only *Antichriſt*, who do many of the ſame things which he doth do; & yet *ſee* it not themſelves, becauſ they call themſelves by another name.

name. They look upon themſelves as *Reformiſts*, yet under other *notions*, maintain the ſame opinions. They cry out againſt the *Man of ſin*, for *perſecuting* thoſe who will not *ſubmit* to his *Idolatry*; yet will *ſeverely puniſh* any that will not *conform* to *their way of Worſhip*: they *revile* the *Prieſts* and *Miniſters* of *Rome*, becauſe *they* would be accounted the only *Miniſters of the Church*, and yet *they* would have men to eſteem of *them*, as the *only Miniſters of Jeſus Chriſt*: they blame the *Romaniſts*, becauſe they call only thoſe *Prieſts* who are *ordained by the Church of Rome*; and yet they would have all men to eſteem only to thoſe to be lawful Miniſters of the Goſpel, who are *ordained* by *them*, (whoſe power originally was derived unto them from the Church of *Rome*:) they condemn the Papiſts, becauſe they do ſo much magnifie *humane Learning*; and yet they hold, that no man is qualified for the *Miniſtry*, but he who hath taken *Degrees* at ſome *Univerſity*: and in all theſe particulars, and many more, they do condemn one another, yet do the *ſame things*, under ſeveral notions and forms.

Beſides theſe, there are others who act, and do the works of the *Man of ſin*; but more cloſly, who pretend to *lay aſide* many forms as carnall, yet do many things that are only fleſhly and humane, and pretending to uſe *Ordinances* in the *purity* of them, ſet them up full of their *own inventions*. The Church of *Rome* will allow *none* to be *Saints*; but thoſe who are of that Church, and theſe will admit *none* to be the *people of God*, or to have a right to the *Ordinances* of God, but thoſe who are of their *Societies*, they blame the *Papiſt* for relying upon his *good works*; yet they reſt upon the *performance* of their *duties*, (as they call them.) They vilifie the *Man of ſin*, becauſe he pretends he is guided by the *Motions* of the *divine ſpirit*, and in Eccleſiaſtical matters is directed by the holy Ghoſt; and yet whatſoever *their heart* is ſet upon (though never ſo contrary to the Rule of Gods word) they boaſt that the ſpirit of God *draweth out their hearts* thereunto, when many times thoſe things which they do and ſpeak, doth proceed from *paſſion*, *hatred*, *envy*, *uncharitableneſſe*, *intereſt*, or at the beſt from *ignorant*, and *unlimited*, or not well *grounded zeal*. And do not they, and

the

the *Man of ſin* in theſe particulars, do the ſame things?

Thus Satan doth cunningly work in the world, and in the hearts of men, doing the *ſame works of ungodlineſſe*, under *ſeveral*, but more *ſpecial ſhews* and *pretences*; transforming himſelf into an *Angel of light*, to deceive, if it were poſſible, *the very Elect*. And aſſuredly, there are none of theſe wayes which are exerciſed by the *Man of ſin*; (for all this is but the *ſame Man of ſin*, in divers ſhapes:) but for ſome time many pretious Saints are deceived by them, and do the ſame things, remaining in them for a long ſeaſon. But ſome are, by the good hand of God, drawn out of this *Babylon*, and others are permitted to fall in the ſnare, to be partakers of their temporal plagues, becauſe they come not out of her, their ſight being ſo dim that they cannot diſcern, and diſtinguiſh between *all truths*, and the *deluſions* of the *Man of ſin*; but though it ſhall be thus for a time, here is the *patience* and *faith* of the Saints, that they ſhall not alwayes ſuffer under theſe *deluſions*, but they ſhall be *diſcovered*, unto them in due time.

Hereby the *coming* of Chriſt is *withheld*; for Chriſt ſhall not come until theſe things be *revealed*. And now ye know (ſaith the Apoſtle) what withholdeth, that he (*the man of ſin*) might be revealed in his time. 2 *Theſ.* 2.6. as the *ſins* of the Jews turned away the mercies of God, and their *Iniquities* hindered (or withheld) good things from them. *Jer.* 5. 25. So the good things which God hath promiſed unto his people, are *withheld*, until the *Man of ſin* be *revealed*, and *taken out of the way*.

The ſecret practiſes and workings of this *man of ſin*, are called a *myſtery*, even the *myſtery of iniquity*, a *myſtery*, becauſe of the *ſecret contrivings* thereof; a *myſtery*, becauſe the men of the world cannot ſee it: It is the *myſtery of iniquity*, by reaſon that the *deluſions*, by which the *Man of ſin* doth *deceive*, (although they appear outwardly to be glorious, religious, good, and holy; yet) ſhall be found to be *prophane*, *irreligious*, *blaſphemous*, *Idolatrous*, and *wicked*.

Theſe are the cunning *contrivances* (originally) of Satan, who is therefore called a *Devil* or *deceiver*: therefore (ſaith the

the holy Ghoſt) *the great Dragon, the old Serpent, was caſt out, who deceiveth all the world.* Rev. 12. 9. he *deceiveth* not only by himſelf, but by his Agents, the *Man of ſin*, and his *Miniſters*, whom the Scriptures call *falſe Prophets*. Of whom our Saviour did forewarn his Diſciples, ſaying, *take heed that no man deceive you; for many ſhall come in my name*, ſaying, *I am Chriſt, and ſhall deceive many, nay, if it were poſſible, the very Elect.* Mat. 24. 4, 5, 11, 24. and becauſe the Servants of God ſhould not be ignorant hereof, the Apoſtle telleth us, that *many deceivers* are entered into the world, which confeſſe not that Jeſus is come in the fleſh. *Such are Deceivers and Antichriſts.* 2 John 7.

This *Man of ſin* (becauſe the Lord will have him *revealed*) is by the holy Ghoſt deſcribed. Firſt, by his *names*. Secondly, by his *manner of coming*.

Firſt, The names given to this *deceiver*, are, *The Man of ſin, the Son of perdition; an adverſary, an exalter of himſelf againſt all that is called God, or that is worſhipped, ſitting in the Temple of God, ſhewing himſelf that he is God.* 2 Theſ. 2. 3, 4. but of theſe names I have written at large in the third Chapter of the ſecond part of this Book.

Secondly, The *manner of the coming of the Man of ſin*, is, ſaith the Apoſtle, by the *effectual working of Satan*. Now, if any would know what the *working* of Satan is, or how he doth work. I anſwer, the Scripture doth plainly tell us, that the working of Satan is three-fold.

Firſt, Satan doth work with all his *Power*. 2 Theſ. 2. 9. So *the Man of ſin*, he doth work with *all his Power*: hereupon *the Man of ſin doth compel men* to ſubmit unto his wayes and Lawes. This is the principle of the *Man of ſin* in the Eaſtern parts of the fourth great Kingdom: and of the *Man of ſin* in the Eaſtern parts thereof: hereupon all *perſecutions* have ariſen. Yet this muſt be done under a *fair* and *glorious pretence*: for *the ſuppreſſing of Errours* and *Hereſies*, for the *beating down of ſin*, *for the bringing of men into obedience unto the Church*; *for the working of men unto conformity and uniformity*. And if the *power* of the *Miniſter* be not ſufficient, the *power* of the *Magiſtrate* muſt be made

uſe

uſe of. *Humane inventions* (though called divine Rites, and inſtitutions) muſt have an *arm of fleſh* to *ſupport* them. *Chriſt* with his *Apoſtles* and *Diſciples* ſought not to the *civil Magiſtrate*. The Kingdom of Chriſt muſt not be *erected*, or eſtabliſhed, being ſet up by the *power of man*. The *Powers* of the world ſhall *deſtroy* the *holy people*. Dan. 8. 24. but never *increaſe* them. Thus the *man of ſin* doth work with all his *power*.

Secondly, Satan doth work by *ſigns* & *lying wonders*. And thus likewiſe doth the *Man of ſin* work. In this thing the Devil and his Inſtruments are the Lord *Almighties Apes*, and ſtrive to imitate him, that thereby they may the more cloſly deceive. When God was about to deliver the Iſraelites out of *Egypt*, he ſhewed many *ſigns*, & did many *wonders* by the hands of *Moſes*, and (that they might deceive) the ſorcerers of *Egypt* did do many the like *wonders*. *Exod.* 4. 28, 30. when *Jeſus* ſent forth his *Apoſtles* and *Diſciples*, for the *gathering* in of the Gentiles, he gave them *power* to work *miracles*. *Mark.* 16, 17, 18. *Rom.* 15. 18, 19. for the *confirming* of their *faith*. *Heb.* 2, 3, 4. and the *Man of ſin*, he will ſhew *ſigns* and *wonders*, and *miracles*. Mat. 24. 24. the *Beaſt which came out of the Earth* did great *wonders*, ſo that he made *fire* to come down from Heaven, on the earth in the ſight of men, & deceived them that dwelt on the earth, by the *ſigns* that were permitted him to do. *Rev.* 13. 13, 14. where note, that this *Beaſt* that came out of the *Earth*, and this *Man of ſin* are one and the ſame. And alſo this *Man of ſin* is that *falſe Prophet*, mentioned in *Rev.* 19. which wrought *miracles*, v. 20.) The *Inſtruments* of this *Man of ſin*, are the *froggs* that came out of the *mouth* of the *Dragon* and *Beaſt*, and *falſe Prophet*, *ſpirits of Devils* working *miracles*. Rev. 16. 13, 14. And if any deſire to inform themſelves of the lying *miracles* of the *Church of Rome*, let them read the *Legend* of the *Popes* canonized *Saints*; I will not here trouble the Reader with ſuch fopperies.

The third way by which *Satan* doth work, is by all *deceiveableneſs* of *unrighteouſneſs*, and ſo the *Man of ſin* doth work. *Satan* began this work with *Adam*; and his Children do continue the *Trade* until this day. There are a *Generation* of men which wax worſe and worſe, *evil men*, *deceivers*, *deceiving* & being *deceived*. 2 Tim. 3. 13. This

Man

CHAP. VII.

Of the Battell of the great day of God Almighty.

IN the *ſixth Age*, or while the *ſixth Angel* powreth forth his *Viall*, there will be a great *Battel* fought between the *Kings of the earth* (that take part with the *Beaſt*) and the *ſervants of the great and Almighty God.* Which *Battel* will be very famous, for the wonderfull great *overthrowe* that then will be given unto the *enemies* of *Chriſt.*

The *fomenters* of this *warre* are ſaid (in *Revel.* 16.13. to be [*three unclean ſpirits like froggs.*] Theſe are the *Agents* and *Emiſſaries* of the *Dragon*, *Beaſt*, and *falſe Prophet.* In the 9. Chapter of the *Revelation*, we do read of other *vermine* which came out of the *bottomleſs pit* called *Locuſts*-or (*a*) *Graſhoppers*, which I ſhewed were the then *Roman Clergy*, eſpecially *Monks* and *Fryers*, who greatly increaſed and multiplyed in that *fifth Age.* But in this place by *froggs*, we are to underſtand the *Jeſuites*, a generation of people, who did ariſe a little before the beginning of this ſixth Age, about the year 1535. whoſe *Autkour* was one *Ignatius Loyola:* their *order* was confirmed by Pope *Paul* the 3d, about *Anno* 1540. which *Order* hath ſince ſo *increaſed*, that they have overſpread the whole world, it being thought that there are more then 3000. *Colledges* of them; beſides thoſe, who *wander* up&down the whole world, of whom there are ſuch *multitudes*, that there is hardly any *Country*, *City*, *Court*, *Colledge*, *Councel* or *ſociety of men* in the world, in which and among whom there are not ſome of them. They are ſaid to be *three* (although numerous) becauſe that three doth denote *a perfect number*, or many; that is, there are ſo many of them, as ſufficiently do ſerve to carry on the *Popes* deſignes. They are *unclean ſpirits*, if we reſpect the *place* from whence they come, which is the *mouth of the*

(a) Part 2. Ch. 2.

Dragon, *Beast*, and *false Prophet*: or if we consider their *imployment*, which is to *deceive* the people, *foment* heresies, *stir* up subjects to disobey their Governours, (if they be not for the *Church of Rome*) to *poyson Princes*, and as shall be shewn to *raise warres* and troubles in Commonwealths. Or if we look upon their *lives* and *conversations*, we shall finde that they are *unclean*; for they have liberty (in order, as they pretend, to do service to the *Roman Church*) to *shape* themselves into any *form*: to *swear* with the swearer, *blaspheme* with the blasphemer, to speak *atheistically* with the Atheist, to *go to Church* (as they call it) with the *Protestant*, and to *masse* with the *Papist*, to *drink*, *whore*, *murder*, and *perpetrate any treason*, or villany, if that thereby they may gain unto themselves *Proselytes*; promote the *cause of Rome*, and destroy the enemies thereof: upon these and the like considerations these *froggs* are said to be *unclean*. And whereas they are called *froggs*, the holy Ghost doth seem to allude unto the *second plague* of *Egypt*, Exod. 8. 1. to 13. for God sent *frogs* into *Egypt* to plague *Pharaoh* and the Egyptians; and so terrible was the *plague*, that all the *Rivers*, *Houses*, *Chambers*, *Beds*, *Ovens*, and *kneading troughs* were full of them. So these are in all places of the world, croaking and whispering into mens ears and hearts, *sedition*, *Rebellion* and *Heresie*. They are *unclean Spirits*, *subtle*, *active* and *nimble*.

[*Coming out of the mouth of the Dragon.*] that is, *imitating* him, who is a *murderer*, *blasphemer*, *lyer*, and *full of malice*. [*Of the Beast.*] the *Roman civil power*, exciting, provoking, and stirring up the *Kings* of the earth, and other Magistrates to put those Lawes in execution, which they have unjustly made against the *faithful Servants of Jesus Christ*. And they are said to come [*out of the mouth of the false Prophet*,] that is, of the Pope; as they *speak* and *publish* those *heresies*, *wayes of false worship*, and *Idolatries* which he doth maintain.

[*These are the spirits of Devils*, v. 14] full of *knowledge*, *learning*, *lying* and *malice*. For as the Child doth partake of the *nature* of the Father who begot him, so they, of the

nature

nature of the *Devil*, whose Children they are. As *John* 8.44. *ye are of your Father the Devil, and the lusts of your Father you will do: he hath been a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lye, then speaketh he of his own, for he is a lyer, and the Father of lies.*

[*Working miracles.*] When God by the hands of *Moses*, wrought miracles in *Egypt*, the *Sorcerers* of *Egypt*, did do many the like *miracles*. So whatsoever *God* doth, the *instruments of the Devil* will alwayes do the like things, that under *that form*, they may the more *closely*, & undiscernedly *deceive*, blind the eyes of the people, and harden their hearts. Thus there is no *form* of worship, but they act in it: no *opinion*, but they seem to maintain it, and they turn themselves into all shapes, that they may deceive with more *advantage*. And sometimes being cunning *Impostors*, they work seeming and faigned *miracles*. Thus they

[*Go to the Kings of the Earth, and of the whole World.*] They who shall be stirred up by these *frogs*, are the *mighty men* of the Earth, and world. In all *Ages Satan* hath made use of the *great men* of the world to carry on his *designs* against *Christ*. The word *Earth* is taken for the *fourth Kingdom* or *Roman Monarchy*, and those Nations who inhabit and are under that power. *Dan.* 7. 23. *Jer.* 51. 7. 25. 49. and this expression *all the world*, is *all the people in that Monarchy*, who wondered at the power of the Beast. *Rev.* 13. 3. *Isa.* 13. 11. As God said, *all the Kingdoms of the Earth*, fought with *Nebuchadnezzar* against *Jerusalem*, that is, *all the Kingdoms of the Earth, of his Dominion.* Jer. 34. 1. So that we must not understand, that by the *Earth* and *world here*, those *Princes* and *Kings* who live remote out of the *Roman Monarchy* are intended; neither those who are in that part of it who are under the *Turk*; but this Scripture (I conceive) doth import thus much, that the *Jesuites* shall stir up all those *Kings* who are *under the Dominion of the Pope*, that is, under the *power of the Beast*, and *false Prophet*, who receive their *power* from the *Dragon*, (for they (the *frogs*) have no influence upon other *Kings* and *Princes*,)

and they ſhall gather them the Kings of the weſtern parts of the fourth Monarchy together, to fight againſt the Saints. For it is very probable, that when the *Beaſt*, and they who have fought for him, againſt the Saints, (who ſhall maintain the warre *defenſively* againſt the falſe *Prophet*) do perceive that God hath appeared for his *people*, and made them ſucceſful in many *Battels*, and that the *Saints* do grow *powerful*, they ſhall be afraid, and raiſe (by the inſtigation of theſe *frogs*,) this *great Army* againſt them.

This *Army* or gathering together, was typified by the *Aſſyrians* gathering together againſt *Iſrael* and *Judah*, and that which the Lord did propheſie againſt the *Aſſyrians*, then, will at *this time* be fulfilled upon theſe who ſhall gather themſelves againſt the Saints. For thus the Lord hath ſpoken againſt them. *Gather together on heaps O ye people, and ye ſhalt be broken to peeces, gird your ſelves, and ye ſhall be broken to peeces: take counſel together, it ſhall be brought to nought: pronounce a decree, yet it ſhall not ſtand. Say ye not a Confederacy to all them to whom this people ſay a Confederacy, neither fear you their fear, nor be afraid of them.* Iſa. 7.8,9,10,12,13.

This *Battel* is called the *Battel* [*of the great day of God Almighty. Rev.* 16. v.16.] for there are *two dayes* called the *Lords great dayes*. The one is this in which this *battel* ſhall be fought, which will be in the *ſixth Age*: And there is an other day which is called the *great day of the Lord*, which will be in the *ſeventh Age*: (this is the time or day of the Supper of the *great God*, when the *Beaſt* and Kings of the Earth ſhall be gathered to *battel* againſt Chriſt and his Saints. *Rev.* 19. 17, 18, 19.) or when the *ſeventh Trumpet* ſhall ſound; or when the *ſeventh Viall* ſhall begin to be powred out. I ſay one will be before Chriſt come in the *ſixth Age*; and the other will be after he is come, in the *ſeventh Age*, of which I ſhall write hereafter. And there are *three great Battels to be fought*. The *firſt* is this, which I ſay, is to be fought by them who ſhall oppoſe the *Beaſt* in this *ſixth Age*, before Chriſt commeth: the *ſecond* a little after his coming, when *Babel* ſhall be deſtroyed: and the

third

third shall be *fought at Jerusalem*, when the Tribes of *Israel* shall be brought into their own Land, as hereafter shall be showen, in the eleventh Chapter of the fourth part of this Book.

The place where this *Battel* shall be fought, is called *Armageddon*: and therefore this *Battel* is usually, and by many called the *Battel of Armageddon*.

I will not take upon me to write where this place is, but rather endeavour to give some reasons *why it is called so*. First, it is so called (I suppose) because that from the signification and interpretation of the *word*, the *Saints* (for their comfort) might be able to judge of the Event. Secondly, in allusion unto an eminent *battel* fought at *Megiddo*, which seemeth to typifie the *manner* and *success* of this *Battel*.

First, for the signification and interpretation of the word, *Arma* doth signifie *an hill*, so then *Armageddon*, is the hill of *Megiddon*, or *Megeddon*. Some translate it *the hill of the Gospel*: some *the destruction of a Troop or Company*; some, *the mount of delights*: others, *the hill of fruit*, or *of the Elect*, and *by others* the craftinesse of destruction; from which we may collect, that this *battel* will be fought upon some hill: or this *battel* will be famous, for that in it the enemies of Christ, his Elect, and Gospel will be destroyed: and the *Saints*, because of their great *deliverance there* shall be *delighted*, *comforted*, and exceedingly rejoyce.

Secondly, this *battel* was *typified* by a *great* and remarkable *battel*, which was fought by the *Israelites* in the *valley of Megiddon*. And first, I will shew wherein the Type and the thing typified disagree: and secondly, wherein they do agree.

1. The *battel of Megiddon* was fought by *Jabin* and *Sisera*, against the people of God: but the *battel* of *Armageddon* will be fought by the *Kings* of the *Roman Monarchy*, against the *Saints*. 2. The *battel of Megiddon* was fought in the time of the Law; but the *battel of Armageddon* will be fought *immediatly before the comming of Christ*. And 3. the *battel* of *Megiddo* or *Megiddon*, was fought in *a valley*, but

but the *battel of Armageddon* ſhall be fought *upon an hill*, for (as I ſhewed) *Armageddon* is the hill of *Megeddon*.

Secondly, the thing typified doth anſwer the Type in theſe particulars. 1. The *battel* which we read of, that was fought at *Megiddo*, was the *battel* of *Jabin* and *Siſera*, in which, *were many Kings* of *Canaan*. And in the *battel of Armageddon* there will be the Kings of the Earth, and of the whole world. In *Megiddo Jabin* and *Siſera* were overthrown, and *ſo ſhall the Kings of the Earth be in the battel of Armageddon*. And thirdly, when *Jabin* and *Siſera* were *overthrown* at *Armageddon*, there will be thanksgiving and rejoycing, and praiſes returned by the *Saints*, for ſo great a deliverance and victory, ſo that the event of this *warre* will be, *deſtruction to the enemy*, but *joyful victories and tryumphs to the Saints*. And thus much concerning the *battel of the great day of the Almighty*, commonly called the *battel of Armageddon*.

The enemies of the Saints finding that they cannot prevail againſt them by open hoſtility, do conſult now how they may deſtroy them ſecretly, and therefore do deſign how they may cut them off by treachery, and a ſudden and unexpected *maſſacre*. To which end and purpoſe, the *great whore*, and thoſe Kings and Princes, who give their power unto her, will ſecretly combine *to ſlay* all thoſe faithful *witneſſes* of Jeſus Chriſt, who inhabit in the *ſtreets* of the *great City*. Of which in the next Chapter.

CHAP. VIII.

CHAP. VII.

Of the ſlaying of the Witneſſes. Rev. 11. 7, 8, 9, 10, 11, 12.

ABove ſixteen hundred years, *Satan* hath been the *Prince* of the *Ayre*, and of the *world*; and in all this time (by himſelf and inſtruments) he hath, with the utmoſt of his rage and malice perſecuted the *Saints* and *Servants* of *Jeſus Chriſt*. But now finding his time is but ſhort, he hath great wrath. A thouſand two hundred and ſixty years the Beaſt and falſe Prophet did ſeek to deſtroy the Saints by bloody perſecution; yet their number increaſed. Thoſe years being expired, the *Beaſt* did make warre againſt them (which warre I did ſhew, began about *Anno* 1641.) but not being able to overcome the Saints by open hoſtility: the Beaſt with thoſe Kings, Princes, and other Rulers (who gave their power unto him) will ſecretly combine to cut off, and ſlay (by a bloody *Maßacre*) all thoſe Witneſſes of Jeſus Chriſt, which ſhall be found in the *ſtreets* of the *great City*. The truth and particulars thereof will more fully appear, if we conſider the 7, 8, 9, 10, 11, and 12. verſes of the 11th Chapter of the *Revelation* of St. *John*. But before the laſt maſſacre of the *Saints* (after the warre, in which the Saints ſhall fight defenſively, ſhall be finiſhed) there ſhall be univerſal peace through the Kingdom of the Beaſt, until Chriſt come to deſtroy *Babylon*, and utterly to overthrow his enemies, but then ſuddenly his fall will come; for it is probable, that the Kings of the earth being wearied with long warre, or to inrich themſelves, or to inlarge their Dominions, may by their Embaſſadors, conclude peace one with another: yet it ſhall not protect them from

from the wrath of God. And during this peace, they will oppreſſe and ſlay many of the witneſſes of Jeſus, and likewiſe invade forraign Countries: and although that by this general peace many of the Saints may periſh, and be ſlain in ſome parts of the world, yet in other places by the ſame peace, the Lord may provide ſafety for ſome of his people, unto the day of Judgement; but I return to the expoſition of part of the 11th Chapter of the *Revelations*.

Rev. 11.7. *And when they have finiſhed their Teſtimony.*

And when they (*the witneſſes*) have finiſhed their *Teſtimony*, (that is, in *Sackcloth*) which was accompliſhed, *Anno* 1641. as I have at large proved in the 13. Chapter of the ſecond part of this Book,

The Beaſt which commeth out of the bottomleſſe pit,

That is, the *Devil*, by his Inſtruments, *viz.* the *Pope*, or *Papall power*, with thoſe *Kings*, *Princes*, and other *Rulers*, who in any way do, or ſhall ſubmit to his *Authority*, by aſſiſting the *Roman power*, (either *civil* or *eccleſiaſticall*, as they call it,) in afflicting or *perſecuting the people of God*. The *bottomleſſe pit*, litterally *Hell*, from whence *Satan* commeth: figuratively, or myſtically the *Church of Rome*, out of which the *Pope* commeth. This *Beaſt*

Shall make Warre againſt them.

Againſt *them* the *Profeſſors* of the *Goſpel* of *Jeſus Chriſt*, who ſhall *bear witneſſe* to the *truths* of God in theſe laſt times.

For, before the comming of Chriſt, *all*, or *moſt* of the *Kings* and *Princes*, who ſubſcribe to the *Pope*, will begin to *unite* as *one man*, and combine againſt the *Saints*. Their deſign will be to root out the people of God, whom they call *Hereticks*, *Schiſmaticks*, *Sectaries*, *&c.* even out of the face of the earth. And to that purpoſe, (as I have ſhewn) they

Man of ſin, doth leave no way unattempted; but by himſelf and *Inſtruments*, *deceiveth* by all *wayes* and *means*, be they never ſo unrighteous. He will be a *Wolf* in ſheeps Cloathing, a *Devil* in the form of an Angel of light: He will tread upon the necks of *Emperours*, yet be called *a Servant of the Servants of God*: He will pretend to *ſave ſouls*, yet with *Idolatry*, and wayes of *falſe worſhip*, he will deſtroy them. All wayes of *deceiveableneſſe* are *wayes* of *unrighteouſneſſe*. And if all the *wayes* of *unrighteouſneſs* were put together, they might be found in the *Man of ſin*. He that will *deceive*, will not ſcruple to do any *unrighteous Act*. Hence it is, that they hold it lawful to *break faith*, and promiſe with thoſe whom they call *Hereticks*, to raiſe *warres*, to *diſingage Subjects of their allegiance* to their ſuperiors, and to perſwade men, that they *merit Heaven*, if they perpetrate, or commit murther, or any other villany, to advantage the *Church of Rome*, as they call it. But to declare the *deceit*, and unrighteous *actions* of the *Man of ſin* particularly, were an infinite taske.

By theſe *marks* the moſt wiſe God, who knoweth all things, doth diſcover and reveal the *Man of ſin*: yet thus he hath laid him open at all times; but in the *laſt time*, at the end of the time (when thoſe things which God did foretel of *Daniel*, and the reſt of the Prophets, ſhall come to paſſe) this *myſtery of iniquity* ſhall more clearly be made known: yet this we muſt likewiſe underſtand, that *then* in the laſt dayes, all men in general ſhall not ſee this: there ſhall be many wiſe, many learned, and many noble in the world, who ſhall not perceive the *deceitfulneſſe* and *unrighteouſneſſe of the Man of ſin*. The wicked ſhall do wickedly, and none of the *wicked* (appointed to deſtruction) ſhall have *underſtanding*; but the *wiſe* ſhall *underſtand*. *Dan.* 12. 9, 10. the *myſtery* ſhall be *revealed*, only to a *certain number*, even to ſo many as by the moſt wiſe God are appointed to know it, to give *teſtimony* thereof, to *bleſſe* God for it, and to deſtroy the *Man of ſin*.

They who ſhall alwayes remain ignorant of this enemy of Chriſt, are they that are *appointed to periſh*, *wicked men* ordained to condemnation. And it is juſt with God, to give ſuch over to be *deceived*, becauſe that when *light* cometh into the world, they will love *darkneſſe* better then *light*, and when God *revealed* this *Man of ſin*, they would not believe, nor receive the *truth*, that they may be ſaved, and preſerved from being

deceived. I ſay, becauſe they will not believe the truth, it will be very juſt with God to ſend them ſtrong deluſions, that they ſhould believe lies: and becauſe they delight in iniquity, God is righteous in condemning, which believe not the *truth*, but take pleaſure in unrighteouſneſſe, 2 *Theſ.* 2.10,11,12.

Theſe *diſcoveries* of the *Man of ſin* are made by Jeſus Chriſt to his Servants.

1. Becauſe they may ſay and acknowledge, that if the Lord Jeſus had not diſcovered them, they had never been revealed unto them. Hereupon St. *John* ſaid, his *Revelations* were the Revelations of Jeſus Chriſt. Rev. 1. 1.

2. That it may appear, that God is faithful in performing of his *promiſes*. He hath *promiſed*, that all things that are *ſecret*, ſhall be made manifeſt. *Mat.* 10. 26. even that there ſhall be a manifeſtation of this enemy before the coming of Chriſt. 2*Theſ.* 2.7,8. and this Revelation ſhall be made unto *Babes*, when the wiſe men of the world ſhall be ignorant of it. *Luk.* 10.21. for fleſh and blood could not *reveal* this; but only Jeſus Chriſt, who diſcovereth truths unto whom he pleaſeth.

3. Becauſe in this thing God will obſerve the ſame courſe in his actings in theſe laſt *times*, which he obſerved in former Ages, which was, not to do any thing until he had *diſcovered* it unto his people and ſervants. (but I ſay not to all.) He would not deſtroy the old world, before he revealed it to *Noah*: he would not deſtroy *Sodom*, and her neighbouring Cities, before he had *diſcovered* his purpoſe to *Abraham*, and he will not bring deſtruction on the world in the laſt times, before he *revealeth* the *Man of ſin* unto his ſervants. *Amos* 3.7.

4. To *declare* his love unto his people; for the *manifeſtations* of God proceed from the *love* of God. *Joh.* 14.21.

5. Becauſe the Saints may know, that wicked and ungodly men, who do carry on their *deſigns* for a long time in the *dark*, ſhall not be able alwayes ſo to do; but that they may certainly *believe*, that God will *diſcover* and bring to light, what they contrive in the *dark*, and although they dig and hatch their wicked plots as *low as Hell*, they ſhall be made *evident* unto all men. 2 *Tim.* 3.9.

And laſtly, for the comfort of his people, many times the Saints do ſeem to be much caſt down, when they hear that wicked men do ſecretly plot their deſtruction; but this doth keep

keep up their hearts, when they conſider, the Lord knoweth what is in their hearts: the Lord can *reveal* them, the Lord can *prevent* them; nay, the Lord will *reveal* them, the Lord will *prevent* them. And if any age or people had experience of the power, mercy, wiſdom, and goodneſs of God in this; that is, in *diſcovering* of the *Man of ſin*, & *revealing* & *preventing* the malicious *deſigns* of wicked men (who have often attempted their Ruine,) the Saints of *England* have: and although ſuch mercies are not owned, acknowledged, nor remembered by the men of the world, yet the Saints who have received benefit by ſuch mercies, ought never to forget them. But it is to be feared, that many either being deluded by the adverſary, or fallen off from that cauſe which they did once profeſs, are guilty of too much remiſsneſs, in acknowledging mercies of this kind received. Wicked men do endeavour to eclipſe the glory of the power and goodneſſe of God in all his wayes; but wiſdom will be juſtified of her Children. *Mat.* 11. 19. There are a certain number appointed, who in the laſt times ſhall ſee the moſt cloſeſt juglings of the *Man of ſin*; but the reſt ſhall have the eyes of their underſtandings ſhut up, and their hearts hardened, leſt they ſhould come to the *knowledge of the truth*, and be *ſaved*.

And herein as much as in any thing, the Lord doth approve himſelf to be God, even in *declaring* many hundreds of years before, what ſhall be done in the laſt times: how wonderful a thing is it, that God (in the time of his Apoſtle) ſhould be able to give *marks*, *ſigns* and *tokens* unto his Elect that ſhould live in the laſt times, by which they ſhould then be able to *diſcover* the moſt *cloſe contrivances* of the *Man of ſin*, according to that of the Prophet, *Behold former things are come to paſſe, and new things do I declare, before they come to paſſe I tell you of them.* Iſa. 42. 8, 9. *I have declared the former things of old, they went out of my mouth, and I ſhewed them, I did them ſuddenly, and they came to paſſe.* Iſa. 48. 3. by which the Lord doth manifeſt to all the world, that he knoweth the *ſecrets* of all hearts, and the *purpoſes* of all men: that he doth order the *actions* of all the men in the world, and that nothing can come to paſſe without his *permiſſion*: that nothing can prevent his *determinations*, that he will be careful of his Servants, whoſe *lives* & *ſafeties* do not *depend* on the will of wicked and ungodly men: and that the wicked who for a while are magnified by *blind* and *deceived worldlings*, ſhall be manifeſt, and their *madneſſe* and wicked purpoſes

againſt the *Saints* of God ſhall be *revealed*, and brought to the *light*, and all the *deceiveableneſs* of *unrighteouſneſs* ſhall be *diſcovered*. But this the Reader muſt obſerve, that as there ſhall be a *diſcovery* of the *Man of ſin*, made before the coming of Chriſt: ſo there ſhall be a further *Revelation* of him *after* the coming of Chriſt; but of that ſecond *diſcovery*, I ſhall write in another place, and part of this Book.

And hereby the Saints are exhorted in theſe laſt times, to take notice, and to obſerve theſe three things. 1. Not to take that for the *true Religion* and *worſhip* of God, which is owned by the *generality* of men, but cannot ſtand, and continue without an *arm of fleſh* to ſupport it. 2. Not to give too eaſie credit to *ſigns*, *wonders*, *miracles*, *dreams*, *Revelations*, *Viſions*, and the like, becauſe in the laſt times, in the laſt dayes, by ſuch means the Lord will permit the *Man of ſin* to *deceive* many. And laſtly, by theſe *marks*, we ſhould be let to underſtand, that we are not to admire any *perſons* or *forms* of *worſhip*, where the power of godlineſſe goeth not along with the *form*; for they that pretend to *ſanctity*, and to the works of *unrighteouſneſſe*, are *deceivers*, and not to be *imbraced*. We ſhall not believe that any thing is of God, which is contrary to his *word*, or that any thing can tend to his *honour* or *glory*, which muſt be brought to paſſe by *wicked* and *unwarrantable means*. Let the *pretences* of men be never ſo *glorious*, when they act any thing that is evil, we are to forſake them, as doing in ſuch things the *works* of the *Man of ſin*.

Now, the Beaſt having raiſed *Warre* againſt the faithful *Servants* and *Witneſſes* of Jeſus Chriſt, and filled the world with *troubles*, taking advantage of the *various* and *contrary ſpirits* that will be found in Men in the laſt times: likewiſe obſerving the *approach* of Chriſt to be *neare*, by the *accompliſhment* of the foregoing *ſigns* of his coming, endeavours by all his *power*, *ſigns*, and lying *wonders*, and by all *deceiveableneſſe* of *unrighteouſneſſe* to *draw away* many from the *faith*, yet finding (that notwithſtanding all theſe *indeavours* made uſe of) the Lord doth *being* to *unmask* the *Man of ſin*, & *reveal* the *hypocriſie*, *Idolatries*, *blaſphemies*, & *abhominations* of the *Son of perdition*, he doth imploy his *Emmiſſaries*, the *Frogs* that come out of the *mouth of the Dragon*, *Beaſt*, and *falſe Prophet*, to go forth unto the Kings of the Earth, to gather them to the great battel of the day of God Almighty; of which I ſhall write in the following Chapter.

CHAP. VII.

unto me, that *they*, even *all the Tribes*, shal be gathered. Becauſe I finde in *Ezekiel* when *Iſrael* ſhal be gathered and brought into their *Land*, and the Land be divided among them, there ſhal be a *portion* for the *Tribe of Dan*; for *from the Northſide to the Coaſts towards Hethlon, as one goeth to Hamath, Hazar-Enon, and the border of Damaſcus Northward the Coaſt of Hamath, even from the Eaſt ſide to the Weſt, ſhall be a Portion for Dan*, Ezek. 48 1,2. and one *Gate* of *Dan*, Ezek. 48.32. And aſſuredly by that *Portion* and *Inheritance* allotted then to that *Tribe* it doth appear that the *Tribe* of *Dan* ſhal be gathered with the reſt of the *Tribes*. When the *Lord* ſhal bring again his people, they ſhal know that *none* of them ſhal be *left*, *Ezek.* 39.27,28. for then the Lord wil aſſemble *all* of *Iakob*, *Mich.* 2. 12. When he wil raiſe up his *Tribes* and reſtore the preſerved of *Iſrael*, *Iſai.* 49.5,6.& 63,17. It is not appointed for ſome of the *Tribes* but for all of the *Tribes* to ſee the *Son of man*, *Math.* 24.30. for the promiſe of the father (which is the gathering of the diſperſed *Tribes* and raiſing them, as it were from the dead) is the hope of the twelve *Tribes*, *Acts* 26.6,7,8. whoſe eyes ſhall then be towards the Lord, *Zach.* 9.1.

By *All the twelve Tribes*, I mean that remnant of them that ſhall be found alive at the next comming of Chriſt, the remnant of the Flock, Jer. 23. 3. The remnant of *Iſrael*, Mich. 2. 12. thoſe who are ſorrowful for the ſolemn Aſſembly, to whom the reproach of it was a burden, *Zeph.* 3.18. The *out-caſts of Iſrael*, and *diſperſed of Iudah*, Iſa, 11. 12. For it ſhall come to paſſe when the Children ſhall call upon the name of the Lord, and when he ſhal ſay, *It is my people*, and they ſhal ſay, *The Lord is my God*: that in all the Land two parts ſhall be cut off, and die, and a third part ſhall be left, and that third part ſhall be brought through the fire, and refined as Silver is refined, and tried as Gold is tried, *Zach.* 13. 7,8.

The place from whence they ſhall be gathered, will be *from all the corners of the world*, in which they have been ſcattered; From the Eaſt and from the Weſt: the North ſhal give up, and the South ſhall not keep back: they ſhall

come from far, and *from the ends of the* Earth, Iſa: 42. 56. From the North Country, and from the coaſts of the *Earth*, Jer. 31. 8. From the people and from the Countries wherein they were *ſcattered*, Ezek. 20. 34. in the clowdy and dark day, Ezek. 34. 12, 13. out of their Graves, and from among the Heathen. *Ezek.* 37. 12, 21. from the East Country, and the Weſt Country, *Zach.* 8. 7. out of the *Land of Egypt*, and out of *Aſſiria*, *Zach.* 10. 10. from all Countries, whither they have heen driven, *Jer.* 23. 3. *Ezek.* 11. 17. from the four corners of the Earth, *Iſa.* 11. 12. from the people among whom they were ſcattered, *Ezek.* 28. 25. out of the Land of the North, *Jer.* 3. 18. from the hand of the Enemy, *Pſal.* 106. 2, 3. and out of all the Nations, and from all the places where they have been driven, *Jer.* 29. 14.

And from theſe places they ſhall be gathered into their *own Land*, Ezek. 34. 13. *into the Land of Iſrael*, Ezek. 37. 12. *into the Land of Gilead and Lebanon*, Zach. 10. 10. *into their Folds*, Jer. 23. 3. *into the Land that God gave for an inheritance unto their fore-Fathers*, Jer. 3. 18.

And that in a wonderful manner. For firſt, the Lord will *pick* them out from all places; if there be but one in a *City*, or two in a *Family*, the Lord will not leave them there, but he will bring them from thence to *Zion*, Jer. 3. 14. with a *mighty and ſtretched-out Arm*, and with *fury* poured out, *Ezek.* 20. 34. for he will uphold his people with the *right Arm* of his righteouſneſſe, *Iſa.* 41. 10. and when he will make bare his holy *Arm*, the eyes of all Nations, and the ends of the Earth ſhall ſee the *ſalvation* of the *Lord*, *Iſa.* 52. 10. for as he brought the *Iſraelites* out of *Egypt*, and redeemed them thence with a ſtretched out Arm, *Exod.* 6. 6. ſo with a mighty hand and ſtretched out Arm he will bring his ſervants out from the people, and gather them out of the Countries, wherein they are ſcattered, *Ezek.* 20. 35. Secondly, he wil *allure* them, (that is, *provoke* them by his loving kindneſſes, and the conſideration of his great mercies) and ſo bring them into the Wilderneſſe. For he wil give his people Vine-

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yards from thence, and the *valley of Achor for a door of hope*, (alluding to the *valley of* Achor wherein the Iſraelites had great comforts in the Wildernesse) and it is called the *door of hope*, becauſe it was a departing from *death unto life*. For that valley which was a *valley of trouble* to the enemy of *Iſrael*, to *Achor* who troubled *Iſrael*, was a *valley of hope* to his people, for that Juſtice was there executed upon the enemies, and the wrath of God was pacified as to his people. Thirdly, he wil gather them in a wonderful manner, becauſe he wil then be their King, and go before them, and be upon their heads, *Mich.* 2. 13. he went before his people in the Wilderneſſe when they came out of *Egypt*, and now he wil go before his people, for when the a *Ten Tribes* went into the Land where they now are, the moſt high ſhewed them ſignes, and cauſed them to enter in at the narrow paſſages of the River *Euphrates*, and ſtayed the ſprings of the flood, until they paſſed over: and in the latter time, when they ſhall come forth again, the moſt high ſhal hold ſtil the Springs of the River, that they may paſſe over; thus he ſhal lead them, and likewiſe for the reſt of his people, Hee, the Angel of the Lord, ſhal go before them, *Zach.* 12. 8. He wil not onely *heal* them, but *lead* them, *Iſa.* 57. 18. Hee ſhal be a Prince and Maſter, or Leader of his people, *Iſa.* 55. 4, and he wil be *upon their Heads*, upon their Leaders, Governours and Commanders, for the other Tribes who ſhal return unto the Children of *Iſrael*, ſhal raiſe againſt their enemies, *ſeven Shepherds* and *eight Principal men*, and ſo mightily wil the Lord be ſeen among his people, and their Leaders, that they ſhal be among the Gentiles (their Enemies) as a Lyon among the Beaſts of the forreſt, as a young Lyon among the flocks of Sheep, treading them down, and tearing them in pieces, until all their Enemies be cut off, *Mich.* 5. 1. to 12. but when the Children of *Iudah*, and the Children of *Iſrael* ſhal be gathered and joyned together, they ſhall appoint unto themſelves *one Head*, *Hoſea* 1. 11. then they ſhal have but one King over them all; for they ſhal be no more *two people*, neither be

a 2 Mac. 1. 45. to 50

divided afterwaards into two Kingdoms, *Ezek.* 37. 22. Fourthly, when Christ shal come to work this wonderful deliverance, he shal be set as an Ensigne unto his people; for in this day the *Root of Iesse* (Jesus Christ) shal not only be set up as an Ensigne for the Nations, unto whom the *outcasts of Israel shall assemble*, *Isa.* 11. 12. but he shall be set up likewise, as an Ensign unto his people of the Gentiles, and unto him shal the Gentiles seek, *Isa.* 11. 10. for where-soever the Carkasse is, there wil the Eagles be gathered together, *Matth.* 24. 28. And fifthly, the manner of *Israels* gathering together is expressed by the Prophet *Zachariah*, who saith he wil *hiss* for them, and gather them, *Zach.* 10. 8. an expression taken from *Bees* & other *flies*, who do *hiss* for one another when they gather together. For as the Lord when he scattered his people, did stretch out his hand upon them, and smote them, and lift up a signe to the Nations a farre off, and *Hiss* unto them from the end of the Earth; So when he wil deliver his people, he wil *Hiss* for them; their Ensign Jesus Christ shal be lifted up, and they shal assemble and gather unto him. And being thus *gathered together*, he wil bring them into the Wilderness, and make a way for them there, *Isa.* 43. 19. This *Wilderness* is *Babylon*, the *fourth Monarchy*, through which the Lord wil bring his people into their own Land. For *Zion* shal dwel in the field, and go into *Babylon*, and there she shal be delivered, when the Lord shal redeem her, *Mich.* 4. 10. even from *Babylon*, which the Lord wil make a *Wilderness*, a *dry Land* and a *Desart*, *Jer.* 50. 12. & 51. 43. The time in which the Lord wil be bringing of his people through the Wilderness, through *Babylon* into their own Land, wil be fourty years. For when the Lord wil perform his promise unto *Abraham*, (that is, when he wil bring the seed of *Abraham* and *Jacob* into their own Land) according to the dayes of their comming out the Land of *Egypt* (which was fourty years) *he will show them Marvelous things*, Mich. 7. 9. to 20. *then he will bring them out from the people and gather them out of the Countries, where they have been scattered: with a migh-*

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ty Arme, and with fury poured out (upon their Enemies) *and he will bring them into the wilderneſs of the people, and plead with them face to face, as he pleaded with their Fathers in the Wilderneſſe* (which was for the ſpace of fourty years) *and there he will cauſe them to paſs under the rod.. Many* in the Wilderneſſe ſinned againſt him, murmered and rebelled: ſo at this time, there will be many Murmurers and Rebels, by reaſon of many hardſhips, they ſhal paſſe thorow, and likewiſe by reaſon of unbeliefe, which Rebels he will purge out from among his people, hee will bring them forth out of the Country where they ſojourned, but they ſhall not enter into the Land of *Iſrael*, *Ezek.* 20, 34, 35, 36, 37, 38.

The end for which the Lord will gather *Iſrael*, is, to make them *a refined people*. For when the Lord did behold them polluted with their Idolatry, Murmurings, Unthankfulneſſe, Unbelief, and other Abominations; they were unto him as Droſs, Braſs, Tin, Iron, and Lead, even the droſſe of Silver; therefore he will bring them through the Wilderneſſe, and gather them, as men doe gather Silver. or Braſſe, and Iron, and Lead, and Tinne into the midſt of a furnace. For the Lord (after he hath gathered them) will be *fourty years bringing them into their owne Land*, through many difficulties, ſtraits, troubles, tryals, and affictions; he wil (as it were) blow the fire upon them to melt them. *So* the *Lord* will gather them, (that is, thoſe who will be rebellious among them) in his anger and wrath. and *melt* them, *Ezek.* 22. 18. to 23. that they onely who ſhall be found pure Silver, (faithful and obedient) may enter into the Land of Promiſe. In meaſure will the Lord contend with them, when hee bloweth with his rough wind, in the day of the *Eaſt wind* (of ſharp afflictions) by which afflictions the *Iniquity of Jacob* ſhall be purged; And this is all the fruit, the taking away of his ſinne: when he ſhall make all the ſtones of the Altar as Chalk ſtones broken in pieces, that the Groves and Images may not ſtand up, *Iſa.* 27. 8, 9. and in this *Day* (the day in which the Lord wil bring them into

into their own Land) he will be mighty in the midſt of them, he will ſave them, he will rejoyce over them with joy, he will quiet himſelfe in his love: and after a certain time he will gather the afflicted of them, and thoſe that did bear reproach for him, and then he will bruiſe all that afflicted them, and ſave her that halted, and gather her that was caſt out, and get them praiſe and fame in all the Lands of their ſhame, when their Captivity ſhall be turned back, *Zeph.* 3. 17, 18, 19, 20.

As to the time when the Lord will begin this great *work*, I ſhal endeavour to give ſome *light*, ſo far as I can receive any from the word of God.

Firſt, the *Jewes* and converted *Gentiles* ſhal know this when the Lord is in the midſt of them, *Zeph.* 3. 17. until then they are to know that the power of *Babylon* is to continue. But when this work ſhal begin, they ſhall as perfectly know that the Lord is in the midſt of them, as the Iſraelites did know the Lord was with them, when they went out of *Egypt*, and ſaw the Cloud and Pillar of Fire. For until the Lord appear unto them, they cannot with joy *lift up their heads*. But when they ſhall ſee *the Son of man come in the Clouds, in power and great glory* (to reigne in the midſt of them) *then they ſhall look up, and lift up their heads, for their Redemption will then draw nigh*, Luke 21. 27, 28.

Secondly, Chriſt will come to gather his people, when the great *Trumpet* ſhall be blown, *Iſa.* 27. 13, let not men be deceived when falſe *Chriſts* do ariſe, and when men ſhal ſay, lo here is *Chriſt*, and lo there is *Chriſt*. For his coming wil be perſpicuous, & ſeen, and known by all his Saints, as the *lightning coming out of the Eaſt, is ſeen in the Weſt*, Matth. 24. 27. and all the Inhabitants of the World, and dwellers in the Earth ſhall ſee when he *ſetteth up a ſigne in the Mountains*, and when he bloweth the *Trumpet*, they ſhall hear, *Iſa.* 18. 3.

Thirdly, when it ſhal be ſaid unto the Children of *Iſrael, yee are the ſons of the Living God*: (when faith ſhal be given to the *Jewes* to believe; that Chriſt is their Saviour

our and Meſſiah) in that place where it was ſaid unto them ye are not my people; then ſhall the *Children of Judah*, and the *Children of Iſrael* be gathered together, and appoint themſelves one *Head*, and they ſhall come up out of the Land (out of all places where they were ſcattered) *Hoſea* 1. 10, 11.

Fourthly, when the *fulneſs of the Gentiles ſhall come in*, then *all Iſrael ſhall be ſaved*, and the *Deliverer ſhall come out of Sion, and turn away ungodlineſs from Jacob*, Rom. 11. 25, 26.

Fiifthly, it will be when the ſcattering of the holy people ſhall be a *accompliſhed*: there is a certain time appointed for the *Iewes* and beleeving *Gentiles* to be a ſcattered people; and if any deſire to know when their *diſperſed condition* will be accompliſhed, when their warfare will be ended, and their iniquity pardoned, the Prophet *Iſaiah* wil tel them, who did propheſie that it ſhould be when the *Lord their God ſhould come with power*, *Iſa.* 4. 2. to 11. for *David* their King (even Jeſus Chriſt) ſhal come and reign over them, then they ſhall be gathered and ſaved out of all their *dwelling places* wherein they have ſinned, and be cleanſed, *Ezek.* 37. 22, 23, 24, 25. at this time their *diſperſions* will be accompliſhed.

a Dan. 12. 7.

And having now written of the gathering of the *Iewes*, I will write of the *Gentiles*, and ſhew the ſtate and condition of them, at the time when Chriſt ſhal come to deſtroy *Babylon*.

CHAP. VIII.

Of the ſtate and condition of the Gentiles when Chriſt ſhall come to gather the diſperſed of Iſrael.

BY the Gentiles, I underſtanded *all the Nations* of the World, except the *poſterities of Abraham* and their ſeed. Sometimes they are called the Nations. *I will caſt.*

caſt out the Nations before thee, Exod. 34. 24. for God declared that he would not have them (the *Jews*) reckoned among the Nations, *Numb.* 23. 9. Sometimes they are called *Heathen*, who were not in Covenant with God, when the *Jews* were his people, *Lev.* 25. 44. *people* ful of *Abominations*, 2 *Kings* 16. 3. a *people ſuperſtitious* in obſerving the ſignes of Heaven, *Jer.* 10. 2. and out of the Communion and ſociety of the people of God, *Math.* 18. 17. yet afterwards *juſtified* of God, *Gal.* 3. 8. Sometimes they are called *ſtrangers* or *aliens*, becauſe the *Jewes* onely were the people of God, and had a right and intereſt in the *Promiſes*; being the people to whom the *Promiſes* were made, *Gal.* 3. 19. when the *Children of Iſrael* were forbidden to eat of that which dyed of it ſelfe, they might ſell it to *ſtrangers*, Deut. 14. 21. and the Apoſtle calleth them that are *of uncircumciſed hearts*, *Aliens from the Commonwealth of Iſrael*, Eph, 2. 12. Sometimes they are called the *Iſles* (a Metaphorical ſpeech or expreſſion) the Country or place for the Inhabitants thereof. *The Iſles ſaw it and feared*, Iſa. 41. 5. *he ſhall fully repay the Iſlands*, Iſa. 59. 18. *hear ye me O Iſles*, Iſa. 49. 1. And ſometimes they are called *Gentiles*, *Of theſe were the Iſles of the Gentiles divided in their Lands, every man after his Tongue, and after their Families in their Nations*, Gen. 10. 5. for ſo call the Iewes all Countries which were ſeparated from them by Sea, as was *Grecia*, *Italy*, &c. which were given to the Children of *Iapheth*, of whom came the Gentiles, unto whom ſalvation came by Ieſus Chriſt by the *fall* of the *Iewes*, Rom. 11. 11. which *Gentiles* the Apoſtle doth call the *World*, v. 15. ſhewing that all the Nations of the World, except the *ſeed of Abraham*, are known by the name of *Gentiles*.

Of theſe *Gentiles*, at the next comming of Ieſus Chriſt, many ſhall be raiſed from the dead, that is, firſt, ſuch as are *buried with him in Baptiſme, who are circumciſed with Circumciſion made without hands, by putting off the ſinful body of the fleſh through the Circumciſion of Chriſt, in that they are buried with him through Baptiſme, in whom alſo they are raiſed up together*, 2 Tim. 2. 11. for they that are *dead* with

they ſhall raiſe *great Armies* againſt *them*; But when they cannot by force of *Arms* prevail againſt them, they ſhall deſign to *cut them off* by a bloody *maſſacre*; And it will come to paſſe (by the permiſſion of *Almighty God*) that by that meanes they ſhall prevail againſt *them*.

And ſhall overcome them and kill them.

Of this *Daniel* writeth, *The Horn ſhall prevail againſt the Saints*, Dan. 7. 21. For as when the *Kingdom* of the *Beaſt* was firſt ſet up, they perſecuted and ſlew the Saints, accompliſhing that ſaying of our Saviour, *they will excommunicate you, and the time will come that whoſoever killeth you, will think that he doth God good ſervice, Joh.* 16. 7. So when the Kingdome of the *Beaſt* will draw towards an end, his rage and fury will exceed againſt the Saints of the moſt high. And out of their ignorant and ſuperſtitious *zeal*; but chiefly for Politick ends (to maintain their greatneſſe and pride) they will firſt *raiſe war* againſt, and after ſeek to *maſſacre* the *Witneſſes*. And ſo it will pleaſe the great God, that the Saints ſhall then be *delivered into their hands*; for they ſhall *overcome* them and kill them; hereby heaping up judgements and vengeance upon their heads, and filling up the meaſure of the *Beaſts Cup*. For as the *blood* of all the *Prophets* was charged upon *Jeruſalems account*; So the blood of all the *martyred Gentiles* will be required of the *great Whore*, who will be found *drunken* with the blood of the Saints. *For in her will be found the blood of all the Prophets and of the Saints, and of all that were ſlain upon the Earth*, Rev. 17. 6. & 18. 24. As *they* of *heatheniſh* Egypt did contrive the *ruine* of the *people of God*, when he was about to bring them from thence, ſaying, *The people of the Children of Iſrael are more and mightier then we are, Let us deal wiſely with them, leaſt they multiply, and it come to paſs, that when there falleth out any war, they joyn unto our enemies, and fight againſt us, and ſo get them up out of the Land: and let the Midwives when they do the office of a Midwife, kill the Hebrew male Children*, Exod. 1. 9, 10, 11, 12, 13, 14, 15. *So they* of *myſtical Egypt*, when the time draweth nigh in

which Chriſt will deliver his people (for many of thoſe who are wiſe and learned among them both by the Scriptures and other Propheſies ſhall not be ignorant of the purpoſe of God, although they ſhall wilfully oppoſe it) ſhall take counſel together (to this effect) ſaying, *The Roundheads, Sectaries, and Hereticks do grow very powerful and ſucceſful in battel; let us therfore deal wiſely with them, (who live in the ſtreets of our great City) leaſt they grow numerous, and joyn with thoſe Hereticks who fight againſt us and get our Land; therefore let us kill all thoſe who dwell in our ſtreets.* Thus it ſeemeth likely to me, that *they* of *myſtical Egypt* will do, and that their *actions* in this will *anſwer* unto the *Type*. This will be the *laſt*, but *greateſt ſlaughter* that ever (at one time) was made of the *Saints*, and when the *Witneſſes* ſhall be thus ſlain.

V. 8. *Their Corps ſhall lie in the ſtreets of the great City.*

The Carkaſſes, or *dead bodies* of the ſlain *Saints*, ſhal *lie*, ſhal *remain*, or *continue*, in the ſtreets. By *ſtreets* here, is not to be underſtood the *ſtreets* of any one particular Town or City: but *all Streets, Lanes, Houſes, Fields, or other Places, where any of theſe Witneſſes ſhall in this great and laſt Maſſacre be ſlain.*

For many times the word *ſtreet* or *ſtreets* is taken in a large ſenſe in the Scriptures, ſometimes it is taken for *any part of the Earth or world*. His (*that is the wicked mans*) *Remembrance ſhall periſh from the Earth, and he ſhall have no name in the ſtreet, Job* 18. 17. *Truth is fallen in the ſtreet, Iſa.* 59. 14. Sometimes it is taken for any *part of the Land in which the Jewes did inhabit*. As Amos 5. 16. *wailing ſhall be in all ſtreets*. Sometimes it is taken for *all places* in which any of the Jews did ſuffer by the hands of their enemies. *Therefore the anger of the Lord was kindled againſt his people, and their Carkaſſes were torn in the midſt of the ſtreets*, Iſa. 5.25. And ſometimes it is taken for *all places in myſtical Babylon. As the ſlain ſhall fall in the Land of the Chaldeans, and they that are thruſt through in her ſtreets,*

Jer.

*Jer.*51.4. *Therefore her young men ſhall fall in her Streets* (in the *Streets of Babylon*) *Ier.* 50. 30. for as the *Beaſt* (the Whore of *Babylon*) did *ſlay* the *witneſſes* in all the *Streets* of her *great City*, ſo in a way of *righteous Iudgement*, her young men ſhall fall *in her Streets*; and in the Text *I* ſuppoſe the word *Streets* is in this ſenſe to be accepted.

In the *Streets* of the *great City*. By *City* here we are not to underſtand any one *particular City* (though *Rome* be chiefly aymed at:) but by this *great City*, I conceive the *Holy Ghoſt* meaneth *all the Romane Monarchy*. For as the *City* (the ſpiritual *Ieruſalem* includeth *all Believers* in *all parts of the world*: and as all the Jewes (who at any time in any place had a hand in ſlaying any of the *Prophets*) are included by the word *Ieruſalem*, when *our Saviour ſaid*, *O Ieruſalem, Ieruſalem, which ſlayeth the Prophets*, *Math.*27. 37. ſo by the *great City here*, we are to underſtand *all places under the Popes Dominions or Iuriſdictions* in *which any ſhall in this laſt Maſſacre be ſlain for the Teſtimony of Ieſus*.

And although at this time the *Beaſt* or *Horne* will mightily *prevaile againſt the Saints*, that will inhabite in the Popes *Iuriſdictions*; Yet, I ſuppoſe that all the *Saints* in all parts of the world will not at this time be *ſlaine*. For in the greateſt heat of *Perſecution* God did alwayes reſerve a number unto himſelf. So great a deſtruction was there of the Prophets of God in the time of the Prophet *Elias*, that he thought he only had been left, 1 *Kings* 19.10. yet God reſerved 7000. that had not *bowed the knee* to *Baal*. In the *Perſecutions* by Heathen *Emperours* there were alwayes ſome godly *preſerved*. In all the *Popiſh Perſecutions*, God protected *ſome*; and at this time there will be a *remnant*, and a *ſeed left*, which will ſpring and grow up, that the Lords *Harveſt* may be a *plentiful Harveſt*. For thus the Prophet ſaith, *When the heat of the great multitude ſhall be kindled againſt the People of God, they ſhall take away certain of them, and ſlay them*, *Eſdr.*16.60. For as there is a people appointed to glorifie God in their *ſufferings*, ſo there is a people for whom *deliverance* is ordained, *verſe* 66.

And by the Text we ſee that *they* who are, and doe inhabite in the *Streets* of the *great City* ſhall be *ſlain*. I finde not that the People and *Saints* of *God* who ſhall live *out of the Dominions of the Beaſt* ſhall be ſlaine; for it appeareth to me, that when the *Pope* and his *confederates* do perceive that they cannot prevail againſt thoſe who are out of their *Territories*, and have put themſelves in a *warlike poſture*, they ſhall ceaſe any further to invade them, but ſhall exerciſe *cruelty* againſt the *Saints* dwelling amongſt them and in their power.

And partly for this reaſon Chriſt will hardly (when he commeth) finde *Faith* upon the *Earth*, becauſe ſo many thouſands of believers will be *ſlaine*.

Concerning the *preſervation* of ſome of the people of God unto the end, I finde in the Prophet *Eſdras* that *two wings*, which are two *Kings* or *Kingdomes*, which were part of the Eagle or Romane Monarchy, are to be *kept unto the end*, 2 *Eſdr.*12.20,21. which two *underwings* (Kings, or Kingdomes, or governments) the moſt High will preſerve for their end, whoſe (or which) *Kingdome* ſhall be full of *troubles*, *verſe* 30. for although the moſt high will *deſtroy* the *Eagle*, the *fourth Kingdome which Daniel ſaw*, 2 *Eſdr.* 12.11. yet he will deliver the *reſidue* of his *people* by *afflictions*, who ſhall be *preſerved* upon the *borders*, and he ſhall make them joyful untill the *comming of the day of Iudgement*, *v.* 34. This *great City* in which the *witneſſes* ſhall be *ſlaine*, is all the *Iuriſdiction of the Pope*, *the great Beaſt*.

Which ſpiritually is called Sodom.

Which myſtically or in a ſpirituall ſenſe is called *Sodom*, by reaſon of the neer likeneſſe and reſemblance, between *Sodom* and this great City in reſpect both of their ſins and Plagues: hereupon *Ieruſalem* and *Sodom* were joyned together, *Ezek.*16.49. And that the reſemblance between *Sodom* and *Rome* (*viz.* the Church of *Rome*) may appeare, I will compare the ſins of both together. The ſins of *Sodom* were,

1. *Pride*;

1 *Pride*; and doth the world aford more pride, more vanity, and more levity (both temporal and ſpiritual Pride) then is to be found in thoſe kingdomes that are under the Pope, and give their power unto him, acknowledging him to be their head? are not theſe places the ſtorehouſes and magazines out of which the whole world is furniſhed, with all manner of Pride?

2. *Fulneſs of bread*: what Luxurie, exceſſe, and vaine ſuperfluity in diet, in eating and drinking, is to be found in *France* and *Italy*? where they ſpare no Coſt to pleaſe the wanton deſires of their inſatiate Appetites? what ſuperfluous abundance in thoſe houſes and Societies that pretend Abſtinence? and what Gluttony in Abbies and Monaſteries ?

3. Abundance of Idleneſs, witneſs their idle Abbots and lazy Monks.

4. *Skee* (Sodom) did not ſtrengthen the hands of the poore. All the pretended Almes given by the Church of *Rome* will not anſwer this. To ſtrengthen the hands of the poor, is not to build *Hoſpitals*, relieve with meate, drink and other neceſſaries ſome indigent people, out of popular, vainglorious, and carnal Ends; but to execute Judgement and Juſtice, to relieve the poore from oppreſſion: to comfort, both with temporal and ſpiritual food the poore members of Jeſus Chriſt. But, contrary to this, the Antichriſtian *State* hath, in all Times, perſecuted the poor and needy of Chriſt Jeſus, with impriſonment, baniſhment, hunger, cold, and all manner of afflictions.

5. *Haughtineſs*. Great was the Ambitious *Haughtineſs* of *Belſhazzar*. *Dan*. 5. 1. but far greater is that of the Pope, and power of *Rome*; for, have not the Popes of Rome changed Governments? broken down kingdoms? and trod upon the necks of Emperours? have they not made Emperours to kiſſe their feete? do they not take upon them the exerciſe of both ſwords? did not Pope Boniface the eight (clad in Armour like an Emperour cauſe two ſwords to be borne before him, with theſe words proclamed, *Ecce duo gladii hic*, behold here the two ſwords? do they not command

mand reverence to Images which God hath forbidden? and do they not ſtile the Pope Chriſts *Vicar*, with other blaſphemous Titles? what greater *Pride*? what greater *Haughtineſs* ?

6. *Sodom committed abhominations before the Lord*; and are not great Abhominations committed by the ſcarlet whore? both ſpiritual and temporal whoredomes? what Idolatry? worſhipping of Images, and praying to *Saints*? were not 13. Popes Adulterers, four inceſtuous Perſons? eleven impoyſoned with Sodomy? 7. whoremongers and erecters of Brothelhouſes? was not one a whore, and died bearing a child during the time of proceſſion? are not all thoſe things, and much more written of them in their owne *Hiſtories*? what a great revenue hath the Pope out of whorehouſes in Rome, and other places in Italy? receiveth he not of every whore weekely a *Julian* penny? did *Sodom* exceed Rome in filthy Pollutions and uncleaneſs? And if their *ſins* be alike, then alike certainly will their plagues be. *Sodom* was burnt with fire and brimſtone, and the great whore ſhall be deſtroyed with *Death, ſorrow, famine, and fire. Rev.* 18. 8. as the great City is called *Sodom*, ſo it is called *Egypt*. Sodom

And *Egypt*:

Egypt was a Country in which the People of God were oppreſſed, and indured much cruelty, and barbarous inhumanity, and as *Jeruſalem* was compared unto Egypt for her cruel uſage of the Prophets: ſo, the great *Whore* (the power of Rome) is compared to Egypt, for that, with many cruel Perſecutions, ſhe hath ſlain and will deſtroy the *Saints* of the moſt high God: and as ſhe hath ſinned with Egypt, ſo ſhe ſhall, with Egypt be puniſhed, *with the Plague, Famine*, Sword, and Fire.

Yet heatheniſh Egypt wil be more happy then myſtical Babylon the great *Whore*: for as the Lord will ſmite Egypt, ſo he will heale it; they (of Egypt) ſhall return unto the Lord, and he ſhall be intreated by them. *Iſa.* 19.

19.22. but, Babylon, the Angel teſtifieth, ſhall be caſt with violence into the *Sea, and be no more found. Rev.* 18.21. this ſpiritual *Sodom* or Egypt (the dominion of the Pope, or Romane Empire) was the place.

Where our Lord alſo was crucified.

Chriſt may be ſaid to be crucified in this Antichriſtian City by the power of Rome, for theſe Reaſons.

Firſt, whereſoever Chriſt hath been preached, and afterward is deſpiſed, he may be ſaid there to be crucified. Gal. 3. 1. was not Jeſus Chriſt, preached, and believed on in Rome?

Secondly, whereſoever the members of Jeſus Chriſt have been afflicted, there Chriſt eſteemeth himſelf to be afflicted and crucified. *Math.* 25.40, 45. have not the Saints of Chriſt by the power of *Antichriſt*, been perſecuted and martyred, in Rome and in all Places within the Popes Juriſdictions?

Thirdly, myſtical *Sodom* or Egypt is (as hath been ſhewed) the Romane Empire, in which Chriſt was crucified: for he was condemned by *Pontius Pilate* one of the Romane Governours; and crucified at Jeruſalem, then under the Romane power; therefore it is plaine that he was crucified in Egypt, myſtical Egypt, the Romane Empire.

V. 9. And they of the People, and kindred and Tongues and Gentiles.

By this it appeareth that this great City, was not onely one City, but by this City is meant diverſe Countries: and by the *Streetes* diverſe places in theſe Countries, where the *People, Kindred, Tongues and Gentiles* do inhabit, who

Shall ſee their Corpſes three daies and an halfe.

Shall behold the ſlaine bodies of thoſe were killed by the Beaſt, the power of the Pope and his adherents. Three natural

natural daies and an halfe; for as this ſlaying is a corporeal ſlaying (that is a ſlaying of their bodies) ſo the daies in which they are to continue ſlaine are natural daies, during which time, they ſhall remaine unburied.

And ſhall not ſuffer their Carkeſſes to be put in graves.

For ſo cruel and inhumane they will be, that when they have killed the Saints, they will not bury them but let them remain where they ſlew them, upon whom they wil not looke not with tender and compaſſionate eyes, but inſultingly.

Verſe 10. *And they that dwell upon the Earth.*

And the Inhabitants of the Earth who have ſlaine them and that ſhall ſee them ſlaine.

Shall rejoyce over them and be glad, and ſend gifts one unto another.

Wicked men rejoyce at the harmes and miſeries of others. Gods people are in a mourning condition, but *Babel* doth rejoyce: the Saints are ſlaine, but *Babel* is glad: the *Witneſſes* lie dead in the Streets, but the people ſend gifts one unto another. Now little doth *Babel* think that this rejoycing and gladneſſe is but as lightning before the thunderbolt of her raine and deſtruction. The great men of the Romane Empire have ſlaine the Saints, and the great Whore looketh upon her ſelf now ſecure from danger. The Witneſſes are in the duſt, and this will be the time of *Babels* boaſting; now ſhe will ſay in her heart, *None ſeeth me, I am, and none elſe.* Iſai. 47.10. *I ſit being a Queen, and am no Widdow, and ſhall ſee no ſorrow,* Rev. 18. 17. Alas *Babel*, thou ſhalt continue but a ſhort time, thou wilt appeare to be a Strumpet and no Queen: A Widdow incompaſſed with ſorrowes on every ſide. Heare *O Babel* what the word of the Lord ſpeaketh againſt thee.

The

The time of threſhing is come, the time of thy harveſt is come; thou ſhalt be as heapes: a dwelling place for Dragons: an aſtoniſhment: and an hiſſing without an Inhabitant. (Thou ſeeſt not the time of the viſitation.) *Thou ſendeſt gifts* (unto thy friends, and makeſt merry with feaſting and drunkenneſſe, becauſe thou thinkeſt the people of God are all deſtroyed) *Alas Babel, in all thy heat* (thy rage againſt the Saints) *The Lord will make thee Feaſts, he will make thee drunken that thou mayeſt Rejoyce*, and that *thou mayeſt ſleep a perpetual ſleep and not wake*, Jer. 51. 33, to 39. The enemies of Chriſt will be moved to ſuch cruelty againſt the Saints, becauſe they will rebuke them for their evil deeds,

For theſe two Prophets vexed them that dwelt upon the Earth.

Theſe two Prophets, the Saints who ſhall beare witneſſe unto the truth and propheſie of Gods Judgements againſt the wicked; theſe ſhall vex, trouble, and diſquiet *them that dwell upon the Earth*, the enemies of Jeſus Chriſt earthly minded men, eſpecially the limbs of Antichriſt. *Herod was offended with Iohn Baptiſt*; *Iezabel* with *Elijah*; the *Scribes* and Phariſes with Chriſt; both Jewes and Gentile with the Apoſtles; and the Kingdome of the Beaſt will be vexed with the Saints.

Vice will not be rebuked by Vertue: men love not to heare of their *uncleanneſſe*: *Adulteries*, *Idolatries*, *Hypocriſies*, and others *ſins*. And hence it hath ariſen, that the *Saints* in all times, have been accounted *troubleſome* people, *diſturbers* of Common wealths, and thereupon are *hated* in the world. But the *commotions* and *Wars* which hence ariſe, are no other then thoſe of which our *Saviour* propheſied of. *I am not come to ſend Peace into the Earth, I came not to ſend Peace, but the Sword. I am come to ſet a man at variance againſt his father, and the daughter againſt the mother, and the daughter in Law againſt the mother in Law, and a mans enemies ſhall be they of his own houſhold,*

*Math.*10.34 35;36. Yet theſe *troubles* proceed not from any *evil* in *Chriſt* or his *People*; but from a *malicious* and wicked *Spirit* which is in men; who love not the *light*, but deſire to walk in *darkneſs*, and are offended when any of their *deeds* of *darkneſs* are brought to the *light*.

Ver. 11. *But after three dayes and an half.*

That is, after the maſſacred *Saints* have lain dead and unburied *three natural dayes* and an *half*: for (as I ſaid) I conceive this ſlaying of them will be the taking away of their *natural life*, ſo theſe *dayes* here ſpoken of are not prophetically but properly to be taken: And after three dayes and an half,

The Spirit of Life comming from God ſhall enter into them.

It is the *Spirit* of God which giveth *life* and *being* to all the *Creatures*; for in God they *live* and *move*, and have their *being*. The *Spirit* (who is God) breathed into *Adam* the breath of Life, and man was made a *living ſoul*, *Gen.*2.7. and when our bodies ſhall be *raiſed* up at the *Reſurrection*, they ſhall be raiſed up by the *Spirit* of God. *I will* (ſaid God) *put my Spirit into you and you ſhall live*, *Ezek.*37.14. and this is the ſpirit of life that will come from God, and give *Life* to thoſe *witneſſes*.

And they ſhall ſtand upon their feet.

So likewiſe ſaith the *Prophet*, *The breath came into them, and they lived and ſtood upon their feet*, *Ezek.*37.10. And becauſe the Prophet ſaid the *bones* were the whole houſe of *Iſrael*. I include thoſe witneſſes into theſe *dry bones*.

And great feare came upon them that ſaw them.

Certainly, when they who ſhall *kill* the *Witneſſes* ſhall ſee

ſee them *live*: when they who deprive them of Life, ſhall ſee them *ſtand* upon their *feet*; *aſtoniſhment*, *amaſement*, and *feare* ſhall poſſeſſe them. The *reſurrection* of the *bodies* of the *Saints*, wil be the *dejection* of the *ſpirits* of their *enemies*.

Ver. 12. *And they ſhall heare a great voyce from Heaven.*

In reference hereunto, I conceive the Prophet *Zephani* propheſied, *The great day of the* Lord *is neere, and haſteth greatly; even the* VOYCE *of the day of the* Lord, *Zeph.* 1.14.

Saying unto them, come up hither.

Your enemies threw you *down*, but I will *raiſe* you up, therefore come *aſcend* up in a *Cloud*.

And they ſhall aſceud up to Heaven in a Cloud.

Jeſus Chriſt (at this Juncture of time) will *come* in the *Clouds*, *Math.* 24.30. and he muſt *come* with thouſands of his *Saints*, *Jude* 14. therefore ſaith the Text: *They ſhall aſcend up into heaven*, that is, they ſhall be taken up into the *Clouds* to meet the Lord in the *Ayre*, and ſo to come with him. Which leadeth me to the fourth part of the Book, whoſe ſubject will be the comming of Chriſt and thoſe things which ſhall be from his next comming, untill the Jewes be brought into their own Land.

Sum of the third part of this Book.

The ſum of the third part of the Book is this. the 1. 2, 3, 4, and 5. *Ages* being paſt, the ſixth *Seale* was opened, the ſixth Angel blew his *Trumpet*, and the ſixth *Vial* was powred out. In the begining of this *Age*, the Eaſtern *nations* were deſtroyed, that a way might be made for the *Turkes*. In this Age the *horne* made *warre* againſt the *Saints* (after they had finiſhed their propheſying in Sackcloth) becauſe they did *vex* them that dwelt upon the Earth, which *warre* will continue until a little before the next coming of Chriſt.

During which time the world will be full of Great *Troubles*, and the Lord in this Age, as in former times, will *puniſh* the Inhabitants of the Earth, becauſe, with many Tribulations, they do continually *afflict* and *perſecute* the *People* of the moſt *high God*. Which *troubles* will ariſe from the *various Spirits* which will be found in the men of the world.

Before the next *appearance* of Chriſt, many *wonders* and *Signes* will be wrought. the *Sun* ſhall be *darkned*: the *Moon* ſhall not give her *Light*: the *Stars* ſhall *fall* from *heaven*, and the *Powers* of *heaven* ſhall be *ſhaken*: all worldly *powers* (that do oppoſe Chriſt) ſhall be *throwne downe*: and all *forms* of divine *worſhip*, that are not according to the *mind*, and *word of God*, but of men, will be *laid aſide*.

Hereby unſtable minded men will be drawne *from the faith*, and when their outward *Glories* ſhall be *ſhaken*, they will rather *depart* from the *Faith*, then from their *vanities*.

But the Lord will, in ſpite of all oppoſition, *reveale* the the hidden *Myſteries* of the *Man of ſin*; who for *a long time* (blinding the eyes of the men of the world) hath remained undiſcovered. Until this work be done, the Lord Chriſt will not *appeare*. And for the Information of the Saints, this ſecret Enemy is diſcovered by many *marks* and infallible *Signes*. As by his *Power*, lying *Signes* and *deceiveableneſs* of *unrighteouſnes*. And this God willed, to *manifeſt* unto his ſervants, that he is *faithful* in the *performance* of his *Promiſes*: that he *knoweth* the *ſecrets* of all *hearts*, that he can diſcover the cloſeſt *Inventions* of men, *preventing* them at his *will*, and *Pleaſure*: and becauſe his ſervants ſhall not remain *comfortleſs*, nor *feare* the cruel *deſignes* of the *Man of Sin*.

Here at this profeſſed *Enemy* of Chriſt, and his Saints will be exceedingly *inraged*, and by his *Emiſſaries* the *frogs* that come out of the *bottomles* Pit, the *Jeſuites*, he will *raiſe up* the *Kings* of the Earth, to *fight* againſt the *Saints*, but the *power* of thoſe *mighty ones* ſhall not *prevaile*. Therefore the *Nations* of the whole Earth ſhall Confederate,

rate, and combine together; and three daies and an halfe before the next coming of Chriſt they ſhall ſlay his *witneſſes*, his *Prophets*, his *Saints*, the *remnant* of the *Seed* of the *woman*; who then ſhall be overcome and ſlain by the *Horne* or *Beaſt*. But after three *daies and an halfe* the *Spirit* of *life* ſhall enter into them, and they ſhall *ſtand* upon their feete, and *live*; and be *taken up* to *meete* the *Lord* in the *Aire*, who at that Junćture of time ſhall *come*, for the *puniſhment* of his *Enemies* and *deliverance* of his *Saints*: of which I ſhall write at Large in the fourth part of this book.

Errata

ERRATA.

Page 1. line 22. read the *Riſe.*
p. 2. l. 34. r. laying *them* down.
p. 5. l. 31. dele *as.*
p. 14. l. 2. r. but *then.*
p. 16. l. 5. r. *them.*
p. 19. l. 25. dele *therefore.*
p. 26. l. 15. *him* with that honour.
p. 27. l. 21. *generoſity.* l. 32. dele *a:*
p. 29. l. 5. r. *ſhould* love,
p. 31. l. 30 r. *Intemperance.*
p. 32. l. 1. r. *there* is.
p. 41. l. 21. r. what *mutations.*
p. 44. l. 19. r. *is* not *the* glory.
p. 53. l. 11. dele *to* and read only thoſe.
p. 54. l. 4. r. *ſpecious* ſhews.
p. 55. l. 32. r. *weſterne* parts,
p. 57. l. 21. r. *by* Daniel.
p. 58. l. 4. r. condemning *thoſe.*
p. 60. l. 19. r. and *work* the works. l. 20. r. we *ſhould* not.
p. 66. l. 12. r: at Armageddon *there were great rejoycings. So when the Kings of the Earth ſhall be overcome by the Saints at the battel of Armageddon*
p. 76. l. 2. r. corporal; l. 9. r. *look with.*

FINIS.

THE FOURTH PART OF THE HISTORY OF DIVINE VERITIES.

Sheweth, the comming of Christ, and those things that will be done in the World from the time of his comming untill the Jewes be brought into their own Land.

INTRODUCTION.

BY reason of the Enmity which God hath put between the two *Seedes*, (the *Seed* of the *woman*, and the *Seed* of the *Serpent*) the *wicked* and ungodly men of the world, (in all Ages) have persecuted the Generations of the *just*: which the Lord hath permitted, for the *exercise* of the *faith*, and *Patience* of his People, and the more *full manifestion* of his *love* unto his *Servants*, in working *deliverance* for *them*.

Very often hath God ſuffered his choſen People to be given into the hands of their Enemies, and as often hath he delivered them: But there is a time appointed, in which ſuch a deliverance ſhall be wrought, that they ſhall *never more* be in bondage unto their *adverſaries*: of which *deliverance*, all the former were but *Types* and *figures*.

Firſt the Lord delivered his People out of *Egypt*, by the hands of *Moſes*: Likewiſe he often delivered them by Judges, and afterwards he delivered them out of *Babylon* by *Cyrus*. Theſe deliverances, I ſay, did but Typifie their deliverance out of the Romane Monarchy. But here it is to be noted, that the ſecond Captivity, which was into Babylon, was onely of the houſe of *Judah*; (for the *ten Tribes* who were carried Captives out of their own land by *Salmanaſar*, took Counſel to leave the multitude of the heathen, and to goe into a far Country where never mankind dwelt.)

The firſt Affliction of the Iſraelites in Egypt was a Type of the afflictions and diſpertion both of Jewes, and Gentiles: In *this*, the people of God, the *Jewes* were afflicted by their Enemies, becauſe they ſaw that God did proſper them: and the *Gentle Saints*, are perſecuted by the men of the world, becauſe they are not of the *world*, but God hath choſen them out of the *world*. *Ioh.* 15.19. the firſt affliction was of the *Seed of Abraham:* and the *Gentile Saints*, as well as the *Jewes* are the *Seed of Abraham*. *Gal.* 3. 29. the *Seed of Abraham* were afflicted in *Egypt*: and the place where the *Gentile Saints* are afflicted, (which is the *fourth Monarchy, Romane monarchy*, or *great City*) is *ſpiritually called Egypt*. Rev. 11.8. *Abrahams Seed* were to be in bondage in Egypt many *hundreds* of years, *viz.* 430. yeers; and the Saints are to be a perſecuted people in ſpiritual Egypt, for a *long time*. *They* the Saints were perſecuted by *heathen-romane-Emperours* 381. years: then *they* did beare witneſs to the Truth clothed in Sackcloth 1260. prophetical daies or ſolar yeers: and from the expiration of that time they are to continue a *ſcattered people*, as ſheep among

among wolves, until their *ſhepheard* Jeſus Chriſt, come and gather them. *Ezech.* 34. 23. God did deliver the Iſraelites unto the Egyptians to be kept in bondage by them that he might make his power known unto the heathen by their deliverance; and that he might thruſt out the heathen, and provide an Inheritance for his People. Deu. 4. 37,38,39. and God did and will deliver his Saints unto their Enemies to be perſecuted by them to glorifie himſelf by their ſufferings: and that his Name may be declared to his Adverſaiies. *Iſa.* 64.2.

The Captivity into Babylon, was likewiſe a Type of the rejection of the Jewes, and of their great diſperſion, and alſo of the diſperſion or ſcattering of the Gentiles. And this doth appeare, becauſe, that what was litterally ſpoken or written of that Captivity, and accompliſhed, is in a prophetical ſence to be underſtood of their *bondage* in all parts of the world. For this likewiſe we are to know, that thoſe propheſies which did foreſhew the delivery of the Jewes from their Babyloniſh Captivity, do concerne the delivery both of Jewes and Gentiles, from their *bondage* under the cruelty of wicked men in all parts of the world. The *Iſraelites* were delivered out of *Egypt* by the hand of *Moſes:* the *Jewes* were delivered out of *Babylon* by *Cyrus*; but both *Jewes* and *Gentiles* ſhall be delivered from the fourth great *Beaſt*, by their *Saviour* and *deliverer Jeſus Chriſt*. Rom. 11.26. the *Iſraelites* were firſt in Affliction in *Egypt*, and afterwards in *Babylon*; and the *Romane monarchy*, in which they are now in *bondage*, is *ſpiritually* called *Egypt*, and *Babylon*, Rev. 16.19. after they were delivered out of *Egypt* they were led captive into *heathenish Babylon*: after they were delivered from *thence*, they were diſperſed into *miſtical Babylon*: but after their delivery from thence they ſhall never more be carried into *Captivity* by their Enemies.

Both *Jewes* and *Gentiles* have a long time expected this *Delivery*, which will be with an *high hand*, with *terrour* to the Enemies, and with many *Signes* and *wonders*. And aſſuredly the time of their *delivery* is neere at hand,

becauſe (as I have ſhewen) thoſe things which our *Savi*our hath told us ſhould come to paſſe during the time of the affliction of the *Gentiles*, and Captivity of the *Jews*, have already been accompliſhed in a great meaſure.

Is not *Satan* Prince of the *Aire* and of the world? have not the Saints been perſecuted by Romane heathen Emperours? hath not the *Dragon* given his power to the *Beaſt*? hath not the *man of Sin*, the *Son of Pardition* ſat a great while in the *Temple* of God ſhewing himſelf that he is *God*, *exalting* himſelf againſt *all* that is called God? hath he not trod the *holy City* under *foot*? have not all thoſe things bin accompliſhed, which the holy Ghoſt did foreſhew ſhould come to paſſe in the time of the 1,2,3,4,5. and part of the ſixth *Seale*, *Trumpet* and *Vial*? do not all theſe things appeare by what is written in this Book? have not the Saints finiſhed their prophſying in *Sackcloth*? have not great and univerſal *troubles* been in the world? is not the world full of *Self-lovers*, *Covetous men*, *Boaſters*, *proud men*, Curſed *ſpeakers*, *diſobedient* to *Parents*, *unthankful Perſons*, *unholy men*, men without *natural affection*, *Trucebreakers*, *falſe Accuſers*, *intemperate livers*, men of *fiere nature*, *diſpiſers of thoſe that are good*, *Traitors*, *heady*, *highminded*, *lovers of Pleaſure* more then *lovers of God*, and ſuch as have a *form* of *godlines*, but deny the *power* thereof? have we not ſeen the *Sun darkned*? both the natural *Sun*, the true *Son* Jeſus Chriſt, the proſperous *ſtate* of great men; the *Sun* of *humane knowledge* and underſtanding, and the *Sun* in the *Antichriſtian heaven*? have we not ſeen the light of the *Moon obſcured*? the *glory* of the *world*, worldly *Governments* and *Governours*? have not the *Stars* fallen from *Heaven*? have not the *Stars* of the Antichriſtian *heaven* or Romane *Hierarchy*, *fallen* (in theſe parts of the world, in *England*, *Scotland*, and *Ireland*, from their *Archbiſhopricks*, *Biſhopricks*, and other *Eccleſiaſtical dignities*, and *Benefices*? have not the *powers* of heaven been *ſhaken*? the *powers* both of *Church* and *State*? have not many fallen from the *Faith*; and do not many daily fall away? Is not the *man of ſin* in all his cunning *deceivings*, *revealed*? what then *with-*

holdeth

holdeth now that Chriſt ſhould not ſuddenly *come?* aſſuredly I know nothing but theſe two things, the *Battel* of the *great day of the Lord*, and the *ſlaying of the Witneſſes*, and both theſe (in all probability) will in a ſhort time come to paſſe, and then the Lord *Jeſus* will appeare for the full and perfect delivery of his ſervants, as the Lord hath ſpoken by his *Prophets*.

Many are the propheſies in *Scripture* concerning the comming of Chriſt: thus ſaith the Lord by the Prophet *Iſaiah*, *behold your God COMMETH with vengeance, even God with a recompence; he will COME and ſave you*, Iſai.35. 4. *Behold the Lord will COME with Power*, Iſai.40.10. *The Redeemer ſhall COME unto Sion*, Iſai.59.20. *The Lord will COME with fire*, Iſai.66.15. *The Lord my God ſhall COME, and all the Saints with thee*, Zach.14.5. *This Jeſus which is taken up from you into heaven ſhall ſo COME as you ſee him go into heaven*, Acts 1.11. *Behold I COME quickly*, Rev.22.7, 20. *I will COME again and receive you*, Joh. 14.3. *The COMMING of the Lord draweth nigh*, Jam.5.8. By all which Scriptures it is clearly proved that Jeſus Chriſt will *come* againe for the *delivery* of his *People*.

Which *delivery* will not be only of the *Jewes* but of the *Gentiles*, of all the *ſeed of Abraham*. For the *Promiſe* was not made only to *Abraham* and his ſeed through the *Law*, but through *Faith*, not only to the *Seed* according to the *Fleſh*, but according to the *Faith*: and indeed the *Promiſe* was not only of the *Holy Ghoſt* to *Jewes* and *Gentiles*; but of deliverance from temporal *enemies* and *afflictions* which will not be until *Chriſt come*. And firſt of the time of his *comming*.

Chap

CHAP. I.

Of the time of the comming of Christ to governe and Judge the World.

THe day and hour in which *Christ* will come is known unto none but the *Father*, yet the *Holy Ghost* hath laid down many *dates* of *times* in the Scriptures by which we may be led unto a neere *knowledge* of the *time*.

There were eight times in which the *L*ord did do wonderful things in order to the delivery of his people: which times he did make known unto his servants, either many yeares before they came to passe, or else afterwards, that those in aftertimes might certainly know how long those Ages and dispensations continued. These I will in order set down, that it may appeare that the *L*ord has alwayes made known his purposes and works unto his servants.

Dates of time from the Creation to the death of Christ considered.

The first date of time ended with the *destruction* of the *old world* of *ungodly men*, and the *saving* of righteous *Noah* and his *family*.

120. yeares before the old world was destroyed the Lord said, The days of man shal be an hundred and twenty yeares; not that men lived no longer after that time; but so many yeares were given unto those generations to repent, and were called the time of long suffering of God, 1 *Pet.* 3.20. but the wicked did not repent, therefore 120. yeares being expired, the flood came, and the old world perished with Water.

The

The *second* date of time is the 430. yeares of the Israelites bondage in *Egypt*, *Gen.* 15.13,14. (430. yeares if we account from the time that *Abraham* went out of *Haran*, but 400. yeares, *Gal.* 3.7. from the *birth* of *Isaac*) these 430. or 400. yeares expired when the *Israelites* were delivered out of *Egypt* by *Moses*. This time was not unknown to the *people of Israel*, for God *declared* it unto *Abraham*, *Gen.* 15.13. and questionlesse he declared it unto his *children*: therefore when the time of their *deliverance* came they *cryed* unto the *Lord*, and it is said, the *Lord remembred his Covenant with Abraham, Isaac, and Jacob*, Exod. 2. 24.

The *third* date of time, was the time of their being governed by *Judges*, during which time they were oppressed by the enemies which God did continue in their Land to prove them, but they were delivered by *Iudges*, this time was about 450. yeares, from the time of the dividing of the Land, untill the time that *Saul* was made *King* of *Israel*, Acts 13.19,20.

The *fourth* date of time was the 480. yeares mentioned 1 *Kings* 6.1. which was from the time that the Jewes came into their own Land, until they began to build the *Temple* in the fourth year of *Solomons* reign.

The *fifth* date of time is the 70. weeks mentioned by *Daniel*, which are 490. yeares, that was the time *determined* upon the people (the *Iewes*) and upon the *holy City* to finish the *wickednesse*, to seal up their *sins*, to *reconcile* the *iniquitie*, to bring in *everlasting righteousnesse*, to seal up the *vision*, and to *annoynt* the *most holy*. This time ended at the *Baptisme* of *Christ*, Dan. 9.24.

The sixth date of time is the seven weeks mentioned in *Daniel*, *Dan.* 9.25. which was from the time of the going forth of the Commandement to bring againe the People, to build *Jerusalem* unto *Messiah* the Prince, (or as in *Ezra* to build the house of the Lord God of *Israel*, *Ezra* 1. 3.) That is, 49. yeares, whereof 46. are referred to the building of the *Temple*, and three yeares to the laying of the *foundation*.

The

The *seventh* date of time is the 62. weeks mentioned in *Daniel. Dan.* 9.25. after which *Messiah* was to be slain, this began the fourth year of *Artaxerxes Mnemon*, and ended with the *Baptisme* of Christ.

The *eighth* date of time is one week, in the middle whereof the *daily sacrifice did cease*, *Dan.*9. 26,27. for Christ after his Baptisme, lived three yeares and a half.

Thus the Lord did acquaint his people with the time when he would and did accomplish his *great workes.*

And if *Daniel* understood by *Books* the *number* of years whereof the Lord had spoken unto *Jeremiah* the Prophet, that he would accomplish seventy yeares in the desolation of *Jerusalem*, *Dan.*9.2. why should not we search into the *Books* of *Daniel* and the rest of the *Prophets*; that by considering the dates of times mentioned in their writings, we may be able to come to some *neere knowledge* of the *comming* of *Christ.*

There be three dates of Times mentioned in the Scriptures which being seriously weighed wil direct us to the accomplishment of many great workes which will be done, partly during the reigne of the man of sin, and partly at and after the comming of Christ, and likewise they will guide us to the time of his next comming.

1 *Date of Time is Dan.*8.13,14.

How long shall indure the Vision of the daily Sacrifice, and the iniquity of desolation to tread both the Sanctuary and Army under foot. And he answered me, unto the Evening and the Morning s 2300. *dayes, then shall the Sanctuary be cleansed.*

This is the greatest and longest *date* of Time, I finde in the Scriptures; and I conceive that if it be rightly understood, it will give us light to see into almost all other *dates* which are hereafter mentioned and are contained therein: and therefore it will be very necessary to consider what is written concerning this great date of Time.

In

In these verses there is a *three-fold question*. First, how long the *Iniquity* of *Desolation* shall *tread under foot* the *daily sacrifice?*

Secondly, how long the *Iniquity of desolation* shall *tread* the *Sanctuary under foot?*

Thirdly, how long the *Iniquity of desolation* shall *tread* the *Army* or *Host* under *foot?*

Unto which three *questions* the *answer* is, 2300. dayes, and then (at the end of those dayes) *the Sanctuary* shall be *cleansed.*

Having observed the *questions* proposed, it will be necessary (for the understanding of this Scripture) to consider, 1. What the *Iniquity of desolation* is. 2. What is meant by the *daily sacrifice.* 3. What we are to understand by the word *Sanctuary.* 4. What the *Army* here spoken of doth signifie. 5. What is meant by 2300. *dayes*: and 6. What we are to understand by the *cleansing* of the *Sanctuary.* These things (being cleared by the Scriptures) will be satisfactory to the right understanding of this great *date* of Time. So that I will shew,

1. *What we are to understand by the Iniquity of Desolation.*

The word *Iniquity* is taken in a twofold sense in the *Scripture. First*, it is taken for the *sins* or *transgressions* of a *People*; by which they (breaking the Lawes and Commands of God) do commit *abomination* in his *sight*, as *Gen.* 15. 16. *the Iniquity of the Amorites is not yet full*, that is, the *sins*, *abominations*, or *wickednesses* of the *Amorites. Secondly*, the word *Iniquity* is taken for the *punishment* due, or which God doth inflict upon a people for their sins and wickednesse, as *Gen.* 19. 15. *Lest thou be destroyed in the Iniquity of the City*, that is, least thou be destroyed in the *punishment* of the City: so *Psal.* 32. 5. *Thou forgavest the iniquity of my sin.* That is, the *punishment* of my *sin.*

And in both these significations the word is to be accepted here; I do suppose, the word *desolation or to make desolate*,

is taken, 1. To be grieved or troubled at any wrong, injury, or the like. So 2 *Sam.* 13. 20. *Thamar remained desolate*, yet is *grieved* or *troubled*. And also *Psal.* 25. 16. *Have mercy upon me, for I am desolate and afflicted*, that is, *troubled* and *afflicted*. 2. To be *desolate is for any Land to to lie waste* or *wild* without any inhabitant (as a *wilderness Iob* 38. 27. *to cause it to rain on the Earth where no man is, on the wilderness to satisfie the desolate and waste ground.* 3. To be *desolate* is for any Land to be without her proper Inhabitants (although possessed by the Enemy) and to remaine unfruitful, as Ezek. 12. 19, 20. and the word *Desolation*, I suppose is to be taken in the latter sence.

So that by the Iniquity of Desolation, we are to understand thus much, That for the sins and transgressions of the Jewes, the Lord would sorely punish that Nation, and by reason of their wickednesse destroy them, or drive them out of the Land which he gave them, and give it their Enemies, but yet such a curse should lie upon their Land, that while their Enemies did possess it, it should be barren and unfruitful. These three following reasons move me to take this to be the clear meaning of the Holy Ghost in this Scripture, and of this Expression, *the Iniquity of Desolation.* 1. Because the words thus opened do declare so much. 2. From the consideration of the *Covenant*, which God made with the seed of *Abraham.* 3. From the prophesies of the *desolation* of the Jewes: which Scriptures that do respect the said Covenant and Prophesies I will mention here, and then leave it to the Reader to judge of the Truth of this Exposition.

When the Lord by *Moses* did give a Law unto the children of *Israel*: he did promise many blessings if they would keep his Statutes and Commandements; but he likewise reckoned many curses which he would pour upon them if they would not walke in his Law, as *Lev.* 26. *If you will not hearken unto me, but walk contrary unto me; I will bring your Land into desolation, and your Enemies which dwell therein shall be astonished at it, and I will scatter you among the Heathen, and your land shall be desolate and your Cities waste, v.* 32, 33, 34, 35. The

The Propheſies of deſolations of the Daughter of *Jeruſalem* for her *Iniquities* are many; I will mention but a few. Jer. *Their tongne is as an Arrow ſhot out, it ſpeaketh deceit, they are Adulterers, and treacherous, they will not ſpeak the truth, they weary themſelves to commit iniquity: Therefore ſaith the Lord of Hoſts, I will make Jeruſalem heaps and dens of Dragons, and I will make the Cities of Judah deſolate without an Inhabitant. Jer. 9. 1. to 12. The rich men are full of violence, the Inhabitants have ſpoken lyes, and their tongue is deceitful in their mouth; therefore will I make thee ſick in ſmiting thee, in making thee deſolate, becauſe of thy ſins, Mich. 6. 12, 13. Ah ſinful Nation, your country is deſolate, your Cities are burn with fire, ſtrangers devour your Land in your preſences, and it is deſolate as overthrown by ſtrangers, Iſa. 1. 7.*

To *tread under foot*, is to *ſuppreſſe, devour, break in pieces*, and *keep in ſubjection*, Dan. 7. 23, 24. So that for the Saint to demand *how long the Iniqnity of deſolation would tread both the Sanctuary and Army under foot*, was as much as if he had deſired to know how *long* the people of the *Jews* ſhould be ſubject to their Enemies, and be deprived of their *true Ordinances* of worſhip, for their ſinnes and iniquities.

2. *I ſhall ſhew what we are to underſtand by the Daily Sacrifice.*

Of the *daily*, or *continual Sacrifice* we read in *Exodus*. *Now this is that which thou ſhalt preſent upon the Altar, even two Lambs of one year old, day by day continually; this ſhall be a continual burnt offering in your Generations, at the doore of the Tabernacle of the Congregation*, Exod. 29. 39, 42.

This *daily Sacrifice* was continually offered until the Captivity in the time of *Jehoiachim* (for I begin the Captivity from that time, becauſe the Prophet *Ieremiah*, Ier. 29. 1, 2, 3. and the Holy Ghoſt do ſo account, *Matth.* 1. 17.) for after the Captivity, the dayly ſacrifice did ceaſe,

then the Temple was burnt, and the Priests were carried away Captives.

There were four times in which the *daily Sacrifice* was said to cease.

First, At the beginning of the Captivity. The second was in the time of *Antiochus*. The third when *Ierusalem* was taken by *Titus*. And the fourth, in the time of *Iulian* the Apostate. So that whensoever the Priests were hindered by an Enemy to offer daily the *continual burnt offering*, then the *Daily Sacrifice* did *cease*.

3. *What we are to understand by the Sanctuary.*

The *Sanctuary* is sometimes taken for *mount Zion* on which the Temple was built, *Exod.* 15. 17. Sometimes for the *Tabernacle* where God would be worshipped, *Exod.* 25. 8. and sometimes for the *Temple* which *Solomon* did build, wherein was the Arke, 1 *Chron.* 24. 10. & 2 *Chron.* 26. 19. Other acceptations there are of the *Word*. As sometimes it is taken for *Christ*, *Isa.* 8. 14. and sometimes for the *Temple* which shall be built when Christ shal next come, *Isa.* 60. 13. but by the *Sanctuary* in the Text, we are to understand the *Temple* which *Solomon* built, having the Ark in it.

4. *What the Army (or Host) doth signifie.*

The *Army* or *Host* was the *Nation of the Iews*, or any part of them, as they were the people of God. When God brought them out of *Egypt*, *Moses* saith, *he brought forth his Armies, even his People, the Children of Israel*, Exod. 7. 4. And *David* said unto *Goliah*, *I come to thee in the name of the Lord of Hosts, the God of the Hosts of Israel.* 1 Sam. 17. 45.

5. *What is meant by* 2300. *daies.*

If we take the words in a litteral sense, we are by them to understand (unto the evening and morning) 2300. na-

natural daies. For so this prophecy was literally accomplished and fulfilled in the time of *Antiochus*, who in the sixth year of his reign profaned the Temple or Sanctuary at *Ierusalem*, which was cleansed afterwards by *Judas* called *Maccabeus*, having been defiled for the space of six years, and about five moneths; that is, from about the 143 year of the Kingdom of the Greeks, to the 148. year thereof, (with some few moneths more) 1 *Mac.* 1. 21. & 4. 52. which was 2300. natural dayes. But I suppose there is a further Interpretation of these words, which is prophetical. And then we are to take every day for a year; for so dayes are usually taken in propheſies. If we take them litterally, then the 2300. dayes did both begin and end after the vision; if we take them in a prophetical sense, they had their beginning from the time of the Captivity which was in the reign of *Jechonius* or *Jehoiachim*.

First I begin the Captivity from the time of *Jechonias*, because the holy Ghost doth seem to do so, *Mat.* 1.17. *and Iakim begat Iechonias & his Brethren about the time that they were carried away to Babylon.* Thus the holy Ghost doth account by the Prophet *Ieremiah*. *These are the words of the Book that Ieremiah the Prophet sent from Ierusalem unto the residue of the Elders, which were carried away Captives, and to the Priests, and to the Prophets, and to all the people, whom Nebuchadnezzar had carried away captive from Ierusalem to Babel, after that Iechoniah the King, and the Queen and the Eunuchs, the Princes of Iudah and of Ierusalem, and the work-men, and cunning men were departed from Ierusalem, Ier.* 29.1, 2. and in the tenth verse, *Thus saith the Lord, after 70. years be accomplished at Babel, I will visit you, and perform my good promise towards you, and cause you to return to this place.* Thus it doth clearly appear that the Holy Ghost doth make the rise of the 70. years Captivity to begin at the Captivity of *Jechonias*. I will instance but one place more to clear this; and that is from the words of the Lord by the Prophet *Ezechiel*, *Ezek.* 1. 2. *In the first day of the moneth (which was the first year of King Jehoiachims Captivity)*

Captivity.) So that if the Holy Ghost doth thus account, I have no reason to begin the 70. years Captivity from any other time.

The Army, Temple, and Sanctuary were trodden under foot before, but they were quickly restored again; but since the Captivity they have been trampled upon to this day, almost 2300. years.

Secondly, from this time (that is from *Iechonias* Captivity) the *daily Sacrifice* did *cease* and was taken away. For, first, then the Temple was polluted, 2 *Chron.* 36. 10. Secondly, the Altar was broken down and new set upon his *Basis*, after the Captivity, *Ezra* 3. 3. Thirdly there were no Priests left according to *Urim*, for they were carried Captives into *Babylon*, *Ier.* 29. 1, 2. So that from this time, the *daily sacrifice* did cease, ; that there was no sacrifice daily offered as before. For there were afterwards no *Priests* as *before*, that is, with *Urim*. For at the Captivity, there were three things lost, without which the daily sacrifice could not continue, and be offered as it was in *Solomons time*. The first was the *Arke*, 2 *Mac.* 2. 4. to 8. there was no daily sacrifice to be offered but before the *Ark* upon the *Altar* built for sacrifice therefore *Solomon* bare the *Ark* and *Tabernacle* into the *Temple* before he offered sacrifice, 1 *Kings* 8. The second was *fire* from Heaven, 2 *Mac.* 1. 18. 19. for it was not lawful to offer sacrifices with strange *fire*, *Lev.* 10. 1. and *Num.* 3. 4. and this *fire* continued but until the Captivity. The third was the *Priests Garments* in which were the *Urim*, which were likewise lost at the Captivity, *Ezr.* 2. 62, 63. So that although there were Priests, and Sacrifice, and Fire, after the Captivity; yet not such as before; and therefore the sacrifice from thence did *cease*, that is, to be *offered* as *before*; there being no such *Temple*, *Altar*, *Priests*, *Tabernacle*, *Ark*, and *Fire*; and besides, if the sacrifice were not continually offered if the *Priests* had been hindered but one week or day, the *daily* sacrifice might be said to *cease*, for, or during such a time.

Thirdly, from this time (that is from *Jechonias* Captivity) the *Sactuary* was *trodden under foot*, because the Inhabitants of *Jerusalem* had *defiled* the *Sanctuarie* with their *filthiness*, *Ezek.* 5. 11. & 23. 38, 39. and because the *Priests* polluted it, *Zeph.* 3. 4, 5. therefore the Lord permitted

mitted the heathen to enter into his *Sanctuary*. Lam. 1.10 he ſuffered the *little horne* to *caſt downe* his *Sanctuary*. *Dan.* 8.11. and his *Adverſaries*, to *tread down the Sanctuary*. *Iſa.* 63.3.

Fourthly, from this time (that is, from *Iechonias captivity*,) the *Hoſt* or *Army* hath been *trodden under foot*. For after they were *trodden* by the *Babylonians*, they were *trampled upon* by the *Perſians*, and *Romans*; and in the power of this *fourth great Beaſt*, they remain *trodden* unto this day. Thus the daily Sacrifice will ceaſe; the *Sanctuary* and *Army* wil be *trodden under foot* of the enemies of Chriſt, and *deſolation* ſhall be unto all *theſe*, for the *Iniquiſies* of the People, until the 2300 *propheticall daies*, that is, ſolar *yeers* be ended. So that the next thing wil be, to know when they wil *terminate*.

The *riſe* of the ſaid *two thouſand three hundred yeares* being found out, it will be no difficult thing to know the time when they will *end*, and conſequently the time when the *daily Sacrifice* ſhall be *ſet up*, the *Sanctuary cleanſed*, and the *Army* or *hoſt delivered* from their Enemies, ſo as *never more* to be *trodden* under the *feete* of the *Enemies* of *Jeſus Chriſt*.

Theſe *yeares* then (by the forementioned reaſons) do appeare to have their *Riſe* and *begining* from the time that *Iechonias* was carried captive into *Babylon* by *Nebuchadnezzar*. Which (according to the judgement of divers good *Chronologers*) was *five hundred ninety and nine years* before the birth of *Chriſt*: unto which adde *one thouſand ſeven hundred and one yeares*, and they will both make *two thouſand three hundred*.

Having now concluded when this *date* of time did *begin*, and when it will *expire*, it remaineth now to ſee if from hence we can find out the time of Chriſts next coming. That is, the time when he will *come* to *deliver* his people, to *gather* his ſcaterred flock, to *bring* them into their *owne Land*; to *ſet up* the *daily Sacrifice*, to *cleanſe* the *Sanctuary*, and *redeem* his *People* from their great and long *bondage*, of which all their *Captivities* (ſince their coming

out

out of the Land of *Egypt*) were but *Types* and *Figures*. In this great and difficult worke (which hath ſtaggered and confounded many wiſe men in the World) I will looke for direction only from the *holy Ghoſt*. And therfore in the firſt place I will conſider that which the Lord hath written by the Prophet *Micah* in the ſeventh chapter. There the Prophet ſheweth that when the Lord ſhall bring his people forth unto the light, when they ſhall ſee his righteouſneſs, *v.9.* when their enemies who have trodden them downe as mire in the ſtreetes, ſhall behold them, when their Adverſaries ſhall cover their faces for ſhame *v.* 10. when their wals ſhall be built, and the *Decree* ſhall be driven away. *v.* 11. when the Nations ſhall ſee the great things which God will do for his people, and be afraid, and confounded for all their power, *v.* 16. 17. when God will perform his truth to *Iacob*, and mercy to *Abraham*, as he ſware unto them in old time, *v.* 20. (which was to bring their *Seed* into *Canaan.*) Then (that is when *Jeſus Chriſt* wil *come* to *gather* the *Jewes*) *according to the daies of their coming out of the Land of* Egypt, *he will ſhew them marvelous things.* p.17. and unto this Scripture I will adde that in *Ezekiel, I will bring you into the wilderneſs of the People, and there will I plead with you face to face; Like as I pleaded with your fathers in the Wilderneſs of the Land of* Egypt, *ſo will I plead with you, ſaith the Lord God.* Eze.20.35, 36. Now the time that the Lord ſhewed the Iſraelites *marvelous* things and pleaded with them in the Wilderneſs, was *forty yeares*. Then it doth clearly appeare that *Chriſt* will be *forty yeares* bringing the *Jewes* into their own *Land*. Which *forty yeares* if we deduct out of *one thouſand ſeven hundred and one yeares*, there will remain *one thouſand ſix hnndred ſixty one*, ſo that the *coming of Chriſt* to *gather* the *Jewes*, and *bring* them into their own *Land*, will be about *An. Dom. one thouſand ſix hundred ſixty one*. And although I dare not aver that the certain and direct time of Chriſts *coming* will be in *one thouſand ſix hundred ſixty one* next inſuing (becauſe I cannot poſitively ſay that from the *Captivity* unto the birth of Chriſt, was

was just 599 yeares, there being some difference in the Judgement of Chronologers concening that time) yet this I dare hold forth as a certain *Truth* that from the time of the Captivity, to the time that the Lord Jesus will begin to build the Temple in order to the setting up of the *daily Sacrifice*, *cleansing* of the *Sanctuary*, and *full restoring* of the *Jewes*, there will be no more nor less then *two thousand three hundred yeares*: and that the *coming of Christ* will be *forty yeares* before the *expiration* of the said *two thousand three hundred yeares*. So that I am fully perswaded, I am hereby, and upon the grounds and reasons before recited, led unto a *neere knowledge* of the time of his *coming*. The last thing which I shall observe from the consideration of this *date* of time, is the time of the *cleansing of the Sanctuary*.

6. What we are to understand by the *Cleansing of the Sanctuary*.

The *polluting* of the *Sanctuary* was, when either the *Priests* did commit *abominations* or filthines in it: (as I have shewen,) or when the *heathen*, the *strangers*, and the *uncircumcised* did *enter into it*, *rifle it*, *breake downe* the *Altar* and *prophane* the *Vessels* thereof: *then* the *cleansing* of the *Temple* must be that which the Lord hath written by the Prophet Ezekiel saying, *Thus saith the Lord, no stranger uncircumcised in heart, nor uncircumcised in flesh, shall enter into my Sanctuary* that is, *when the Temple shall be built again by the great God, never to be polluted*. Ezek. 44. 9. which will be when the Lord shall gather his people out of his enemies *land*, and bring them into their *own* Land. *Ezech.* 39. 27. and when the Temple shall be built, Ezek. 40. 41. (which work the Lord will begin according to the account of time most visible unto me, about *Anno Dom.* 1701.) For then the Lord *will cause the Captivity of Iudah and the Chptivity of Israel to return, and will build them as at the first, and cleanse them from all their iniquity, whereby they have sinned against him, and pardon their iniquities*. And

there shall be heard even in Iudah *and* Ierusalem, *the voice of joy and gladness*, Jer. 33. 6, to 23. There the Temple (when it shall be built after the pattern shewn unto Ezekiel) *shal be his Throne*) the Throne of the *God of* Israel: of the *Lord*, *the Lord* Iesus Christ) and *the place of the soles of his feet*; *where he will dwel among the children of* Israel *for ever*, Ezek. 43. 7. thus and at this time the Temple shall be cleansed, after the expiration of the 2300. daies or years, for they must first be accomplished.

The summe of all that I have written concerning this date of Time, is, that when the King of Iudah was carried captive into *Babylon* by *Nebuchadnezzer* the daily Sacrifice ceased, or was taken away. The Sanctuary was polluted, and the Army, the people of the Jewes, were for their iniquities trodden under the feet of their enemies, and their Land laid waste or desolate. And thus it shall be, or remain untill the end of 2300. dayes or yeares, which will terminate about *Anno Dom.* 1701. and then the Jewes shall be gathered by Jesus Christ, and by him be brought (in forty years time) into their own Land, then the Temple shall be built againe in *Ierusalem*, never to be defiled afterwards. Then the dayly Sacrifice shall be set up, Ezek. 46. 13. and the Army, Host, or people of God shall be no more trodden under the feet of their Enemies; but delivered from their long bondage and great Captivity. This work shall be wrought by Jesus Christ at his next coming, which comming will be forty years before the Iewes be brought into their own Land, and about the year of our Lord 1661. or 1662. I have been the larger in opening and clearing of this Scripture, because by it I shall be led and guided to the more perfect understanding of other Dates of Times, which necessarily must depend upon this. The next *date of time* which I shall write of, is the *time* appointed for the *Seals* to be *opened*, for the *Trumpets* to sound, and the *Vials* to be *poured forth*.

2. *Date*

2. *Date of time. Of the seven Seals, Trumpets, and Vials.*

The *Seals* are several *spaces of time* in which God did *open* many *mysteries* to the world, which were *hidden* and *sealed* up from *former Ages:* which *mysteries* were prophetically spoken & written by the Prophets, as by *Iohn*, *Ezekiel*, and *Daniel.* But when the *end* shall approach and come; then the *Propheſies* shall be made *known*, *accomplished*, or *unsealed*; for all the *works* of God are to be a book *Sealed* up until the time that God will *reveal* them and make them *manifeſt.* So, God hath appointed a time in which the *teſtimony* and the *Law* must be *bound up*, and *sealed* from the *Iewes*; until that time come, *they* must *stumble* thereat, and *fall*, *Isai.*8.14,15,16. seventy weekes, which are 490. *yeares*, were appointed to *finish the transgreſſion*, to make an *end* of *sins* to make *reconciliation* for Iniquity to bring in everlasting righteousneſſe, to annoynt the most *Holy*, and to *seal* up the vision and propheſie: That is, God had determined that the *holy people* should not know or understand this, that *Jeſus Christ* was the Saviour of the world, that *He* did take away the *transgreſſions*, *sins*, & *iniquities* of his *people*, until 490 yeers were finished. So, until the time of the *end*, the *words* of God are *shut up*, and the *book* is *sealed:* but then, that is, at the time of the *end*, many shall run to and fro, and knowledge shall be encreased. *Dan.*12.4. for in all *Ages*, when any of those things doe come to passe which God hath formerly spoken of, he doth raise up many of his people to enquire after those things; who by searching into the Scriptures, doe gain a knowledge of the *End* or *time* of the *fulfilling* thereof. Sometime *those things* which are *discovered* unto the *Prophets* in their *visions* are to be sealed up, that is, not to be written by them; (as *John* was not to write *those things* which the *seven Thunders* uttered. *Rev.* 10.1,2,3,4.) Sometimes the *things* which shal come to passe are to be *revealed* by them; but the *time* is to be *sealed* up, (as the *time* of the accomplishment of those

things, of which *Daniel* Propheſied. But the *ſayings* of *John* were not to be ſealed, *Rev.* 22. 10. yet towards the end all men ſhall not underſtand thoſe great works which God will do; for the wicked ſhall not underſtand, but the wiſe ſhall underſtand, *Dan.* 12. 9, 10.

The Purpoſes and determinations of God, (until they be brought to paſſe, while they are unaccompliſhed) are compared unto a *Book Sealed* up. The Revelation of theſe purpoſes is by Jeſus Chriſt; by whom the Father is pleaſed to diſcover the *hidden pleaſure* of his will; therefore the Apoſtle ſaith, in *him*, that is, in *Chriſt* are hid all the Treaſures of Wiſedome and Knowledge, *Col.* 2. 3. for none is able to open the Book of Gods ſecret purpoſes but only (Ieſus Chriſt) the *Lion of the Tribe of Judah*, Rev. 5. 2, 3, 4, 5, 6, 7. This *Book* is ſaid to be ſealed with ſeven Seals, becauſe there are ſeven Ages, or times, in which thoſe things are to be accompliſhed, which are mentioned in the *Revelations*.

And it is very remarkable, that all the *Times*, *Ages*, and *Generations* of the World from the Creation, are by the Holy Ghoſt numbered and accounted by *Sevens*. For, from the beginning unto Chriſt, there was eleven times Seven *Generations*, ſo we find in *Luke* 3. 2, 3. to 38. thus,

IESUS	*Ioſeph*	*Mattathias*	*Salathiel*	*Ioſe*
Ioſeph	*Mattathias*	*Semei*	*Neri*	*Eliezer*
Eli	*Amos*	*Ioſeph*	*Melchi*	*Iorim*
Matthat	*Naum*	*Iuda*	*Addi*	*Matthat*
Levi	*Eſli*	*Ioanna*	*Coſam*	*Levi*
Melchi	*Nagge*	*Rheſa*	*Elmodam*	*Simeon*
Ianna.	*Maath.*	*Zorobabel.*	*Er.*	*Iuda.*

Ioſeph	*David*	*Aram*	*Thara.*
Ionan	*Ieſſe*	*Eſrom*	*Nachor*
Eliacim	*Obed*	*Phares*	*Saruch*
Melea	*Booz*	*Iuda*	*Ragan*
Mainan	*Salmon*	*Iacob*	*Phaler*
Mattatha	*Naaſſon*	*Iſaac*	*Eber*
Nathan.	*Aminadab.*	*Abraham.*	*Sala.*

Cainan

Cainan	*Iared*
Arphaxad	*Mahalaleel*
Sem.	*Cainan*
Noah	*Enos*
Lamech	*Seth*
Mathuſelah	*Adam*
Enoch.	*GOD.*

Likewiſe in the beginning God made the world in *ſix* daies, and reſted the *ſeventh*, which ſome ſuppoſe (and not improbably or altogether unwarrantably) did ſignifie that *ſix thouſand years* the world was to be under a curſe, and to be reſtored the *ſeventh thouſand year*; alluding unto theſe Scriptures, *A thouſand years in thy ſight are is yeſterday*, Pſal. 90. 4. and to that of the Apoſtle *Peter*, *One day is with the Lord as a thouſand years*, 2 Pet. 3. 8. *And a thouſand years as one day.*

When God gave a Law to the Iſraelites, he commanded them to worke *ſix daies*, and reſt the *ſeventh*, Exod. 20. 10, 11.

Seven weeks after the Paſſ-over they were to obſerve a *Feaſt* called the *feaſt of weeks*, Exod. 34. 22. The ſeventh year was a year of Reſt unto the Land, *Lev.* 25. 2. the ſeventh year debts were to be releaſed, *Deut.* 25. 1. the ſeventh year Hebrew ſervants were to be ſet free, *Deut.* 15. 12. They had likewiſe their Sabbaths of years, which was the year after every ſeven times ſeven years: this was their Jubile, *Lev.* 25. 8. this was the Jewes great account of *Time.*

Alſo the time mentioned by *Daniel*, for the reconciling of Iniquity, which ended when Chriſt was anoynted (with the Holy Ghoſt) *Dan.* 9. 24. was divided into *Sevens*, to *ten times ſeven weeks.*

So we ſee that the Holy Ghoſt doth divide the *Times*, *Ages*, and *Generations*, which were appointrd to be from the Baptiſme of Chriſt (from which time I take the riſe of mine account) unto the time that his enemies ſhall be wholly ſubdued, into *Seven*, called *ſeven Seales*, *Trumpets*,

or

or *Vials*, which *Seales*, *Trumpets*, or *Vials* are to be divided I suppose (untill the comming of Christ) into equal spaces of time.

First, because I find that the Holy Ghost hath alwaies observed that rule. For when times are divided by weeks, all weeks are of the same length; when times are divided into Sabbaths of years, all Sabbaths of years are the same space of time: for all Jubiles were to be observed and kept every fiftieth year. So it doth appear unto me, that every Seale containeth the same space of time.

Again, secondly I do not think that the *Seales*, *Trumpets* and *Vials* are several dates of time, and that one of them begins after the termination of the other; as that the *Trumpets* do begin when the *Seals* do end: and that the times of the *Vials* do begin when the *Trumpets* have finished their sounding. But I suppose that when the *first Seale* is opened or opening, the *first Trumpet* doth sound, and the *first Vial* will be poured out. Because the Prophet had declared, that those things which should come to passe when the *first Seale* was opened, when the *first Trumpet* sounded, and when the *first Vial* was poured out, were accomplished in the same Age, as will appear evidently by what is here written in this book. Therefore, I say, I take the *Trumpets* to be contemporary with the *Seals*, and the *Vials* with *both*. For those things which were fulfilled when the *first Trumpet* sounded, were accomplished in that time when the *first Seal* was opened; and in the same Age the *first Angel* poured forth his *Vial*. Thirdly, if we compare them together, we shall either finde an agreement between the same *Seal*, *Trumpet*, or *Vial* in the same thing, or else we shall finde that two of them agreed together, and the third held forth some further matter then was mentioned in the other two, as for example:

Seale

Seale.	*Trumpet.*	*Vial.*
1. When the *first* Seale was opened, the Prophet heard as it were the noise of *Thunder*, and saw a *white Horse*, and he that sat on him had a *bow* and a *Crown*, and went forth *conquering*: which shewed the *Victory* of Christ over his Enemies, who thundered out his *wrath*, even the *fire* of his *wrath* and indignation, *Rev.* 6. 1, 2.	1. When the *first Trumpet* sounded, there followed *hail* and *fire* mingled with *blood*, & they were cast upon the Earth, and the *third part* of the *Trees* were *burnt* up, and all *green grass* was burnt up, *Rev.* 8. 7.	1. The *first Angel* poured out his *Vial* on the *Earth*, and there fell a noisome and grievous *sore* upon the men which had the *mark* of the *Beast*, and upon them which worshipped his *Image*, Rev. 16. 2. This noysom sore was the *judgements* of God, as War and other Plagues by which the men of the world had their blood spilt; and likewise that *burning* spirit of *strife* and *contention* which then was in the hearts of men, who usually are compared unto *Trees*.
2. When the *second Seal* was opened, there went out a *red Horse*, Rev. 6. 3, 4. which did signifie that the *blood* of the *inhabitants* of the *Roman Monarchy* was to be spilt.	2. When the *second Trumpet* sounded, the *third part* of the *Sea* became *blood*; (the *Roman Empire* became *blood*) Rev. 8. 8.	2. The *second Angel* poured his *Vial* upon the *Sea*, and it became as the *blood* of a *dead* man, *Rev.* 16. 3.
		3. When

3. When the *third Seale* was opened, there was a *black Horse*, and he that sat upon him had *Balances* in his hand, Rev. 6. 5,6. which did shew that there was to be *great famine* in the *third Age*.

3. When the *third Trumpet* sounded, a *Star* fell from heaven, upon the third part of the *Rivers and Fountains of waters*, and they became *wormwood*, Rev. 8. 10. 11. which did signifie that in this Age the Doctrine of the Church of *Rome* should be much corrupted, whereupon there should be then a *great famine* of the word.

3. The *third Vial* was poured forth upon the *rivers and fountains of water* which did signifie that in this *Age* there would not only be *effusion* of *blood* by *war*, but that the *Doctrin* of the *Church* being corrupted, there would be a *famin* of the *word*.

4. When the *fourth Seal* was opened, there appeared a *pale horse*, and *death* sat upon him, *Rev.* 6. 8. which did shew that the *beauty* of the *Doctrine* of the Church of *Rome* should be *corrupted* and *fade*, and likewise that great *mortality* should happen to the people of that *Monarchy*.

4. When the *forth Trumpet* sounded, a *third part of the Sun* was smitten, Rev. 8. 12. which did signifie that the *Sun* (the *Pope*) should erre in point of *Doctrine*; and that the inhabitants of that nation should suffer *mortality* by reason of *hot* and *pestilential diseases*.

4. The *fourth Vial* was poured upon the *Sun*, *Rev.* 16. 8. which shewed that the *Pope* of *Rome* (by his instruments) would raise up a great heat of *persecution* against the Saints; and that many being corrupted with their *blasphemous opinions*, would perish by *death*, (even the *second death*.)

5. When the *fifth Seal* was opened

5. When the *fifth Trumpet* sounded

5. The *fifth Angel* poured forth his

pened, the Prophet saw under the *Altar* the souls of many that were slain or *killed* for the *testimony of Jesus*, Rev. 6. 5, 6, 7. calling for vengeance.

6. When the *sixth Seale* was opened, great and grievous *judgements* fell upon the inhabitants of the *Roman Monarchy*, and their Kings and great men were overthrown, & stricken with great fear Rev. 6. 12, to 17.

7. When the *seventh Seal* was opened, there was *silence* in *Heaven* about halfe an houre, which is one *week*, that is, the

ded, the *Governours* of the Eastern and Western parts of the *Roman Monarchy* (who fell from the Faith) did *persecute* and *kill* many thousands of the Saints, who (in regard of the tediousnesse of their *tribulations*) did lie under the *Altar* of *afflictions*, and called for *vengeance*, Rev. 9. 1. to 13:

6. When the *sixt Trumpet* sounded, the *Turks* were permited to break into the *Western parts* of the *Roman Empire*, who did *vanquish* many great *Kings* and *Kingdoms*, who were greatly afraid of them, Rev. 9. 14. to 21.

7. When the *seventh Trumpet* sounds, Jesus Christ *cometh* to *destroy* them that *destroyed* the earth (to destroy *Babylon*)

his *Vial* on the *Seat of the Beast*, and they gnawed their tongues for *paine*, Rev. 16. 10, 11. in this Age God (in part answering the desire of his Saints) did *revenge* the blood of his people with such sore judgements, that men gnawed their tongues for pain.

6. Before the *sixth Vial* be fully poured forth, the *Kings* of the earth will be overthrown in the battel of the great day of God *Almighty*, Rev. 16. 12, 13, 14, 15, 16.

7. When the *seventh Vial* shall be poured out; *Babylon*, commeth in remembrance before God, and is destroyed,

thefour and twentieth part of a *prophetical day*, Rev. 1.8.	*lon*) but before her deſtrnction there ſhall bee a generall *reſt* through and *quiet* all her Countries, *Iſa.* 14. 7. but then ſuddenly ſhall come her deſtruction, *Rev.* 11. 15, 16, 17, 18.	ſtroyed, *Rev.* 16. 17, 18, 19, 20, 21.

Thus it ſeemeth to me that there is a *harmony*, *conſent* and *agreement* between the *Seales*, *Trumpets* and *Vials*; and therefore I ſuppoſe they hold forth the ſame *date of Time*.

And now I wil endeavour to find out when theſe times begin, and when they will end.

The *Seales* are opened by the *Lamb Ieſus Chriſt*, Rev. 5. when he opened the *firſt Seal*, he went forth conquering that he might *overcome*, Rev. 6. 1, 2. and this worke he began when he was *baptized*, when the Spirit came down upon him, and when he began to preach the Goſpel, after he overcame Satan in the wilderneſſe; at which time he began to be about thirty years of Age, *Luk.* 3. 21, 22, 23, then the firſt age began. And the *Seals*, *Trumpets*, & *Vials*, being the ſame ſpace of time, for the aforeſaid reaſons, then the *firſt Seal* was *opened*, the *firſt Trumpet ſounded*, and the *firſt Vial was poured out* in *Anno Chriſti* 30. For when the *Seventh Angel* ſounded the *Trumpet*, (ſaith Saint *John*, Rev. 11. 15.) The *Kingdoms of the world became our Lords and his Chriſts, and he reigned*; ſo that the ſeventh Age will begin (and the ſixth end) when Chriſt ſhall *come* to *reign*, and take poſſeſſion for *himſelf*, and his *anoynted ones*, of the *Kingdoms* of the *world*.

This maketh it appear unto me, that the *firſt* of theſe Ages (of theſe *Seales*, *Trumpets* and *Vials*) began the 29:

year

year ending, *and* 30. *year beginning of the birth of Christ*; and the *seventh Age*, *Seal*, *Trumpet*, and *Vial will begin* at the *next comming of Christ*; which I have shewed will be about *Anno* 1661. ending, and of 1662. current.

The Third date of time is that which is mentioned in Daniel, Dan. 12.7. *which was a Time*, *Times*, *and half a Time.*

In the eleventh Chapter of the second Part of this Book I have declared that by this expreſſion, *a Time*, *Times*, *and half a Time*, we are to underſtand the ſpace of 1260. years, which the Prophet ſaith will terminate or end, when the wonders propheſied by of him (that is, the time appointed for the Beaſts to inſult over the world) ſhall end: until then they ſhall tarry and remain, for when the Lord ſhall have accompliſhed to *ſcatter the power of the holy people*, then all theſe things ſhall be finiſhed. The *time* of the ſcattering of the *holy people* will be finiſhed at the *time* of *Chriſts comming*: for when he commeth he will gather the *diſperſed* and *ſcattered* of *Iſrael*, Ezek. 20. 34. *Ier.* 31.10. *Jer.* 50.17,18,19. and the *time* of Chriſts comming will be (as is before declared) about *Anno* 1661. And thus much ſhall ſuffice concerning thoſe *dates of time*, which do direct unto the *time* of the *coming of Chriſt*. And now I will write of the *frame of Spirit* which will be found in the men of the World at the *time* when the *comming of Chriſt* will *approach.*

CHAP. II.

Of the Temper which the People of the world will be of when the comming of Chriſt will approach, and of the troubles that then will be in the world.

FOr the Information and comfort of his people, the Lord (in the Scriptures) hath directed his ſervants to the *knowledge* of the *time when* their *ſufferings* ſhall be *accompliſhed*, and *Chriſt* ſhall *come* for their *deliverance*, by acquainting them beforehand with the *frame* and *temper* of the *ſpirits* of the Inhabitants of the Earth, in *thoſe Ages* of the *world*.

In *thoſe dayes Emptineſs will be to the* Earth, Iſai. 24. 1. *Many places which were formerly populous and full of Inhabitants, will be very empty; and the* Land *which hath had plenty of Tillage, ſtately buildings, and wealthy Cities will be laid waſte. For all things* (in many places) *will be turned upſide down: graſs ſhall grow where houſes ſtood: incloſed grounde ſhall become open Countries*, and *Inhabited places ſhall lye waſte.* The Inhabitants of divers places ſhall be driven out of their own Land, and ſeek an habitation in ſtrange places; the father ſhall be ſcattered from the childe: the husband from the wife: and one friend from another.

Irreligion and profaneneſſe will be general; irreligious people, irreligious Prieſts; ignorant people, ignorant Prieſts: prophane people, prophane Prieſts. The maſter ſhall be unholy, ignorant, a curſer, a ſwearer, a contemner of God and his people; and ſo ſhall the ſervants be. In theſe dayes wicked maſters will not entertain or keep any ſervants that are religious, but onely ſuch as are like themſelves: A diſhoneſt miſtreſſe will not keep an honeſt maid-

maid-ſervant: The buyer will defraud the ſeller; and the ſeller will endeavour to deceive the buyer: for Tradesmen wil deal unjuſtly for gain: he that lendeth mony will ſeek to oppreſſe the borrower, and he that borroweth will take no care to reſtore unto the lender, but will borrow with a purpoſe never to reſtore again: and both he that gives, and he that taketh to Uſury, will deceive, *ver.* 2.

Nothing ſhall be heard in the world but complaining and lamentation, all men will cry out upon the badneſſe of the preſent time, and lament their ſad condition; for the world will ſeem to grow feeble and old, as ready to fade away, therefore the husbandman ſhall complain of the barrenneſſe of the ſoyle, as if it were not ſo fertile as in former times, but through Age were grown more weak and decayed. And many, who abounding in wealth did wax proud, ſhall by croſſes and afflictions be weakned in their eſtates, and humbled through exceeding great want and poverty, *ver.* 3.

For by reaſon that the Inhabitants of the Earth have tranſgreſſed the Lawes of the Almighty; becauſe they have changed his Ordinances, (and impoſed upon men Others, contrary unto them:) and becauſe they have been Trucebreakers, and have not kept the *everlaſting Covenant*: Therefore it is that the *Earth* deceiveth them, and bringeth not forth fruit many times according to the expectation of the Sower: & that all thoſe curſes which are denounced againſt wicked men in the Law; *Lev.*26. & *Deut.*28. ſhall be poured upon the Earth and the Inhabitants thereof, even *barrenneſs*, *depopulation*, and *deſolation*, *ver.* 4.5,6.

Therefore the Vine ſhall fail and have no might: therefore they who were of a merry heart ſhall Mourne: the ſound of Inſtruments ſhall ceaſe: the Cities of Vanity ſhall be broken down, and the houſes ſhut up, *ver.*7.8,9, 10, 11,12.

Beſides theſe things, there ſhall be a great diſtemper among thoſe who profeſſe Chriſtianity, as well among thoſe

those who are really Saints, as among those who onely seemingly are so, and are by men accounted *Virgins*, for the world in latter dayes will be full of those who professe Christ, among whom many will really prove Saints, and the rest Hypocrites. This is expressed by the Parable of the *ten Virgins*. *Math.*25.1.to 13.opened.

For in the Kingdome of Heaven (in the Church) *there will be* (many *Professors*) many *Virgins* (many who will be esteemed the people of God, 2 *Kings* 19.21. *Jer.*14.17. 2 *Cor.*11.2.) *And these will all have Lamps* (all these will professe the *Word*, and pretend to make the Commandements their rule, *Psal.*119.105. *Prov.*6.23. they will have many glorious Gifts, and for their outward profession of the word and forme of Godlinesse, they will appeare as Lights unto others) *and go forth to meet the Bridegroom* (they will pretend much for Jesus Christ, as to forsake the world for him; and to go out of all worldly pleasures to meet him: they will boast much of his comming, and of their readinesse to entertain him) *Jesus Christ*, *Math.*9,15. *But in the Lamps of these foolish Virgins there will be no Oyle* (in their outward profession there will be no *true saving faith* or *abiding grace*, *Psal.*92.10,11. no *true righteousnesse*, *Prov.*21.20,21.) *But the wise* (they who are really Christs Saints indeed) *will take Oyle in their Vessels with their Lamps* (will not only content themselves to be accounted Glorious and shining Lights by others, but they will have and be furnished with the *Oyle* of *saving faith* and *righteousnesse* in their *Vessels*, in their *Hearts*, 1 *Thes.*4.4.) *Yet because the Bridegroom tarryeth long* (because that *Jesus Christ* commeth not according to the expectation of many Professors, but seemeth to defer his *comming*, *Math.*24.48.) *All the Virgins slumber and sleep* (in this latter Age all, that is, most of the Professors of Religion will *slumber*, will be careless Secure; & also *sleep*, that is, do the Works of the Night, they will *sleep* in Pleasures, and in the Vanities of the World. When Christ prayed in the *Garden*, *Peter* could not watch for his *comming one houre*, *Luke* 9.32. and therefore considering the *Season*, we should stirre

ſtirre up one another to riſe from *ſleep*, becauſe our Salvation draweth nigher then when we *Believed*, *Rom.* 13.11. for it becommeth not the children of Light, to *ſleep* in Darkneſſe, but to watch and be ſober, becauſe that the day of the Lord when it commeth, will come ſuddenly as a *Thiefe in the night*, 1 Theſ. 5.5,6,7,8.) *But at midnight there will be a cry made, Behold the Bridegroom commeth, go out to meet him.* When Jeſus Chriſt ſhall *next come*, his *comming* will not be in *obſcurity*, the *noyſe* thereof will be heard in *all parts of the world*: for as the *lightning commeth out of the Eaſt, and is ſeen into the Weſt, ſo alſo ſhall the comming of the ſon of man be*, Math. 24.27. all falſe *Chriſt*, & falſ *ſignes* will paſſe away before that time, and then *All the Inhabitants of the World, and dwellers in the Earth ſhall ſee when he ſetteth up a ſigne in the Mountaines: and when he bloweth the Trumpet they ſhall heare*, Iſai. 18.3.) Then all thoſe *Virgins* ſhall ariſe and trim their *Lamps* (toward the latter end when there ſhall be much ſpeech and rumour of Chriſts coming, all ſhall trim their *Lamps*, there ſhall then be a greater outward profeſſion of Godlineſſe then ever there was, but little power thereof, 2 *Tim.* 3. 5.) and the Fooliſh ſhall ſay unto the Wiſe, give us of your *Oyle*, for our *Lamps* are *out*; (in the Latter End the glorious Light of Knowledge and Grace which ſhall be in many of the Saints, ſhall obſcure and put out the Light of only formal Profeſſors; their Principles will be found to be unſound doctrines, and their Light to be Darkneſſe. Then ſhall they call for *Oyle* from thoſe who believe the coming of Chriſt, and ſay, hold forth unto us this Light, but they ſhall want Faith to imbrace it, and while the world ſhall be full of Strife, and men ſhall vainly contend about the *comming* of Chriſt: ſome holding that he ſhall not *come*: others that he will *come*, but *not yet*: and others that his *comming* will be only in the Spirit: while ſome go to buy their Knowledge at the Shop of humane Learning, and while ſome ſeek to get it from the Light of their own carnal reaſon underſtanding; *then ſhall the Bridegroom come* (then ſhall Jeſus Chriſt *come*, at Midnight

night, while men are thus in the Night and darkneſſe of Ignorance: in the Night of their Sins and Vanities, and in the Night of Unbeliefe,) *then* (in the midſt of this Darkneſſe,) *Jeſus Chriſt* will come, and they that are ready that, have Faith (for at this time few will have Faith to believe this) (that have true *righteouſneſſe*) ſhall go into the *wedding Chamber*, *ſhall be caught up with the raiſed Saints in the Clouds, to meet the Lord in the Ayre, and ſo to be ever with him*, 1 Theſ. 4.15,16,17. for where the dead Carkaſſe is, there will the *Eagles reſort*, *Math.* 24.28. But the reſt ſhall be ſhut out (they who believe not his *comming*, will remain in the world:) for though his *comming* will be *generally known*, yet it will not be Believed of all, they ſhall look upon it to be ſome *other thing*, ſome *Viſion*, ſome *Deluſion*; the Jewes (although they ſaw Chriſt) Believed not that he was the *Meſſiah*, becauſe he came not in ſuch a manner as they expected. And when Chriſt ſhall *next come*, many who ſhall heare thereof will not Believe it, becauſe he will not *come* according to their expectation, only in a *Spiritual* way, and ſo by reaſon of their Incredulity they will be ſhut out of the *Bride-Chamber*, they will not receive advantage and benefit by his *comming*, but remaining in *Babylon* will partake of her *Plagues*.

Likewiſe in theſe Times (when the *comming* of Chriſt ſhall draw nigh) many ſhall profeſſe themſelves to be the Servants of Chriſt, but they will ſay in their Hearts, the *comming* of Chriſt will not be yet, and they ſhall walk after their Luſts, and ſay, where is the Promiſe of his *comming?* all things are *alike* as from the beginning of the *Creation*, 2 *Pet.* 3.3,4. They ſhall be Gluttons, and Drunkards, for as it was in the dayes of *Noah*, ſo it will be when the *Son of Man* ſhall *come*, *they* ſhall *eate and drinke, and marry, and give in marriage until Jeſus Chriſt come, and take vengeance on the wicked and ungodly of the world*, *Math.* 24.37,38,39. But they who are *Chriſts* will *gird up their loynes* and have their *lights burning*, *Luke* 12.35. they will *wait* for their *Maſter* that he may finde them *waking*, and that they may *ſit at his Table* (at the Wedding *Supper*) with

with *him*, *ver.* 36. being *alwayes prepared*, becauſe the hour in which the *Son of man* will *come* is *uncertain*, *ver.* 40. whereas *others* will be *negligent*, *careleſſe*, and *unfaithful*, *lording* it over their *fellow ſervants*, over their *Bodies*, and over their *Conſciences*, beating them by Reproaches, Scandals, corporal Puniſhments, Impriſonment, Whipping, Baniſhment, nay Death: by executing of their Lawes both Civil and Eccleſiaſtical (as they call them.) But *woe* unto ſuch *ſervants*; for the *maſter* will *come* in a *day* when they will not *thinke of him*, and in an *hour* when they will not be aware *of him*; and *cut* them *off*, and give them their *portion* with *unbelievers*, *ver.* 45, 46.

Alſo before the *deliverer* ſhall *come* out of *Zion*, mens hands ſhall be defiled with Blood, and their fingers with Iniquity, their Lips ſhall ſpeak Lyes; a *lying generation* of men will ariſe, whoſe Tongues ſhall murmur Wickedneſſe, a murmuring people. None will take care that Juſtice be rightly adminiſtred; none will contend for the Truth: men will truſt in Vanities (in Honours, Riches, Pleaſures) and ſpeak vain things, they will conceive Miſchiefe and bring forth Iniquity. Their workes and deſignes will be dangerous, full of poyſon and wickedneſſe; and yet they will finde no ſtrength in them: their devices will come to nought, and be as ſoon broken as the Spiders web. They ſhall not cloath themſelves therewith, that is, they ſhall not ſave nor defend themſelves from the *wrath* of the *Lord* by their Labours, their Iniquities and Cruelties. In theſe times men will make haſte to do evil, and to ſhed blood: their thoughts will be ſet upon wickedneſſe: and they will delight to do things which will bring Deſolation and Deſtruction; for they will not know what belongeth unto Peace, but will make them *crooked pathes*. Hereupon it is, that *Judgment* is farre off: that men wait for *light*, but ſit in *darkneſs*: that they grope for the *Wall* as the Blind, that they ſtumble at *Noon-day*: that the Righteous do *mourn*, and *equity* is not to be found: that men Treſpaſſe and Lye againſt God, that they depart from him; that they ſpeake of

Cruelty and Rebellion, and utter out of their hearts false Accusations: that he that refraineth evil becommeth a Prey, and that Justice is faln in the Streets: So that when the Lord shall *come* he will find that there will be no man to help, and therefore he wil sustain himself with his own Arme, he will put on the garment of *Vengeance*, and cloath himselfe with *Zeal* as with a Cloake to requite the fury of the enemy with a *recompence*.

And do we not finde by experience that all these things are come to passe? do we not see these things in the temper of the men of the world, & of those who profess Christianity? therfore we may certainly conclude that the *comming* of Christ is not *far off*. And having now at large opened those *dates of time* which do direct us unto the *time* of his *comming*, and laid down the Signes of his neer Approach, I will in the next Chapter write of the *manner of the next comming of the Son of man*.

Chap. III.

Of the manner of Christs next comming.

THere are *two commings* of Christ spoken of in Scripture: the first was when he came into the world to *take our nature upon him*: and his *second comming* will be to *restore all things*; for the Body wherewith he ascended into heaven must be there contained until the time that all things be *restored*, which God hath spoken and shewed by the mouthes of all the Prophets since the world began, *Acts* 3,21. Christ is entred into *very heaven*, to appeare in the sight of God for us, and unto them that look *for him*, he shall appeare the *second time* without sins (not having then the sins of the Elect laid upon him, as they were at his *first comming*) unto salvation, *Heb*. 9.24,28. So that

that the *time* when he will come to *restore his people* and *all the creatures*, and work Salvation for them, is called his *second comming*.

There is an *other comming* of Christ spoken of in the Scriptures, which was for the comfort of his people; but this will not be with the Body wherewith he *ascended*, but by his *Spirit*, *Joh.* 14. 18, 26, & 15, 26. and thus the *Father* may be said to *come* unto the Elect, and dwell with them as well as the *Son*, *Joh.* 14. 23. but this is not called the *second comming of Christ*.

Besides, Jesus Christ hath often spoken unto his Saints since his ascention into heaven, as to *Peter* and *Paul*, *Acts* 11. 7, 8, 9. and *Acts* 9. 4 5, 6, 7. by a Voyce from heaven, and hath also appeared unto them in *divers shapes* and *Visions*, as unto St. *Iohn* in the *Isle of Pathmos*, yet his *body remained in heaven*, and will remaine there until his next *comming*, to work *restitution* and *salvation* for his *people*.

Now, if we would know how, and in what manner he shall then *come*; we must have recourse unto the Scriptures, which can only faithfully acquaint us with the *Truths* of God concerning this and all other *divine Mysteries* and *secrets*. For the apprehensions of men (as to this thing) are very *various* and *uncertain*, therefore we will in the first place consider that which the Angels spake unto the Apostles, when Christ *ascended* into *heaven*; Who said unto them (while they behold him taken up out of their sight in a Cloud, *Acts* 1. 9.) *This Iesus* which is taken up from *you into heaven*, *shall so come as ye have seen him go into heaven*, *ver.* 11. And to this the parable in the Gospel agreeth, where it is said, *A certain Nobleman went into a far Country to receive for himself a Kingdome*, *and so* (as our best Translations have it) *to come againe*, *Luke* 19. 12. Therefore if we would know how he will *descend*, we must know how he did *ascend*; and that we may do this, I will lay divers Scriptures together which will best direct us in this thing.

First, *Iesus Christ* ascended up with a *Shout* or with *Triumph*, *Psal.* 47. 5. *God is gone up with Triumph* (or with a

Shout,) an expreſſion taken from Mariners when with one voice or ſhout they do encourage one another and apply themſelves at one time to pull their *Tackling* or ſtrike their *Oares*.

So, he ſhall deſcend, even with a *Shout*. For ſo ſaith the Apoſtle, *The Lord himſelf ſhall deſcend with a ſhout*, 1 *Theſ.* 4. 16. for when the poor diſtreſſed Saints ſhall know that the Lord is *come* for their deliverance, they ſhall clap their hands, and *ſing aloud*, (*or ſhout*) with a *joyfull voice*, Pſal. 47. 1. *Rejoyce* (ſaith the Lord by the Prophet *Zachariah*) O Daughter Zion, *ſhout* for *joy*; O Daughter Jeruſalem, *behold thy King cometh unto thee*, Zach. 9. 9. When the Lord ſhall bring his people from the *North*, and gather them from the *Coaſts* of the world; when the watchmen upon the mount of *Ephraim* ſhall cry, *Ariſe and let us go up unto Zion to the Lord our God*, when the Lord ſhall *come* to ſave the *remnant* of Iſrael, then (ſaith the Lord by the Prophet *Jeremiah*)) his people ſhall *Rejoyce with gladneſs for Iakob, and ſhout for joy among the chief of the Gentiles*, Jer. 31. 6,7,8, 9. When the Lord ſhall take away the judgment from *Iſrael*, when he ſhall caſt out their Enemies, when the *King of Iſrael*, the Lord ſhall be in the *midſt of his people, when they ſhall ſee no more evil, then the Daughter of Zion ſhall rejoyce, and Iſrael ſhall be joyful* (*or ſhout*) Zeph. 3. 14, 15. *Cry out and ſhout* (ſaith the Lord by the Prophet *Iſaiah*) *O Inhabitant of Zion, for great is the Lord in the midſt of thee*, Iſa. 12, 1,2,3,4,5,6. When the Lord ſhall go forth as a Giant, when he ſhall ſtir up his courage as a *man of war*, when he ſhall ſhout, and cry, and prevail againſt his Enemies, *then the Inhabitants of the Rocks ſhall ſing, and ſhout from the top of the Mountains*, Iſa. 42. 11, 12, 13. and when the Lord ſhall *redeem Jakob*, and be *glorified* in *Iſrael, then ſhall the Heavens rejoyce, and the lower parts of the earth ſhall ſhout*, Iſa. 44. 23.

This *exultation, rejoycing* or *ſhouting* is expreſſed by the word *Triumph*; for when God ſhall exalt himſelfe above the Heavens, and his *Glory* ſhall be *upon* the *Earth* (that his beloved may be *delivered*) *then he ſhall Triumph over Paleſtina*,

leſtina, Pſal. 108. 4,5,6,7,8.

Secondly, when Jeſus Chriſt *aſcended* upon high, hee led *Captivity captive* (he overcame the enemies of his Saints, even *Satan*, Sin, Hell, and Death, which for a long time had led into Captivity his choſen people,) *Pſa.* 68. 18. *Eph.* 4. 7, 8.

So when *he* (Jeſus Chriſt) ſhall *deſcend*, he ſhall cauſe his people to take them *Captive* whoſe *Captives they were*, Iſa. 14. 2. *Shall the Prey be taken away from the mighty? or the juſt captivity delivered? but thus ſaith the Lord, even the Captivity of the mighty ſhall be taken away, and the prey of the Tyrant ſhall be delivered, for I will contend with him that contendeth with thee*; (there *Captivity* ſhal be led *Captive*) *and I will ſave thy children*, Iſa. 49. 24, 25, 26.

Thirdly, when Jeſus Chriſt *aſcended* into Heaven, he went *up* with the *ſound of the Trumpet*, Pſal. 47. 5.

So, when he ſhall *come again*, he ſhall *deſcend* with the *Trumpet* of God. *The Lord ſhall deſcend from Heaven with the voice of the Archangel, and with the Trumpet of God*, 1 Theſ. 4. 16. this is called the *great Trumpet* which ſhall *ſound* when the children of *Iſrael* ſhall be gathered *one by one*, and worſhip the Lord in the *holy mount* at *Jeruſalem*, Iſa. 27, 12, 13. this is called the *ſeventh Trumpet*. For *when the ſeventh Angel ſhall ſound his Trumpet, there ſhall be great voices in Heaven* (great *rejoycing* and *ſhouting* among the Saints and Angels) For *the Kingdoms of the world ſhall* (*then*) *be our Lords and his Chriſts, and he ſhall reign for evermore*, Rev. 11. 15. Hereupon the Lord ſaith by the Prophet *Zephaniah*, *the day of the Lord ſhall be a day of the Trumpet and Alarme againſt the ſtrong Cities*, Zeph. 1. 16. and by the Prophet *Zachariah*, *I have raiſed thy Sons, O Zion, againſt thy Sons, O Grecia, and the Lord God ſhall blow the Trumpet, and come forth with the Whirlwinds of the South*; this ſhall be when the Lord ſhall *deliver* his people. *Zach.* 9. 13, 14, 15, 16.

But by this *Trumpet* which ſhall ſound at Chriſts *next coming*, we are not onely to imagine it to be the ſound

of

of a material *Trumpet* or Instrument, but to understand this, that those great and *wonderful things* which Jesus Christ shall do in the *seventh Age* of the world (which I have shewed will begin at his *next coming*) in order to the *delivery* of his Saints, and ruine and destruction of his Enemies, will be fully known unto the Inhabitants of the world, as if they were published and declared by the sound of a *Trumpet*. Thus Jesus Christ shall *so come* as he did *ascend*, according as the *Angels declared* unto the *Apostles*. But besides these there are other places of the Scripture which do plainly declare the *manner of his coming*; As,

1. Unto his *Enemies* he will *come* with *Vengeance*; *say unto them* (*saith the Lord* by the Prophet *Isaiah*) *that are fearful, be you strong, fear not, behold your God cometh with vengeance* (*that is to his Enemies*) *even God with a recompence; he will come and save you*, Isa. 35.4.

2. Both to his *people* and *Enemies* he will *Come* with a *strong Arm*, to destroy the one, and reward them with judgement, but to reward the other with mercy, deliverance and salvation. *Behold the Lord* (saith the Prophet) *will come with power, and his Arm shall rule for him: behold his reward is with him, and his work is before him*, Isa. 40. 9, 10, 11.

3. Unto his *Enemies* he will *come* with *fire*. The *Lord will come* (saith the Prophet) *with fire, and his Chariots like a Whirlwind, that he may recompence his anger with wrath, and his indignation with a flame of fire*, Isa. 66. 14, 15, 16.

4. Both to his Saints and Enemies, he shall *come* as a *Judge*. *For we must all appear* (saith the Apostle) *before the Judgment seat of Christ, that every man may receive the things which are done in his body, according to that he hath done, whether it be good or evil*, 2 Cor. 5. 10.

5. He shall *come* both upon his Enemies and upon many Saints as a *Thief* in the night, suddenly, unexpectedly, or unlooked for. *The day of the Lord will come* (saith the Apostle) *as a Thief in the night*, 2 Pet. 3. 10. Rev. 3. 3. *Be*

y

ye therefore prepared (saith Christ) *for the Sonne of man wil come at an hour when you think not*, Luk. 12.40.

6. He will *come* unto his *people* as the *rain*: *He shall come unto us* (saith the Prophet) *as the rain, as the latter rain upon the Earth*, Hosea 6. 3, 4. for the comfort and refreshment of his Saints.

7. He will *come* to the inhabitants of the Earth *perspicuously*: *For as the lightning* (saith our Saviour) *cometh out of the East, and is seen into the West, so shall also the coming of the Sonne of man be*, Matth. 24. 27. *And all ye inhabitants of the world, and dwellers in the Earth shall see when he setteth up a sign, when he bloweth the Trumpet, ye shall hear*, Isa. 18. 3.

8. He *ascended* in a *Cloud*, Acts 1. 9. and he shall *descend* in a *Cloud*, Matth. 26. 64. & 24. 30. *And I beheld* (saith *Daniel*) *one like the Sonne of man came in the Clouds of Heaven*, Dan. 7. 13, 14. *Behold* (saith Saint *John*) *he cometh in the Clouds, and every eye shall see him*, Rev. 1. 7.

9. He shall *come* for the comfort and redemption of his Saints, in *Glory*: *And they* (saith Christ) *shall see the Sonne of man come in the Clouds of Heaven with power and great glory*, Matth. 24. 30.

10. Jesus Christ shall *come* with all his Saints. *My God shall come* (saith the Prophet *Zachariah*) *and All the Saints with thee*, Zach. 14. 5. *At the coming of our Lord Jesus Christ* (saith Saint *Paul*) *with All his Saints*, 1 Thes. 3. 12, 13. which word *All* doth shew, that the Saints departed must be raised up, and ascend up to meet the Lord in the Air, together with the beleeving Gentiles, and so to come with him, or else he could not come with All his Saints. So that the consideration thereof, will lead me in the next Chapter to write of the *first Resurrection*.

But to conclude this Chapter, the *manner* of Christs *next comming*, his *coming* to *Judgment*, was lively presented unto Saint *John* in a *vision*, of which we may read in the fourth Chapter of his *Revelations*.

They who shall see the *comming of the Son of man*, shall behold him *sitting upon a Throne*, who *shall be to look to, like*

Rev. 1, to 7. *like unto a Jasper stone, and a Sardine.* (The green Jaspar may signifie the perpetual flourishing estate of Christ, or his *Saints*, or that he is eternal and really God; and the *Sardine* which is of a bloody or fleshy colour, may signifie that Christ is perfect man, and by his blood did redeem his people.) *And round about his Throne* (which doth shew him Judge of quick and dead) *they shall see a rain Bow* (a sign that he will faithfully perform his Covenant, and protect his people, destroying all their Enemies.) *In sight like to an Emerald or Smaragd*; (which is of a green colour, signifying the perpetuity or everlastingnesse of the Covenant.) *And round about the Throne* 24. *seats*, (to shew that the Disciples of Christ shall sit with him in his Kingdom upon *Seats*, and judge the twelve Tribes of *Israel*, Luke 22. 30.) *And upon the Seats* 24. *Elders sitting* (which are the 24. Patriarchs, twelve of the Iewes, or Fathers of the twelve Tribes, & twelve of the Gentiles which are the twelve Apostles.) *Clothed with white rayment*, (which doth signifie their [a] Righteousnesse.) *And Crowns of Gold upon their heads*, (shewing that by faith they did conquer, and were victorious over their Enemies.) *And out of his Throne shall proceed lightnings, and thundrings, and voyces*, (which signifie that his *Saints* shall praise him, but he will be terrible to his Enemies.) *And they shal see* 7. *Lamps of fire burning before the Throne*, (which are the 7. *Spirits* of God; or the *Spirit* of God completely or perfectly communicating Grace to his *Servants*.) *And before the Throne a Sea of Glass, like unto Chrystal*, (shewing that the fathomlesse *Seas* of all hearts shall then be clearly manifested.) *And in the midst of the Throne, and round about the Throne four Beasts full of eyes before and behind*, (these Beasts are the four Cherubims which *Ezekiel* saw by the River *Chebar*, Ezek. 1. 5. 22. & 10. 1, 20. their eyes do signifie the circumspection and readinesse of the Angel to doe the will of God.) Thus the *appearing* of Iesus Christ at his next *coming* will be *very glorious*. And that he may come with all his *Saints*, the Saints that are dead shall be raised up to meet the Lord, and so to come with him: Of which Resurrection I will write in the next Chapter.

[a] Rev. 19. 8.

CHAP.

Chap. IV.

Of the first Resurrection, which will be at the beginning of Christs next coming.

THere have been, and are now very many, who do deny the Doctrine of the Resurrection, as the *Sadduces* formerly, and others in these our days.

Indeed for the Heathen and those that have *no knowledge* of God, to deny it, it is no wonder: but I much admire when I do hear many to deny the *Resurrection*, who say they beleeve those things which are written in the Scriptures. For God is the God of *Abraham*, *Isaac*, and *Jacob*; and certainly he is the God of the living: then *Abraham*, *Isaac* and *Jacob* must rise again: for he is not only the God of the *Souls* of men, but of their *bodies*, Matth. 22. 31, 32. 33. Mark 12. 18.

Christ was the first that arose from the dead, of whom the Prophet *David* spake knowing of it before, saying, *his soul shall not be left in the Grave, neither shall his flesh see corruption*, Acts 2. 30, 31. Psal. 16. 10. and that Jesus Christ did rise out of the Grave, the Apostles were all *witnesses*, Acts 2. 32. therefore they did preach in *Jesus name* the Resurrection from the dead, *Acts* 4. 2. and that with great *power*, Acts 2. 33. for if there be no Resurrection of the dead, then is not Christ risen; and if Christ be not risen, then is preaching vain, and faith also vain; and the Witnesse which the Apostles did bear of his *Resurrection*, is false. For they testified of God that he raised up Christ, whom he hath not raised up, if so be the dead be not raised: for if the dead be not raised, then is Christ not raised. And if Christ be not raised, faith (I say) is in vaine: wee are yet in our sinnes, and they which are asleep in Christ are perished. But Christ is now risen from the dead, and was made the *first fruit* of them that *slept*. For as by man

came *death*, by man came the *Resurrection* of the *dead*; and as in *Adam* all *dye*, so in *Christ* shall all be made *alive*, 1 Cor. 15. 13, to 23. There shall be a *Resurrection* both of *just* and *unjust*, Acts 24. 14, 15. Some vain *bablers* there are, whose profane Disputes do but encrease unto *ungodliness*, and their words fret as a Canker, who have erred as concerning the *Truth*, saying that the *Resurrection* is *past* already, and do hereby destroy the Faith of many, 2 Tim. 2. 16, 17, 18. Many other vain opinions some have concerning the *Resurrection*, but I do not suppose them to be worthy of so much as the Remembrance.

And indeed as all men *dyed* in *Adam*, so they who are compleat in Christ, as he is their *Head*, are buried with him through *Baptism*; in whom also they are raised up together through the faith of the operation of God, which raised him from the dead: and they that were dead in sinnes hath he quickened together with him, forgiving them all their *trespasses*, Col. 2. 10, 11, 12, 13. but this is not in Scripture called the *first Resurrection*.

We must understand this *Mystery*, that we shall not only be *raised* by Christ, but that Christ *is* the *Resurrection*. For whosoever beleeveth in him, though he were *dead*, yet shall he *live*: and whosoever liveth and beleeveth in him, shall never *dye*. For if he speak but the word, there is a vertue and a power in his word, to do that which he would have done. So when he said, let there be *light*, there was *light*; and when he said, *Lazarus, come forth*, he that was *dead came forth*, John, 11. 20. to 43. for all *power* was *given him* by the *Father*, Matth. 28. 18.

There is not any thing which the Saints should more desire to know then Jesus Christ, and the *Vertue* and *power* of his *Resurrection*, Phi. 3. 10. For by the *Resurrection* of Jesus Christ from the *dead*, the Saints are begotten again unto *a lively hope*, to an Inheritance *immortal* and *undefiled*, which withereth not, reserved in heaven for them who are kept by the power of God, through *faith* unto *salvation*, which is prepared to be shewed in the

the last *Time*, 1 Pet. 1. 3, 4, 5. But if Christ be not risen, this Faith is vain; and if he be not ascended into Heaven, the Saints can have no *immortal* and *undefiled inheritance* in the last *Time*, all which is reserved for them by Jesus Christ, who is risen from the dead. By the *Resurrection* of Jesus Christ, the *Baptisme* that now is, which answereth to the figure of the *Ark*, saveth us; this is not the baptism which putteth away the filth of the flesh, but a confident demanding which a good conscience maketh to God. Now, if Christ when he died, rose not againe, then we could not be saved; but this Christ is risen, and therefore by the power of his *Resurrection* we who were baptized into his death are risen with him unto *Salvation*. By the *Resurrection* from the dead, Jesus Christ was mightily declared the *Son of God*, touching the Spirit of *Sanctification*. For in that he was able to raise himselfe from the dead by the Spirit of God, he did manifest himselfe to be the *Sonne of God*, anoynted with the *holy Spirit* of God, whereby he is able to present all those who are risen with him, unto the *Father*, *holy* and *without spot*. And by vertue of his *Resurrection*, many *dead bodies* (after his Resurrection) of the *Saints*, which *slept*, *arose* out of those Graves which did open themselves, and whose stones were cloven at the time when he gave up the Ghost: which Saints being arisen went into the *holy City*, and *appeared unto many*, Matth. 27. 50, 51, 52, 53. By these things the wonderful vertue and power of the Resurrection of Jesus Christ doth appear, and by all this it is clear that all they who are now dead, and lie in the dust, shall be raised.

In the Scripture we read of two *Resurrections*; of which one will be when the *great Angel* shall come down from Heaven, with the Key of the *bottomless pit*, and a great Chain, and bind up Satan a thousand years, and cast him into the *bottomless pit*, and seal the door upon him: and raise those that were beheaded for the testimony of Jesus, to live and reign with him 1000 years. This is the first *Resurrection*, Rev. 20. 1, 2, 3, 4, 5. or *Resurrection of the just*, Luke 14. 14.

Of the other we read in the same Chapter: for when the 1000 years are finished, the dead, both small and great shall stand before God, Rev. 20. 12. this is called the *Resurrection of just and unjust*, Acts 24. 15. but more at large of the *first* of these.



Of the first Resurrection.

The *time* being accomplished in which the Lord Jesus Christ shall appear for the *gathering* of his *dispersed* people, he will raise up his *dead* Saints.

The *power* by which the *dead* shall be raised, will be by the power of the Father originally, from whom all
a John. 27. 2. a *power* is derived, by the *power* of the Sonne derivatively,
b Math. 28. 18. as he hath received all b *power* from the Father, and by the power of the Holy Ghost, as the Spirit is the
c Math. 22. 29. 30. Luke 1. 35. c *power* of God; as in all other *Acts* and *Works*, so in this, what the Father doth, the *Son* doth: for the *Son* can doe *nothing* of himself. And as the Father raiseth up the *dead*, so the Sonne raiseth up the dead, and quickeneth them; for the hour is comming, and now is, when the *dead* shall heare the voyce of the Sonne of God, and they that *hear* shall *live*. As the Father hath life in himself, so hath he given to the Son to have *life* in *himself*, Iohn 5. 19. to 27. and all this is done by the *Spirit*, the *power* of God, which is *life* in all those in whom Christ is, because of *Righteousnes*: And all those in whom the spirit that raised up Iesus from the *dead* dwelleth, shall by the same spirit be *raised* from the *dead*, Rom. 8. 10. 11. Thus God who is *life*, shall give *life* unto his people, 2 *Cor.* 1. 9. for it is the will of God, that every one that seeth the Son and believeth in him, should have *everlasting life*, and be raised by the Son at the last *day*, Iohn 6. 40. So that the *Efficient cause* of the *Resurrection* of the *dead*, is God. God the *Father* that raised up *Jesus*, shal by the same *Iesus* raise up his dead *Saints*, 2 *Cor.* 4. 14. by his spirit.

The *manner* of the *Resurrection* of the Saints will be thus; the same spirit which dwelled in the Saints when they

they *lived*, shall take their dry bones, and lay sinews upon them, and bring flesh upon them, and cover them with skin, and put breath into them, and they shall *live* and know the Lord; for the spirit of God comming from the *four Winds* shall *breath* upon them, and they shall *live*, and stand upon their *feet*, and become a *great Army*, Ezek. 37. 1. to 15.

At this time (when Christ shall next come, even at the beginning of his comming) *only* the *Saints* of God shall be *raised up*; that is, those who have been *planted together in the likeneſs of his death*, Rom. 6. 5. those *in whom the Spirit of God did dwell*, Rom. 8. 11. those *who died in Christ*, 1 Thes. 4. 16. those *in whom the righteousneſſe which is of God by faith, shall be found*, Phil. 3. 7, to 11. *the people of God who died in him*, Isa. 26. 14. to 21. *they who were beheaded for the witneſs of Iesus, and for the word of God, and which had not worshipped the Beast, neither his Image, neither had received his mark in their foreheads, nor in their hands*, Rev. 20. 4. The Saints of God which are made unto him *Kings* and *Priests*, *Rev.* 5. 9, 10. 1 Pet. 2. 9. The Enemies of Christ shall not then *live*, Isa. 26. 14, 19. the *rest* of the *dead* men shall not live when Christ will raise up his Saints to *reign* with him a thousand years, until the thousand years be finished, Rev. 20. 5. this *Resurrection* of the Saints onely, at the beginning of the 1000 years, is that *Resurrection* which in Scripture is called the *first Resurrection*, Rev. 20. 5.

As the *Grain* which is sowed by the *Husbandman*, is not quickened except it *dye*, neither is it sowen that body which it shall be, but bare Graine; (for God giveth it a body as pleaseth him, even to every Grain a several body) So the bodies of the Saints were sowen in corruption, but they shall be raised in incorruption: they were sown in dishonour, but they shall be raised in glory: they were sown in weakneſſe, but they shall be raised in power: they were sown natural bodies, but they shall be raised spiritual bodies. For as the Saints have *born the Image* of the *earthly*, so they shall *bear the Image of the heavenly*,

heavenly, 1 *Cor.* 15.'35, to 50. and being thus raiſed up, theyſhal be as the Angels which are in Heaven, *Math.* 22.30,31. and by the *Angels* with a great *ſound of a Trumpet*, the *Elect* ſhal be gathered together from the foure Winds, from one end of heaven to another, *Math.*24.30,31. this is the *reſurrection of the Juſt*, Luke 14.14.

And alſo they who ſhall be ſlaine by the *Beaſt*, ſhall *aſcend* up to heaven in a Cloud, and their *Enemies* ſhal ſee them. For, after the Witneſſes of *Jeſus Chriſt* who were Slaine by the *Beaſt*, for the Teſtimony of *Ieſus*, have laine unburied three *daies and a half* in the *Streets of the great City*, in the Dominions of the Romane Monarchy, the *ſpirit of life comming from God ſhall enter into them, and they ſhall ſtand up upon their feet*, Ezek.37.9,10. *And great fear ſhall come upon them that ſhall ſee them, and they ſhall heare a voyce from heaven*, ſaying unto them, *Come up hither*; and *they ſhall aſcend up to heaven in a Cloud, and their enemies ſhall ſee them*, Rev.11.11,12.

The *time* of the Reſurrection wil be a *time* of *Recompence*, *Luke* 14.14. for then the Lord wil recompence his ſervants in mercy, but his Enemies with fury and indignation.

The time of Chriſts next *comming* is called a *Day*, which wil laſt from the *time* of his *comming* until he *give up the Kingdome to the father*. Of which expreſſion *A day*, I wil write in the following Chapter.

CHAP. V.

Of the day of the Lord.

THis *day*, as to ſpace of time, wil not be ſo *ſhort* as that *day*, which we call an *artificial day* being the ſpace of *twelve hours*, or as *that day* which we call a *natural day*, conſiſting of the ſpace of 24. *hours*; but will *continue* many *years*, nay, many *hundreds of years*: For, the

the *Holy Ghost* in Scripture doth usually call *times* of long *continuance* by the name of a *day*.

As 1. *All the time* which God hath appointed for the *punishment* of wicked and ungodly men, is called a *day*. *The Lord shall laugh them* (the wicked) *to scorne, for he seeth that his day is comming*, Psal.37.13. *The Lord hath made all things for his own sake, even the wicked for the day of evil*, Prov.16.4. This is a figurative way of speech, where the *day* in which God doth begin to punish the wicked, is taken for the whole time of their punishment.

2. The word *day* is sometimes taken for the space of a *yeare*: as, *sleep thou also upon thy left side, and lay the Iniquity of the house of Israel upon it; according to the number of dayes that thou shalt sleep upon it, thou shalt beare their Iniquity; for I have laid upon thee the yeares of their Iniquity, according to the number of the dayes, even* 390. *dayes*, Ezek. 4. 3, 4.

3. The *whole time* of the *Israelites captivity* which lasted 70. *years* was called a *day*. *And thou Prince of Israel* (viz. *Zedekiah*) *polluted and wicked, whose day is come* (to wit, the time that the Israelites were carried Captives to *Babylon* by *Nebuchadnezzar*, where they were Captives 70. yeares, Ezek.21.25.)

4. The *time* in which the children of *Israel* tempted God in the Wilderneſſe, which was *forty years*, was called a *day*. *Harden not your hearts as in the provocation, according to the day of temptation in the Wilderneſſe, where your fathers tempted me, proved me, and saw my works forty years*, Psal.95.8,9,10,11.

5. *The whole time* of Christs *spiritual Kingdome*, which is *from the time* of his *Ascention*, until his *next comming*, is called a *day*. *Ye are the children of the light, and of the day*, 1 Thes.5.5. *But let us which are of the day be sober*, *Ver.* 8.

So the *whole time* of Christs *Kingdome* which will be the *time* of his *reign* upon the Earth with his *Saints* at his *next comming*, is called a *day*. *I am perswaded* (saith the Apostle) *that he that hath begun this good work will performe it until*

until the day of Iesus Christ; Phil.1.6. *That ye may be pure and without offence until the day of Christ*, Ver:10. *That I may rejoyce in the day of Christ*, Ver.16.

As there will be two sorts of people in the world when Christ shall *come* to *reign* in it: so the *time* of his *reign*, in reference unto them, hath divers *Appellations* or *Epithites* given unto it in the Word of God. As it relateth unto his Enemies it is called

First a day of Vengeance.

Because of the Indignation and Wrath of the Lord, wherewith he will destroy his Enemies, when he will make his sword drunk, and come down upon the people of his Curse to Judgment: when the Land shall be *drunken* with the *blood* of *Lambs*, of *Goats*, of *Rams*, of *Heifers*, and of *Bulls*, *Isai.*34.2. to 8. This will be the *day* of the Lords *Vengeance*; for when *Israel* shall rejoyce in their *King*, in him that made them, when the Lord shall make the *meek glorious* by deliverance, then they shall execute *Vengeance* upon the *Heathen*, *Psal*,149.2, to 9. When *Egypt* (spiritual Egypt, the great City, the *Romane Monarchy*) shall rise up as a *Flood*, and his *Waters* be moved as the *Rivers*, when he shall destroy the City with them that dwell therein, then will the *day* of the Lords *Vengeance* appeare. Lastly, when the Lord will raise against *Babel* (against mystical *Babel*, against the fourth great Kingdome) a destroying winde: when the Lord will send unto *Babel fanners* to empty *her Land*; when the Lord will destroy all her *Host*, when the Slaine shall fall into her *Land*, and in her *Streets*; the *day* and time of the Lords *Vengeance* will begin, *Jer.*51.1,2,3,4,5,6. This *day* as to the wicked, is likewise called

A Cloudy day, a day of darkness and gloominess.

In this *day* the wicked shall *howle* and *cry*: A *Woe* and *Curse* will be unto this *day*; for this *day* of the Lord will be

be a *Cloudy day*; and it ſhall be the time of the *Heathen*, when the Sword ſhall come upon *Egypt* (upon the Roman *Monarchy*) when her *Slaine* ſhall *fall*, when her multitude ſhall be *taken away*, and her foundations ſhall be *broken down*, *Ezek.* 30.23,4. In this *day* a *Trumpet* ſhall be blown in *Sion*, and a *Shout* ſhall be in the Holy Mountain. Then ſhall the Inhabitants of the Land Tremble, becauſe this *day* will be unto them a *day of blackneſs*, of *darkneſs*, of *Clouds*, of *obſcurity*. For, at this time a great and mighty people (like unto whom there hath been none from the beginning) ſhall *ariſe*, as the Morning ſpreadeth upon the *Mountaines*; a *Fire* ſhall *devoure before* them, and behinde them a flame ſhall *burne up*: the Land ſhall be as the *Garden of Eden* before them, and behinde them a *deſolate Wilderneſs*; nothing ſhall eſcape them: the appearance of them ſhall be as the appearance of Horſes, and as *Horſe-men* ſhall they run: they ſhall *Leap* like the noiſe of *Charets* on the tops of *Mountaines*, like a noiſe of a flame of *Fire* that devoureth the *Stuble*, as a *ſtrong People* ſet in *Battle-Array*: before their face the people ſhall be *pained*, and all faces ſhall gather *blackneſs*, *Ioel*, 2.2,3,4,5,6. and in this *day* the ſtrong men ſhall *cry* bitterly, and they that have ſinned ſhall walk like *blinde men*; becauſe of the *voyce* of the *day* of the *Lord*, which will be a *day of wrath*: a *day of trouble* and *heavineſs*: a *day of deſtruction and deſolation*: *A day of obſcurity and darkneſſe*: *a day of Clouds and blackneſſe*: *and a day of the Trumpet and Alarme*, Zeph. 1.14,15,16,17,18. This *day* likewiſe for the *terribleneſs* of it, is called

The day of the Lord.

In which the Inhabitants of *Babylon* (of the *Romane Monarchy*) ſhall howle; for this *day* will come as a *deſtroyer* from the *Almighty*, *Iſai.* 13.6. it will *come cruel* with *wrath*, and *fierce anger*, to lay the Land *waſte*, and in it ſhall the *ſinners* be *deſtroyed*, *ver.* 9. it will *come* as a *deſtruction* from the *Almighty*, *Ioel.* 1.15. In this *day* the ſpoyle (of *Jeruſalem*)

ſalem) ſhall be divided in the midſt of her, *Zach.* 14.1. This *day* will come ſuddenly as a *Thiefe* in the Night, and in this *day* the heavens ſhall paſſe away with a *noyſe*, and the *Elements* ſhall melt with *heat*, and the *Earth* with the *works* thereof ſhal be *burnt up*, 2 *Pet.* 3.10. That is, the *Heaven* of the *Antichriſtian ſtate*, the *Hierarchy* of the *Church of Rome*, myſtical *Babylon* ſhal paſſe away with a *noiſe*: for at the *noiſe* of the taking of *Babylon* the Earth ſhal be moved, and the *Cry* ſhal be heard among the *Nations*, *Ier.* 50.45,46. The *Elements* ſhal melt with heat: that is, the *Elements* or *Rudiments* of the World which do proceed out of the corrupt heart of *man*, even all manner of *evil*, eſpecially vain formes of *worſhip*, under which the Saints were in bondage before the *Spirit* of God did enter into their hearts and ſet them free, will *paſſe* away or *melt* away, as obſerving of *daies*, *months*, *times*, and *yeares*, *Gal.* 4.3, to 11. all which *Elements* or *Rudiments*, as *Philoſophy*, *vain deceit*, *Traditions of men*, and ſuch *Ordinances* wil periſh with the uſing, *Col.* 2.8,20. and be then *melted* away. Alſo the hearts of men in which theſe *Elements* or *Rudiments* were invented or framed, will *melt*, *Iſai.* 13.7,& 19,1. *Ezek.* 21.7. with the heat of the Wrath and Anger of the Lord. And the *Earth*, that is, *Earthly-minded*, *wicked*, and *ungodly men*, with their *works*, their *evil* and *ungodly works* ſhal be *burnt up*. According to that of the Prophet, *The day commeth that ſhall burne as an Oven, and all the proud, yea all that do wickedly ſhall be ſtuble, and the day that commeth ſhall burn them up*, Mal. 4.1. And to that of the Apoſtle, *If any man build upon this foundation* (which is Chriſt) *Gold, Silver, precious Stones, Wood, Hay, Stuble, every mans work ſhall be made manifeſt; for the day* (that is, the day of the Lord) *ſhall declare it, becauſe it ſhall be revealed by fire; and the fire ſhall try every mans work of what ſort it is. If any mans work abide which he hath built thereupon, he ſhall receive a reward; If any mans work ſhall be burnt, he ſhall ſuffer loſs, but he himſelfe ſhall be ſaved: yet ſo as by fire.* 1 Cor. 3.1, to 16. This day is alſo called.

A

A great Day.

In which there wil be a terrible voyce of *Feare* and not of *Peace*, *Ier.*30.5,7. for the Lord ſhal utter his *Voice* before his *Hoſte*; which is very great; therefore the *Day* of the Lord wil be great, and very terrible, and who will abide it, *Ioel.*2.11. And in this *Day* (as I wil ſhew hereafter) the Kings of the Earth, and the *great men*, and *chiefe Captaines* and mighty men ſhal hide themſelves in *Dens* and *Rocks*, from the preſence of him that *ſitteth upon the Throne*, *Rev.*6.15,16,17. This *Day* likewiſe is called

A Day of ſlaughter.

In this *Day*, there ſhal be upon every Mountain and upon every high *Hil*, *Rivers*, and *Streames* of Water (as to his people) but upon his Enemies, his Anger ſhall burn, and the burden thereof ſhal be heavy; his *Lips* ſhal be full of Indignation, and his *Tongue* as a devouring fire: his *Breath* as an overflowing ſtreame ſhal reach to the midſt of the neck, to ſift the Nations with the *Sieve* of *Vanity*; and ſhall be a Bridle in the *Iawes* of the people, cauſing them to *erre*, *Iſai.*30.25, to 29. In this *Day* the Lord wil pull out the Wicked, and thoſe that deal *treacherouſly* like *Sheep* for the *Slaughter*, and prepare them for the *day* of *Slaughter*, *Ier.*12.1,2,3. In this *day* the *Shepheards* and principal of the flock ſhal *howle* and *cry*, and *wallow themſelves in Aſhes*, for their *dayes* of *Slaughter are accompliſhed* (the *day* is come in which the Lord wil bring them to the *Slaughter*, *Ier.*25.34,35,36,37,38.) In this *day* *Moab* ſhal be deſtroyed and his Cities burnt up, and his choſen young men ſhal go down to the *Slaughter*, *Ier.*48.15. And in this *day* the Lord wil maintain his cauſe, and take *Vengeance*, and the *Rams* and the *Goats* ſhal be brought down to the *Slaughter*, *Ier.* 51. 36,37,38,39,40. This *day* is alſo called

A day of Iudgement.

In this *day* it wil be eaſier for thoſe of *Sodom* and *Gomorrha*, then for thoſe who have diſobeyed the Goſpel of *Ieſus Chriſt*, *Math.*10.15. unto this *day* the unjuſt are reſerved to be *puniſhed*, 2 *Pet.*2.9. and the Heavens and Earth which now are, are kept in ſtore and reſerved unto Fire againſt this *day* of *Iudgment*, in which the ungodly ſhal be *deſtroyed*, 2 *Pet.*3 7. Laſtly this *day* in reference unto the Wicked is called

A day of Trouble.

That is, of *ruine* and *perplexity*, breaking down the City, *Iſai.*22.5. for it wil be a *day* of Evil to thoſe that dwel in the Land (in *Babylon*) and a *day* of Trouble, *Ezek.*7.5, 6,7. In this *day* Fanners ſhal be againſt *Babel* round about, *Ier.*51.2. and with an over-running *Flood* the Lord wil make an utter end of his *Adverſaries*, and darkneſſe ſhal purſue his *Enemies*, *Nah.*1.7,8. And in this *day* he wil invade the people with his *Troops*, *Hab.*3.17. and bring diſtreſſe upou men that they ſhal walk as *blind men*, and their *blood* ſhal be poured out as *duſt*, and their *fleſh* as the *dung*; and the whole Land ſhal be devoured with the Fire of the Lords *Iealouſie*, for he ſhal make a ſpeedy *riddance* of all them that dwel in the Land, *Zeph.* 1.14 15, 16,17,18. Thus the Lord doth call the *time* of Chriſts *next coming* (in reference to the Wicked,) *a day of Vengeance, a day of Clouds and Darkneſſe, the day of the Lord, a great day, a day of Slaughter, a day of Iudgment, and a day of Trouble.* But contrarywiſe it is called, in *relation to Gods people*,

The day of Ieſus Chriſt.

Unto which *day* the Lord wil preſerve his *Saints* and performe the good work he hath begun in any of them,

Phil.

Phil. 1.16. until which *day* the Apoſtle did exhort the Saints that they would approve things excellent, continuing ſincere and without offence, *ver.* 10. that they would do all things without murmurring and diſputing and unto this *day* walk blameleſſe, harmleſſe, and without rebuke in the midſt of a crooked and perverſe Nation, holding forth the word of life, *Phil.* 2.14,15,16. This *day* as to the *Saints* is likewiſe called

The Day of Redemption.

Unto which the Saints are *Sealed*, *Eph.* 4.3. for although Jeſus Chriſt by his own *blood* hath obtained *Eternal Redemption* for us, and for this cauſe is become the mediator of the new Teſtament, that they which are called might receive the Promiſe of eternal *Inheritance*, *Heb.* 9,12, to 16 Yet, the *Saints* and *Creatures* doe now groane, as lying under the Bondage of *Corruption*, til they be delivered into the glorious liberty of the ſons of God and obtaine the *Redemption* of their Bodies, *Rom.* 8.19,21,22,23. This *day* the *Son* of *man* ſhal *come* in the *Clouds* with *Power* and *great Glory*, *Luke* 21.27,28. Which *day* is alſo called

The day of Salvation.

In which Chriſt ſhal be given for the Covenant of the people, to Eſtabliſh the Earth, and to cauſe the *deſolate* heritages to be inherited. At *this time* his people ſhal not *Hunger* nor *Thirſt*, neither ſhall the *heat of the Sun ſmite them*, *Iſai.* 49.8,9,10. This was in part fulfilled at the firſt *coming of Chriſt*, and when the Goſpel was firſt *Publiſhed*, 2 *Cor.* 6.2. This *day* is likewiſe called

A Time of reſtoring of all things and refreſhing.

In this *Day* Chriſt will reſtore unto his people *Judges* as at the *firſt* and *Counſellours* as at the *beginning*, *Iſai.* 1.26. even when the *Tribes* of *Jakob* ſhal be raiſed up, and the *preſerved*

preſerved of *Iſrael reſtored*, *Iſai.*49.6. In this *day* the people of God ſhal be healed, and the Lord wil lead them, and *reſtore* comforts unto them, *Iſai.*5.7,18. *Ier.*30.17. and the years that the *Locuſt* hath eaten, *Ioel.*2.28. In this *day*, *Zion* the *ſeed* of *Abraham* ſhal be called the *repairer* of the breach, and the *reſtorer* of Paths to dwel in, *Iſai*,58.12. and until this time the heavens muſt contain *Ieſus Chriſt*, but at this time he ſhal be ſent by the Father to *refreſh* and *comfort* his people, *Acts* 3.18,19,20,21. This *day* is likewiſe called

The laſt Day.

In this *day Chriſt* wil raiſe up all thoſe whom the Father hath given him, that ſee the *Son* and believe in *him*, *Ioh.*6.39,40. and in this *day* they that have heard the words of *Chriſt* and believe not, and they that reject and receive not his word, ſhal by his word be Judged, *Ioh.*12.48. Thus the *time* of Chriſts *coming* and *reigning* in the World (in reference unto his Saints) is called *the day* of *Ieſus Chriſt*, *the day of Redemption*, *the day of Salvation*, *the time of reſtoring all things and of refreſhment*, and *the Laſt day*. And it may be called a *day*

1. Becauſe the Reign of *Chriſt* is oppoſite to the Reign of *Satan*. Now the time of *Satans* Reign is called *Night*: ſo then the Reign of *Chriſt* wil moſt properly reſemble the *day*, *Phil.*1.10.

2. As the *day* is a *time* which doth diſcover things, and maketh them manifeſt by reaſon of light: So in the *reign* or *day* of Chriſt all things ſhal be manifeſt. Therefore ſaid the *Apoſtle*, *Iudge nothing before the time until the* Lord *come*, *who will lighten things that are hid in darkneſſe*, *and make the Counſels of mens hearts manifeſt*, 1 Cor.4.5. And

3. It may be called a *day*, becauſe as the Natural *day* is divided into two parts, the Evening and the Morning: ſo this *day* of *Chriſt* may be divided into the Evening and the Morning. The Evening of the *day* of Chriſt is the firſt part of it (as the Evening is the firſt part of the Natural *day*)

day) and that time of it may be called an *Evening*, becauſe as the evening is dark, ſo that time is called a *time of darkneſſe*, even much darkneſſe of *trouble* and *Tribulation* to the wicked; for God wil tread them under his feet, before the morning of that *day*: for before that time (*that morning*) he will ſubdue all his enemies, and reign gloriouſly with his *Saints*. Concerning this I ſuppoſe the Prophet prophefied, *Iſa.* 17.14. *In the Evening there was trouble, but before the morning it was gone.* And now in the following Chapter I will write of many wonderful things that will happen in the latter end of the *ſixth Age*, and beginning of the *ſeventh*, even at the beginning of *Chriſts next coming.*

CHAP. VI.

Sheweth many wonderful and dreadful things that will happen in the latter end of the ſixth age, and beginning of the ſeventh, even at the beginning of Chriſts next comming.

WHen *Jeſus Chriſt* is *come*, many wonderful things will be done in the world, as doth appear by what is written in the eleventh and ſixteenth Chapters of the Revelation of *Saint John.*

1. There will be a great *Earthquake*, Rev. 11.13.& 16.18. For in the ſame hour that Chriſt will come, that is, within two weeks after his comming (for two weeks and ſome few years are the twenty fourth part of a year, or prophetical day, as an hour is the twenty fourth part of a natural day) there will be a great *Earthquake.*

Now,

This word *Earthquake* in Scripture, is taken ſometimes figuratively, for the *ſhaking* of the *Earth*, that is of *earthly*

ly-minded people, as in *Joel*, the *Earth* ſhall *tremble* before him, *Joel* 2. 10. If you compare with this, the precedent ſixth verſe, it will appear that the Holy Ghoſt meaneth there by the trembling of the *Earth*, *the trembling of the people*; *Before his face ſhall the people tremble*, verſe 6.

Again, ſometimes the word is properly taken, for the material *Earth*, or any part of it to quake or tremble; the *Earth trembled and ſhook*, Pſal. 77. 18. where the Prophet *David* did call to mind the *ſhaking* of the mount *Sinai* when the *Law* was given, *Exod.* 19. 18. And I ſuppoſe the Text will allow of *both* theſe Acceptations of the word *Earthquake*. Firſt, the great and mighty *powers* of the Earth ſhall be *ſhaken*; for, ſuddenly after the Witneſſes ſhall be *ſlain*, and aſcend up in a Cloud, to *meet the Lord in the Air*, the *hearts* of men, of the ſtrong, and mighty and great, ſhall be *moved* and *tremble*: for ſo the Text ſaith, *Great fear ſhall come upon them which ſaw them*, Rev. 11. 11. And then there ſhall be trembling, not onely in the hearts of men, but there will be troubles and commotions in Kingdoms and Commonwealths. For thus ſaith the Lord by his Prophet, the *Land ſhall tremble and ſorrow*, Jer. 51. 24. that is, all the Kingdoms of *Myſtical Babylon*; and the Inhabitants thereof ſhall tremble. Secondly, I conceive that then (when the Lord will come to deſtroy *Babylon*) there will be a *real Earthquake*. For we find in Scripture, when God doth puniſh his Enemies, he doth uſually viſit them with *Earthquakes*, and ſhaketh the very foundations of the Earth, but there are *three times* remarkable. The *one* is paſt, the *other two* are to come. There was a wonderful ſhaking of the Earth when the Jewes did crucifie the *Lord of Life*, the head of his Saints; for then, the *vail* of the *Temple* rent in twain, from the top to the bottom, the *Earth did quake*, the *ſtones* were *cloven*, and the *graves* did *open*, Matth. 27. 51, 52. when the wrath of God ſhall conſume his *Adverſaries*: at their *laſt and final deſtruction*, both *Earth and Heaven ſhall flye away*, Rev. 20. 11. and when *Babylon* ſhall be deſtroyed, there

there will be a great *Earthquake*, in which ſhall be ſlain of men 7000. and aſſuredly an *Earthquake* is a dreadfull judgement: for it muſt needs be very terrible to ſee and feel the Earth ſhake and tremble: to ſee it perrupted or broken through, and as it were to yawne or gape: to be ſubverted or turned up: to ſend forth ſhril voices like ſhreeks or cryes: to have ſome ſprings ſtopt, and ſome opened: and to ſee whole Cities, and Towns either thrown down, or ſucked into, and ſwallowed by the Earth. And ſo dreadful will this *Earthquake* be, that it wil be more terrible then any that ever was: *a mighty and great Earthquake.*

2. *At* this time there will be great Thunders. The voice of God will be heard upon the Waters: (by the men of the world) the God of glory will make it to thunder: the voice of the *Lord* will be mighty: the voice of the Lord will be glorious: the voice of the *Lord* will break the Cedars: (the great and mighty men of the world:) the voice of the Lord will divide the flames of fire: the voyce of the *Lord* will make the wilderneſſe to tremble: (the whole Land of *Babylon*, which ſhall be turned into a *deſolate Wilderneſs*:) the voice of the Lord wil make the Hinds to calve: (the brute creatures ſhal dread the terribleneſſe of this *Thunder*:) therefore in his Temple (among his *Saints*) ſhall every man ſpeak of his *Glory*, *Pſal.* 29. For after the Lord hath finiſhed the time of the Captivity of his people, he will execute wrath upon his Enemies, upon *Babylon*, *myſtical Babylon*, the *fourth Kingdom*, the *Roman Monarchy*, for their *Iniquity*. At this time the Lord will take the *Cup* of his *fury*, and cauſe all Nations to *drink it*; all the Kingdoms of the World which are upon the face of the Earth: for the Lord will call for a *Sword* upon all the Inhabitants of the Earth: therefore he will *roar* from on *high*, and utter his *voice* from his *holy habitation*: he ſhall *roar* upon his *habitation*, he ſhall give a *ſhout* as they that tread the *Grapes* againſt *all* the Inhabitants of the Earth. *A Noyſe* ſhall come even to the *ends* of the Earth: thus the Lord ſhall go forth from *Na-*

tion to Nation, and great *whirlewinds* ſhal be raiſed up from the *Coaſts of the Earth*, Jer. 25. 12. to 34. For out of the *Throne* of *God* will proceed *thundring* and *lightning*, Rev. 4. 5. *and haile:* Thus *David* propheſied, *The earth trembled and quaked, the foundations of the mountains moved: ſmoak went out of his Noſtrils, and conſuming fire out of his mouth: Coales were kindled thereat, he bowed the heavens and came down, and darkneſs was under his feet; he rid upon the Cherub, and did flye: and he came flying upon the wings of the wind: he made darkneſſe his ſecret place, and his Pavilion round about him, even darkneſſe of waters, and Clouds of the Aire: at the brightneſs of his Preſence, clouds paſſed, hail-ſtones, and coals of fire. The Lord thundred in the Heavens, and the higheſt gave his voice, hail-ſtones and coals of fire: Then he ſent forth his Arrows and ſcattered them, and he encreaſed lightnings and deſtroyed them.* Pſal. 18. 6. to 14. and *hail* ſhall fall out of *Heaven*, every *ſtone* about the weight of a *Talent*, and men ſhall *blaſpheme God*, becauſe of the *plague* of the *Haile*, for it ſhall be very *great*, Rev. 16. 21.

3 When the men of the world ſhall ſee theſe wonderful things, This *Thunder*, *Lightning* and *Hail*, the raiſing up of the dead Witneſſes and Saints, great fear ſhall come upon the Inhabitants of the Earth. The *Sun* ſhall *be black as a ſackcloth of hair* (the glory of the Sun, of the Antichriſtian Hierarchy ſhall be black, and looſe his luſtre; for the wickedneſſe of this *man of Sin* being revealed, he ſhall not be ſo much admired, and adored, but become hateful, black, loathſome, and contemned.) *The Moon ſhall be like blood*, (the glory of all worldly government ſhall be ſtained, and the ſword of the Lord ſhall be made drunk with the blood of Nobles.) *The ſtars of Heaven ſhall fall unto the Earth, as a fig-tree caſteth her greene figs, when it is ſhaken of a mighty wind*, (the eminent men of the world for learning, and the worldly miniſtry of learned Clerks, and Clergy men, as they call themſelves, ſhal *fall* and come to nothing.) *The Heaven* (the *Hierarchy* of *Rome*) *ſhall depart away as a ſcrole when it is rouled: and*

every

every Mountain and Iſle (every high power, whether they be in the main Continent of the World, or in adjacent Iſlands) *ſhall be moved out of its place.* For the *Kings* of the Earth, and the *great men*, and the *rich men*, and the *chiefe Captains*, and the *mighty men*, and every *bondman*, and every *free man* ſhal hide themſelves in *dens*, and among the *rocks* of the *Mountains*, *and ſay unto the mountains and rocks* (ſay unto their mighty men of Warre and Armies, which are called *Rocks*, *Nah.* 1. 6.) *ſave us*; fal on us, and hide us from the preſence of *him* that ſitteth on the *Throne*, and from the wrath of the *Lamb*; for the *day* of his *wrath* is *come*, Rev. 6. 12, to 17. for at this time it ſhal be with the inhabitants of *Babel*, as it was with the *Egyptians*, who notwithſtanding the wonders which God did ſhew to *Pharaoh* and his hoſt, yet they durſt purſue the *Iſraelites*: ſo when Chriſt ſhall come with the thouſands of Heaven, the wicked of the world ſhall ſee him, and tremble before him, yet they ſhall gather together a multitude of men from the four *winds* of heaven to fight againſt him (they ſhall call to their Rocks to defend them) for although they ſhall be ſore afraid, yet they ſhal dare to fight, 2 *Eſdr.* 13. 4, to 9. Theſe things will be done in the Latter end of the ſixth age. *The Second wo is paſt, and behold the third wo will come anon.*

4. At this time many *ſignes* and *wonders* ſhall be ſeen in the Heavens, as *Comets*, *Meteors*, *Blazing ſtars*, *horrible Conſtellations*, *dreadful Viſions*, and *terrible Eclipſes* in the *Sun* and *Moon*: Alſo many wonderful things will be done upon the Earth. *Children of a year old ſhall ſpeak*, *Women with Child ſhall bring forth untimely children of three or four moneths old*: *they who are dead ſhall be raiſed up and live*: *ſowen places ſhall appear as unſown*: *full ſtore houſes ſhall ſuddenly be found empty*: *the Trumpet ſhall ſound, and they that hear it ſhall be afraid*: *friends ſhall fight with friends as with enemies*: *the ſprings of the Wells ſhall ſt and ſtill, and ſhall not run in three hours*: *and the hearts of the Inhabitants of the Earth will be changed, and turned to another meaning*, *Eſdr.* 6. 21, to 27.

5. At this time *The great City ſhall be divided into three parts*, Rev. 16. 19. that is, the Inhabitants of the *Roman Empire*, or juriſdiction of *Rome* ſhall be divided into *three parts*. *One part* ſhall forſake *Babylon*, that is, the Saints ſhall go out of her, and joyn with the *Jews*, to go with them into *Judea*: a *ſecond part* wil fight againſt Chriſt and his Saints: and a *third part*, ſeeing the mighty things that ſhall be done, ſhal *fall away from Babylon*; that is, ſo many of them as wil remain under the power of *Rome* then, which wil be a tenth part of the Papal power: then a tenth part of thoſe Dominions wil forſake her; yet their falling away wil not be then at one inſtant of time; ſome of them will forſake her before. After that a *tenth part* of thoſe which remain ſhal be ſore afraid, and give glory to the God of Heaven, *Rev.* 11. 13. Thus the *ten Horns* which receive power as *Kings* at one *hour* with the *Beaſt* (which *Hornes* in the fourth Chapter of the ſecond part of this Book, I ſhewed were the *Kings of Spain, France, Lombardy, England, Scotland, Denmark, Sweden, the Kingdom of the Goths in Italy, the Kingdome of the Huns in Hungary, and the Exarchate of* Ravenna) gave their power unto the *Beaſt*, and fought againſt the *Lamb*, ſhal forſake the Whore; for at this time God (who put into their hearts to fulfil his wil, and with one conſent to give their Kingdoms to the *Beaſt*) ſhal put into their minds (his words being fulfilled) to hate the *Whore*, and make her *deſolate* and *naked*, and *eat her fleſh*, and burn her with *fire*, Rev. 17. 12, 13, 14, 15, 16, 17. In this manner the *great City* ſhal be divided, and the Cities of the Nations ſhal fal, Rev. 16. 19. and when theſe *wonderful things* ſhal be brought to paſſe, the *ſixth age* ſhal *end*, and the *ſeventh age* ſhal begin. But at the beginning of the *ſeventh age*, there ſhall be a general *ſilence* and *quietneſſe* over the *whole Earth*; which ſhal continue but for a ſhort ſpace, but for half an hour, which is about the ſpace of ſeven natural days, and ſome few hours, *Rev*, 8. 1.

During this time

1. *Babylon*, the *Beaſt* and his *Adherents* ſhall rejoyce, having

having ſlain the *Witneſſes*. *They ſhall rejoice over them, and ſend gifts one unto another*, Rev.11.10.little imagining that their ruine and deſtruction is at hand: this rejoycing is but as a lightning before the thunderbolt of their utter Deſolation. Now *Rome* hath ſlain the Saints, now ſhe thinketh there is none to trouble her: the Saints, they ſay, are in the duſt: now *Babel* doth depend and reſteth ſecure in the wickedneſſe ſhe hath committed; and now the words of the Prophet wil be ſuddenly fulfilled, who propheſied that *Babel will boaſt her ſelfe*, ſaying in her heart, *None ſeeth me: I am and none elſe*, Iſa, 47. 10. *I ſit being a Queen, and am no Widow, and ſhall ſee no ſorrow*, Rev. 18. 7. But this jollity wil continue but a ſhort ſpace (as I have ſhewed) *Babel* wil appear to be a Strumpet and no Queen, a Widow encompaſſed with ſorrows on every ſide. Hear O *Babel* what the word of the Lord ſpeaketh againſt thee; *The time of threſhing is come, the time of thy Harveſt is come, thou ſhalt be as heaps, a dwelling place for dragons, an aſtoniſhment, and an hiſſing without an inhabitant. Thou ſendeſt gifts.* *Alas* Babel *in all thy heat, the Lord will mak thee feaſts, hee will make thee drunken that thou mayſt rejoice; and that thou mayſt ſleep a perpetual ſleep and not wake*, Ier. 51. 33. to 39. and thus ſaith the Lord concerning *Babylon* by the Prophet *Iſaiah*, *Thou haſt truſted in thy wickedneſſe, and ſayſt, none ſeeth me, thy wiſdom and thy knowledge have cauſed thee to rebel, and thou haſt ſaid in thine heart, I am and none elſe. Therefore evil ſhal come upon thee, and thou ſhalt not know the morning thereof: deſtruction ſhall fall upon thee, which thou ſhalt not be able to put away: deſtruction ſhall come upon thee ſuddenly* (within halfe an hour) *ere thou be aware*, Iſa.47. 10, 11.

2. During the time of this *ſilence*, which will be when the Angel ſhal open the ſeventh *Seale*, The dead ſhal be raiſed, and the inhabitants of the *Great Citie*, that is, ſome of them which did ſlay them, ſhal behold them when they aſcend into heaven in a Cloud, with the believing Gentiles.

3. During this time of *ſilence*, the *tenth part of the City*

ſhall

ſhall fall. A tenth part of the people of the Great City (who lived in the aforeſaid ten Kingdoms) will leave the *great Whore*; partly abhorring her cruelties, partly ſeeing the mighty wonders of God in *raiſing the dead*, and partly foreſeeing the judgements ready to fall upon the *Babyloniſh* and *Papal Empire*. And

4. During this time of *ſilence*, the Lord will put it into the hearts of the *Jews* (having ſeen the ſign of the Sonne of Man in Heaven, and being convinced that their *Meſſiah* is come) to *imbodie*, in order to a *journie* into their owne Land. Of this time of *Silence* the Prophet *Eſdras* writeth, ſaying, *Behold the Bride ſhall appear, and ſhe ſhall come forth, and be ſeen that now is under the Earth. And the world ſhall be turned into the old ſilence for ſeven daies, as in the fore-judgments, ſo that no man ſhall remain. But after ſeven daies, the world that is yet aſleep, ſhall be raiſed up, and that ſhall die that is corrupt. Then the Earth ſhall reſtore thoſe that have ſlept in her, and ſo ſhall the duſt thoſe that dwell therein in ſilence, and the ſecret places ſhall deliver the ſouls that were committed unto them*, 2 Eſdr. 7. 26. to 33. And after theſe dayes Jeſus Chriſt ſhall enter into judgement with his enemies, with the Inhabitants of *Babylon*. But before I write of the deſtruction thereof, I will in the next Chapter write of the *Converſion* of the *Jewes*, and then of the *Gentiles* who ſhall be found alive at the *Comming of Chriſt*.

CHAP. VII.

Of the gathering of the Jewes, and bringing them into their own Land.

THe great and moſt wiſe God, when he doth determin and purpoſe any great work, doth fit and prepare his worke for the *end* for which he hath appointed it. The

veſſels

veſſels of wrath muſt be prepared for deſtruction, and the *veſſels* of mercy for mercy, *Rom.* 9. 22. 23. Jeſus Chriſt hath appointed Heaven for his people, but he will go and prepare a place for them, *John* 14. 2,3. Sō likewiſe when Chriſt came in the fleſh, his meſſenger muſt go before him to prepare his way, *Mark* 1. 2. which was *Elias*, that is, a meſſenger in the ſpirit and power of *Elias*, *Luke.* 1. 17. the meſſenger that came before Chriſt at his firſt comming, was *John the Baptiſt*, Matth. 11. 14. and he was *beheaded* by *Herod*, Matth. 14. 10. For they did unto him whatſoever they liſted, *Matth.* 17. 12. and before the ſecond comming of Chriſt, before the comming of the great and dreadful day of the Lord, before that day that ſhall burn like an *Oven*, in which all that are proud ſhal be *ſtubble* and burnt up, (for then the Lord will leave them neither Root nor Branch) in which the righteous ſhal tread down the wicked, and in which they ſhall be as *aſhes*, under the ſoles of their feet; Jeſus Chriſt will ſend *Elias* the Prophet, that is, a *meſſenger* in the ſpirit and power of *Elias*: who, as *John* the Baptiſt did, ſhall turn the hearts of the Fathers to the Children, and the hearts of the Children to the Fathers, *Mal.* 4. 1,2,3,4,5,6. and *prepare his way before him*, Mal. 3. 1. This Meſſenger muſt be ſent (as *Iohn* was) and as the firſt and ſecond *Elias* did vex thoſe that dwelt upon the Earth, ſo will this third *Elias*. This *Elias* and *Meſſenger* I ſuppoſe, will be very inſtrumental in preparing the *Iews* to believe in the *Meſſiah*. And when they are thus prepared,

Ieſus Chriſt ſhal come; the *Deliverer* ſhall come out of *Zion*, and turn away ungodlineſſe from *Iacob*, Rom 11. 26. for then ſhall appear the *ſign* of the Son of Man in heaven; and then ſhal all the Tribes of the earth mourn; and they ſhall ſee *the Son of Man comming in the Clouds of Heaven, with power and great Glory*, Matth. 24. 30. Mark 33. 26. Luke 21. 27. Thus the Lord Jeſus Chriſt muſt firſt appear unto his people, and afterwards gather them. For they will onely be converted by him, who will poure upon them the Spirit of grace and compaſſion (which wil

not

not be done in a ſolemn manner, until they be brought into their own Land, and then they ſhall mourn, when they ſhall look upon him whom they have pierced, *Zach.* 12. 10. ſo that when Chriſt ſhall be ſet up a ſigne to the Nations, then he ſhall aſſemble the diſperſed of *Iſrael*, and gather the ſcattered of *Iudah*, from the four corners of the World, *Iſa.* 11. 12. The Jewes ſhall be gathered only by Chriſt.

Their Lord, their God, the *holy one of Iſrael* their *Saviour* ſhall gather them, *Iſa.* 43. 3,4,5,6. *Ezek.* 20. 34. the *Lord of Hoſts*, Zach. 8. 8. *The Lord God of Iſrael*, Jer. 23.3. He that *ſcattered* them, Jer. 31. 10. He that will be in the *midſt* of them, *Zeph.* 3, 17.

That which will move God to gather them, will not be any deſert in them; but he will deferre his wrath and refrain to cut them off *for his own praiſe*, and for his *own names ſake*, Iſa. 48. 9,10,11. The name of God was polluted by the houſe of *Iſrael* among the Heathen, when they ſaid, theſe are the people of the Lord, and are gone out of his Land; therefore for his *holy Names* ſake, he will take them from *among the Heathen*, Ezek. 39. 21,22,23,24. 2. He will gather them, becauſe he is a God full of tender mercy and compaſſion unto *Iſrael*, whom he will *redeem*, Iſa. 54. 6,7. Jer. 31. 9. 3. Becauſe he will *perform his Truth to Iacob*, and his *mercy unto Abraham, as he ſware unto them in old time*, Mich. 7. 19. 20.

At the time of the Collection or gathering, not onely ſome of the *Tribes* ſhal be gathered, but all the *Tribes* that were under *David* which were twelve: and although that ſome do ſeem to gather from the ſeventh Chapter of the *Revelations* that the *Tribe* of *Dan* wil be left out when Chriſt ſhal gather the diſperſed of *Iſrael* becauſe (there is no mention made of the Tribe of *Dan* in that Chapter, for *Dan* it left out and *Manaſſeh* put in; and becauſe the Prophet *Amos* ſaith, *Thy God, O Dan, liveth, and the manner of Beerſheba liveth* (which was committing Idolatry with the golden Calves, *Deut.* 33.22.) *Even they ſhall fall and never riſe up again*, *Amos* 8.14.) Yet it doth appeare unto

with him, ſhal live with him, *Rom.* 6. 5. *They that were baptized into him, were baptized into his death: and if they be graffed to the ſimilitude of his death, even ſo ſhall they be to the ſimilitude of his Reſurrection,* Rom. 6. 3, 4. *they* then ſhal ariſe when Chriſt doth next appear, *who dye unto ſinne with him, and riſe to newneſſe of life.* Secondly, *they* that ſhal then *riſe*, are ſuch as have in them the ſame Spirit that Ieſus Chriſt had: for there is no man that came quicken in his own ſoul; *but if the Spirit of him that raiſed up Chriſt from the dead dwell in them, he that raiſed up Chriſt from the dead ſhall quicken their mortal Bodies, becauſe that his Spirit dwelleth in them,* Rom. 8. 11. Thirdly, *they* that then ſhall *riſe*, are ſuch that are *partakers of Chriſts righteouſneſs, which is of God through Faith*, by which they ſhall be able to know him and the vertue of his *Reſurrection*, 3. 7, to 11.

So that the *power* by which the *dead believing Jewes are raiſed up, ſhall raiſe up believing Gentiles.* This *Power* is the *power of God*, which raiſeth the *dead*, 2 Cor. 1. 9. *for as God hath raiſed up the Lord, ſo he will raiſe up the Saints by his power*, 1 Cor. 6. 14. by his ſpirit, and by the Lord Ieſus, according as it is propheſied in the ſeven and thirtieth Chapter of *Ezekiel*, which Chapter from the firſt to the fourteenth verſe, is a propheſie of the gathering not onely of the diſperſed *Iews*, but of the diſperſed *Gentiles*, and not onely of the raiſing of the *dead Iews*, but of the *dead Gentiles*, even of the *whole houſe of Iſrael*, Ezek. 37. 11.

The ſtate and condition of the raiſed *Gentiles* wil be very glorious; for then their *bodies will be heavenly, incorruptible, glorious, agile, ſpiritual and immortal*, 1 Cor. 15.

The number of believing *Gentiles* which wil be found alive at Chriſts next comming, wil be very ſmal, ſo that he will hardly *finde faith upon the Earth*; for there wil be before that time a great departing from the faith, 1 *Tim.* 4. 1. as I have formerly ſhewed.

For the Lord from all Eternity had appointed a certain number of *Gentiles* to be *ingraffed* into the *Olive Tree*,

into *Jesus Christ*, and when they are brought in, then he shall come, but not before; for he wil not appear until the *fulness of them* be compleat, he wil not lose one of them. Yet it seemeth unto me, that a little before the comming of Christ, in those times which the Scriptures cal the *last Times*, there wil be very few converted; by reason that in those times, many wil *depart from the faith*, 2 Thes. 3. 2. and the world shal be ful of *malignant spirits*, 2 Tim. 3. 3,4,5.

For those believing Gentiles who shall be found alive when the Lord shal descend from Heaven with a Shout, with the voice of the Archangel, and with the Trumpet of God, shal be caught up with the raised Saints, to meet the Lord in the Aire, 1 *Thes.* 4. 15,16,17. And thus saith the Apostle, that the Lord Jesus Christ, according to the working where by he is able to subdue all things unto himselfe, wil *change* their vile bodies that look for his comming from Heaven, that they may be like unto his glorious body, *Phil.* 3. 20,21. For there are (among many) two remarkable Trumpets spoken of in the Scripture: the one wil be when the Sonne of Man shal come in the Clouds of Heaven, and send his Angels to gather his Elect from the four winds; this is called the Trumpet with the great sound; at this time the Saints who shal be found alive converted and believing, wil be changed, and taken up to meet the Lord. And there is another Trumpet called the last Trumpet, which wil sound at the last Resurrection, when Death shal be swallowed up in Victory, when Death shal be cast into the Lake *Rev.* 20. 13,14. then they that shal be found alive, (that belong unto Christ) shal be *changed*. So that there is two times in which the Saints shal receive a *change* instead of *death*; the first wil be at the comming of Christ at the first Resurrection; the second at the time of the second Resurrection, when there shal be no more *Death*, Mat. 24. 30, 31. 1 Cor. 15. 51, 52, 53, 54, 55.

And although the Lord at his comming wil make a great *Slaughter* among his Enemies, yet in the destruction

on of *Babylon*, all his enemies will not be deſtroyed; for a certain number of them wil remain, of whom ſhal ariſe thoſe mighty Armies, which afterwards ſhal be *headed by Gog and Magog*. But the ſtorm of the wrath of God before the 1000 years of Chriſts reign, wil fal upon the generality of men, who

1. Shal be found Enemies to God and his people; for thus ſaith the Lord, *I will eaſe me of mine Adverſaries, and avenge me of mine Enemies*, Iſa. 1. 24. *And the remnant of Jacob ſhall lift up their hand againſt their Enemies, and all their Adverſaries ſhall be cut off*, Mich. 5. 8. The wrath of God wil fal upon them that

2. Shal *Rage* againſt Chriſt. *Why do the Heathen rage, and the People murmur in vain? he that dwelleth in Heaven will laugh them to ſcorn; the Lord will have them in deriſion; he will ſpeak to them in his wrath, and vex them in his ſore diſpleaſure, he will cruſh them with a Scepter of Iron, and break them to pieces like a Potters veſſel*, Pſal. 2. 1, 4, 5, 9.

3. *They* ſhal then be deſtroyed, who wil *aſſemble themſelves againſt the people of God*, when Chriſt ſhal next come: therefore the Lord ſpeaketh unto ſuch in deriſion, by the Prophet *Amos*, ſaying, *Publiſh this among the Gentiles: Prepare war, make up the mighty men: let all the men of war draw neer, and come up. Break your Plow-ſhares into Swords, and your Sithes into Spears: Let the weak ſay, I am ſtrong: Aſſemble your ſelves, and come all ye Heathen, gather your ſelves round about: there ſhall the Lord caſt down the mighty men*, Amos 3. 9, 10, 11.

4. *They* ſhal then *fall* under the wrath of God, who wil *oppoſe Chriſt*, and make a *noyſe*, and *hurly burly in the world. Ah the multitude of many People, they ſhall make a ſound like the noiſe of the Sea; for the noiſe of the People ſhall make a ſound like the noiſe of mighty waters. The People ſhall make a ſound like the noiſe of many waters. But God will rebuke them, and they ſhall flee farre off, and be chaſed as the chaffe of the mountains before the wind, and as a rowling thing before a whirlewind*, Iſa. 17. 12, 13, 14. *Thou Iſrael* (which is

Christ as united to the Elect) *art my servant: all they that provoke thee shall be ashamed and confounded: they shall be as nothing, and they that strive with thee shall perish,* Isa. 41. 8 to 13.

And although that many *Gentiles* wil fal away from the faith before the next comming of Christ, and many wil oppose him after his comming: yet very many, when they behold the dead raised, the graves open, when they shal *see the Son of man comming in the Clouds*, when they shall see and feele those *terrible thunders, lightnings*, and *earthquakes*, together with those *unusual and horrible sights, signs & apparitions* that then wil be seen in the Air, & when they shal perceive a *tenth part of the great City* Babylon *fal away from her*, they shal fear and be converted, and be helpful unto the Jews in bringing them into their own Land. And thus much shal suffice to have been written of the number of *Gentiles* that wil be found alive at the next comming of Christ: of the Resurrection of the dead *Gentile Saints*: of the rage of the wicked against Christ and his people, together with their Destruction; and of the Conversion of many which wil be wrought by *beholding the wonderful works of God which will be done in those times.*

Christ being *come* and seen both by his *Saints raised up*, and those *believers* who shal be found alive, and taken up in the Clouds to meet the Lord, will fill the hearts both of converted *Iewes* and *Gentiles* with unspeakable *joy*. For who is able to expresse that *joy* wherewith the *raised Saints* shal be filled, when they shal see their *Saviour* descend from Heaven to avenge their blood which was spilt upon the Earth, and the *joy* of the raised *Saints*, when Christ wil appear for their full and perfect redemption? and also the unspeakable rejoycing of the long forsaken, but now beloved seed of *Abraham*. Likewise at this time the *Cherubims* wil not cease day nor night to cry, *Holy, Holy, Holy, Lord God Almighty, which was, and which is, and which is to come.* And when they shal thus give *Glory*, and *Honour*, and *Thanks* to him that wil *sit upon the Throne*, the

the 24. *Elders will worship him that liveth for Evermore, and cast their Crowns before the Throne, saying, Thou art worthy O Lord to receive Glory, and Honour, and Power; for thou hast created all things, and for thy wils sake they are, and have been created,* Rev. 4. 8,9,10,11.

CHAP. IX.

Of the time when Babylon shall be destroyed: of her sins, and of the Instruments of her ruine.

THe *Lord Iesus Christ* (when the fulnes of time shal come in which his enemies, great *Babylon*, shal be destroyed;) wil descend from heaven in glory and majesty: and having raised up his dead *Saints*, and gathered the dispersed *remnant* of the long forsaken seed of *Abraham*, together with the believing Gentiles (as I have declared) wil make preparation to go against that *great Enemy* of the *Saints*, that *fourth dreadful and terrible Beast*, which devoured and brake in pieces, and stamped under his feet all those *Beasts* that were before it. This *Beast* is the *fourth great Kingdome*, *mystical Babylon*, the *Romane Monarchy*, formerly governed by *Heathen Emperours*, but afterwards, and at this day, by the *Pope of Rome*; (the *Beast*, *false prophet*, *man of sin*, *and son of Perdition.*) This is the *great whore* that *sitteth* upon many *waters*, exercising *dominion* over the *kings of the Earth*, who have given their *power* unto *her*. And this is *she* who hath made herselfe drunk with the *blood* of the Saints, and of them who have borne the *Testimony of Jesus*; this is that *Babylon* which must now be brought into the *dust*, and from the highest pinnacle of worldly Pompe and glory, be throwen down into utter *Ruine* and *Destruction*. for

As there is an appointed *time* for all things, so for this great.

great *worke*; beyond which *Babel* cannot continue *one houre*. Commonwealths, Kingdoms, Empires, and all earthly governments have their endings as well as beginings: and there is a determined *time* for their *periods*. *Babels* deſtruction will not happen *accidentally*, or by *chance*, but according to the *will* and *purpoſe* of God, who hath ſworne her ruine: As he hath thought, ſo it ſhall come to paſſs, and as he hath purpoſed, ſo it ſhall ſtand. This *purpoſe* of the *Lords* is not onely concerning *Babylon*, but is purpoſed upon the *whole Earth*; (That is, upon all the Kingdoms of the Earth which are within the *Romane Monarchy*, in the *Weſterne* and *Eaſterne parts* thereof) And his *hand* ſhall be ſtretched out upon all the *Nations*. If *he*, the *Lord*, hath *purpoſed*, who ſhall *diſannul it?* and if his *hand* be ſtretched out, who ſhall *turn it back?* *Iſa.* 14.24, 26, 27. For if we look into the Scriptures, we ſhall find, that the *Lord* hath declared by his *Prophets*, that he is againſt this *proud Strumpet*, who in the *day of wrath* ſhall be viſited with irreparable *Deſolation*, *Jer.* 50. 31, 45. and firſt I will declare

The time when Babylon will fall.

It will be when the *ſeventh Age* ſhall begin. For when the *ſeventh vial* ſhall be poured out, there ſhall be *great voyces* out of the Temple of *heaven*, and from the *Throne* ſaying, *it is Done*. The *ruine* of *Babylon* ſhall be proclamed by the *Lord Jeſus* when he ſhall deſcend, *ſitting upon his Throne*, from whence this ſhall be made knowne unto all the Saints. And as the *Lord* doth uſually *divide* a Nation, before he doth *deſtroy* it, ſo he will *divide Babylon* before the *deſtruction* thereof. *Jeruſalem* before it was deſtroyed, was *divided* into *three factions*; ſo this great *City Babylon*, ſhall be divided into *three parts*, (one part wil be the Saints who wil come out of her: a ſecond wil be the Kings that wil forſake her; and a third part wil oppoſe Jeſus Chriſt:) and then the *Cities* of the Nations ſhall *fall*; and great *Babylon* ſhall come in

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remembrance before *God*, who ſhall then give her the cup of the wine of the *fierceneſs* of his *wrath*: Rev. 16. 17, 19. for when the *ſeventh Trumpet* ſhall ſound, the *Lord* wil *deſtroy them* that *deſtroyed the* Earth, Rev; 11. 18. that is, the *Lord will then deſtroy Babylon, who deſtroyed all the* Earth. *Jer.* 51. 25.

Secondly, *Babylons*, or *Romes ruine* will be when the *meaſure of her Covetouſneſs is full*: *Jer.* 51. 13. when the *Cup of her abominations is full*, Rev. 17. 3, 4. when the *Cup of the* Lords *wrath is full*, Rev. 14. 10. and 16. 19. and *when the great whore is drunken with the blood of the Saints of Jeſus.* Rev. 17. 6. *then* ſhal her *deſtruction* come.

Thirdly, after the *ten hornes* (which are *ten Kings* that gave their power to the *Beaſt*) ſhal *forſake the whore, and hate her*, then *Babylon* ſhal *fall*, and become the habitation of *Divels*, and hold of Every *foul ſpirit*, and Cage of every *uncleane and hateful* Bird, Rev. 17. 16, and 18, 2.

Fourthly, when *ſhe* ſhal glory and *boaſt* her ſelfe, ſaying, *ſhe ſhall ſee no ſorrow*, Rev. 18. 7. when ſhe ſhal give her ſelfe to *pleaſures*, and live *careleſly*; then *deſolation* ſhal *ſuddenly fall upon her. Iſa.* 47. 8, 9, 10. 11. And

Fifthly, when ſhe is ripe for the *harveſt*, when the *Preſſe is full*, the *fats overflow*, and her *wickedneſs is great*, then the Lord will cut her downe with the ſickle of *deſtruction. Joel* 3. 13. for when the *Son of man* ſhall come to *Judgement*, he will come with a *ſharpe Sickle* in his hand aud thruſt it in, and *reape*, for the *harveſt* of the Earth will then be *fully ripe*. Rev. 14. 15, 16.

But before *Babylon* be deſtroyed, great *troubles* ſhall be in her land. For the *Lord* will bring plagues upon *all the world*, as *ſword, famine, death, and deſtruction*, Becauſe *Iniquity* hath fully *polluted* all the *Earth*. Now the lord will begin to deliver his people out of *Egypt* (ſpritual Egypt) with a mighty hand and outſtretched arme; and as he ſmote the *Egyptians* when the *Iſraelites* came out of *Egypt* (heatheniſh *Egypt*) ſo the Lord wil plague the Inhabitants of *Babylon*, the *Romant Monarchy*, with ſore Judgements, repaying unto his Enemies the things which they

they have done unto his *chosen*. Ruler shall rise up against Ruler: and *from the East* (out of the Easterne parts of the Romane Empire, from *Turkie*) *generations of Dragons of Arabia* (great Armies of Turks) *shal come with* many *Charets, and the multitude of them shal be carried as the winde upon the Earth, and all they that heare them shal feare and tremble; they shal rage with wrath, and go forth as the* Bores *of the Forrest, and come with great power and destroy a portion of the* Land *of the Assyrians, and the Dragon* (The Turk who wil come out of the East) *shal have the upper hand and conspire to destroy and consume them* (the Western Nations) *with a great power.* But afterwards *these* (the Turkes) *shal be troubled and keep silence by their power* (the power of the Western forces) *and shal flee*; and *some* (or a great part of them) *shal be destroyed. These forces shal smite one another: and in these battels, a great multitude of Stars* (of great men and Nobles and such as were eminent for great parts and learning, shining lights unto others) *shal fall upon the Earth; and so great effusion of blood there wil be, that the blood shal be from the sword unto the belly, and the dung of man unto the Camels Litter.* In this time there shal be great *fearfulnesse* upon Earth, and *trembling*. And besides these troubles the *Southerne* parts of the Romane Empire wil rise up against the *Northern*, and in all parts thereof, there shal be great *feares* and *troubles*, 2 *Esdr.* 15. 5, to 43. *Ier.* 51. 46.

For when the time wil be fulfilled which was appointed for the *Saints* to suffer afflictions, they shal be delivered, and their *Enemy*; for their *Iniquities* shal be made a perpetual desolation. All Nations (who have afflicted his people) must drink of the Wine of the *Lords Anger*; and when they shal drink it, they shal be moved and mad because of the Sword which the Lord wil send among them. For when *Ierusalem* (the Jewes) have drunk thereof, after they, their Kings and Princes have been made desolate, an astonishment, an hissing, and a curse (as they are this day) the Pope, the gteat Whore, and his Servants, and his Princes (who have given their power unto the

the Beaſt) and *all the Kings of Spain, France, Denmarke, Sweden, Germany, and Italy, and all ſorts of people, Hollanders, Switzers, and all the Kings* (that is, Rulers) of the North, and all the Kingdomes of the world, which are upon the Earth (in any part of the Romane Monarchy who wil not forſake the Whore) ſhal drink after them. They ſhal drink and be drunken, and ſpue, and fall, and riſe no more, becauſe of the Sword which the Lord wil ſend among them: and if they refuſe to take the Cup, (If any of theſe Nations by their policy think to prevent theſe troubles) they muſt know this, they ſhal certainly *drink it.* For the Lord wil cal for a Sword upon all the Inhabitants of the Earth: he wil roare from above; & thruſt out his voyce from his habitation againſt the Inhabitants of the Earth. The ſound thereof ſhal come to the ends of the Earth; for the Lord hath a controverſie with the Nations, and wil enter into Judgement with all fleſh, and he wil give them that are wicked unto the Sword. For a Plague ſhal go forth from Nation to Nation; and a Whirlwinde ſhal be raiſed from the Coaſts of the Earth: and the ſlain ſhall be from one end of the Earth unto the *other.* * Theſe things ſhal happen immediately before the deſtruction of *Babel*, of the great Whore, the power of *Rome.* But theſe and all other calamities mentioned in this Chapter wil certainly come to paſſe, and (if I miſtake not in the circumſtance of time) they wil be accompliſhed between *An.* 1661. and *An.* 1666. ending.

* *Jer.* 25. 32. to 34.

Thus the ruin and deſtruction of *Babylon* wil proceed from the Lord, from the Lord Jeſus Chriſt. All they muſt have a hand in rewarding her with vengeance, who were afflicted and perſecuted by her. And who hath ſuffered more then the Lord Jeſus? was he not ſlaine by the Romane power? and hath he not ſuffered in and with every Saint and Martyr? therefore he muſt firſt come before *Babylon* be deſtroyed. For he who is the *Redeemer* of his people, whoſe name is the *Lord of Hoſts*, he ſhall maintain the cauſe of his people, and deſtroy the Inhabitants of *Babel*, *Ier.* 51. 34. he ſhal do what he hath deviſed againſt

Babel, *Ier.*51.12. and the Lord ſhal lay *Babel waſte*, Ver. 55.

For ſhe hath ſinned againſt the Lord, therefore for her Iniquities ſhe ſhal be made Deſolate. In her were found a multitude of Diviners, and great abundance of Inchanters, and Soothſayers: her Wiſdome and Counſel cauſed her to erre, ſhe wearied her ſelf in the multitude of her Counſels; and was full of *Aſtrologers*, *Star-gazers*, and *Prognoſticators*, *Iſa.*47.9,10,11,12,13. She rejoyced in deſtroying the *Lords Heritage*, ſhe grew fat as the *Calves* in the Graſſe, and neighed like ſtrong *Horſes*, *Jer.*50.11. She was a Golden Cup, and made all the Earth drunken; the Nation did drink of her *Wine*; therefore they were enraged; She cauſed all the ſlain of *Iſrael* to *fall*, *Jer.*51.7.49. and reproached the people of God. She was a Cage of unclean *Birds*, and an habitation of *Divels*, the Kings of the Earth committed *Fornication* with her, and the Merchants of the Earth waxed rich with the abundance of her *pleaſures*, *Rev.* 18.2,3,5. For theſe and many other her abominations, the Lord will deſtroy her (the great *Babyloniſh Whore*.)

And then all her filthineſſe ſhal be diſcovered; and although in the ſixth Age the *ſon of Perdition* and *man of ſin* was exceedingly revealed and made known; yet at this time when *Babylon* ſhal be deſtroyed, there wil be a far greater diſcovery of her wickedneſſe. For now the Lord wil looſe her *Lockes*, make bare her *Feet*, uncover her *Legs*, diſcover her *Filthineſs*, and cauſe her *ſhame* to be ſeen, *Iſai.*47.2,3. He that ſpared not *Zion* when ſhe ſinned, but made her *head bald*, and diſcovered her *ſecret parts*, wil he ſpare *Babylon?*

A little before her *fall* her wickedneſſe wil be at the *full heighth*; *ſhe* wil ſit down *ſecurely*, and boaſt of her *glory* and *ſafety*; *ſhe* wil ſay in her heart, *I wil aſcend up into heaven, and exalt my Throne above, beſide the ſtars of God: I wil ſit upon the Mount of the Congregation, in the ſides of the North* (ſhe wil oppoſe the Church of God. This alludeth to *Ieruſalem*, whereof the *Temple* was built on the North-ſide, *Pſal.*48.2.) *I wil aſcend above the height of the Clouds, and I will be like the moſt high*, Iſai.14.13,14. *She* wil ſay in

in her heart *I am, and none elſe: I ſhall not ſit as a Widow*, neither *ſhall* I *know the loſs of Children*, Iſa. 47. 8. *For I ſit being a Queen, and am no Widow, and ſhall ſee no mourning*, Rev. 18. 7. and when *Babylon* ſhal thus glory and boaſt her ſelfe;

Then ſuddenly, in one day (in a ſhort time after) theſe two things ſhal come to her, the *loſſe of Children*, and *Widowhood:* evil ſhal come upon her, and ſhe ſhal not know the *morning thereof:* deſtruction ſhal fal upon her, which ſhe ſhal not be able to put away: deſtruction ſhal come upon her ſuddenly, ere ſhe be aware, *Iſa.* 47. 9. 11. ſhe ſhal ſuddenly fall and be deſtroyed, Ier. 51. 8. *in one hour her deſtruction will come, and in one hour her riches will come to deſolation*, Rev. 18. 10, 17, 19.

Yet the Saints, the believing *Gentiles*, who inhabit in her, muſt not be deſtroyed with her, but by the goodneſſe of the Lord, they ſhal be taken up in the Clouds to meet the Lord, and the converted *Iewes* and *Gentiles* ſhal have time and hearts given them to go out of *Babylon*. For thus the Lord ſaith by the Prophets, *Go ye out of Babel: flee from the Caldeans with a voice of joy: tell and declare this: ſhew it forth to the end of the Earth: ſay ye, the Lord hath redeemed his ſervant Iacob*, Iſa. 48. 20. *flee from the midſt of Babel, and depart out of the land of the Caldeans, and be ye as the hee Goats before the flocks* (forward and fearleſſe) *Ier.* 50. 8. and thus they are to do, when they ſhal ſee the Lord raiſe againſt *Babel* a multitude of mighty Nations from the *North Country*, *v.* 9. *flee out of the midſt of Babel, and deliver every man his ſoule, and be not deſtroyed in her iniquity.* Jer. 51. 6. *forſake her, and go every one into his own Country*, v. 9. *my People go out of the midſt of her, and deliver ye every man his ſoul from the fierce wrath of the Lord*, v. 45. *ye that have eſcaped the ſword* (ye people of the Lord, who ſhal be converted when ye ſee the wonderful things that Chriſt wil do, and are not deſtroyed in *Babylon*) *go away, ſtand not ſtil*, v. 50. for they ſhal hear the *Rumour of Babels deſtruction*, v. 51. Thus the Lord wil deliver his people from *Babel*, and redeem them from their Enemies,

*Mich.*4.10. and when they ſhal heare a *cry* of the *fall* of *Babel*, then they are to goe out of her, leaſt they partake of her ſinnes, and ſo receive of her Plagues, *Rev.* 18. 2.4,

For the Lord will proclaime unto all people the deſtruction of B*abylon*. And as the Kings and mighty men of the Earth, when they intend to make Warre, and to raiſe Armies, do ſet up an Enſign or *S*tandard, that all the Inhabitants of their Dominions may repair thither; So the Lord wil proclaime a war againſt B*abylon*, and ſet up his Standard or Enſigne; and that (as it were) upon an high Mountain, (that all people may ſee it) and lift up his voice unto them, and wag the hand: that is, he will as it were direct them unto the place, and ſummon them to appear there, *Iſa.*13.2 he wil declare among the Nations, and publiſh it, and ſet up a Standard: for this work wil not be ſecretly done, and concealed. And this the Lord will publiſh: B*abel is taken, and Bell is confounded, Merodach is broken down* (thus the Lord ſpeaketh before the deſtruction of *Babel* as if the work were done: even that all the Idols of B*abel* ſhal be confounded, and her Images broken down, *Ier.* 5.2. and as the Lord wil ſet up his *Standard*, ſo he wil blow a *Trumpet* among the Nations, even thoſe whom he hath appointed to goe againſt her, *Ier.* 51.27. for when the Lord ſhal lift up his hand (or as before, wag his hand) unto the *Jews* and converted *Gentiles*, he wil ſets up his *Standard* to the people, *Iſa.*49.22. and this ſhall be proclamed to the end of the world, *Iſa.*62.10,11,12.

But here, by way of *Caution* I would have the Saints to underſtand, that although theſe *S*criptures were fulfilled in an Evangelical, myſtical, and ſpiritual ſenſe, when Chriſt came in the fleſh, and when the Gentiles were brought in to Chriſt, by the publication of the Goſpel, yet they are prophetical, & wil literally be fulfilled when the Jewes ſhall be gathered in order to the bringing of them into their own land, and *Babylon* brought to deſolation. The myſtical accompliſhment of theſe propheſies, wil

wil not prevent the real and literal fulfilling of them. He that ſeeth onely the former, doth ſee the Truth, but not the whole Truth that is comprehended in theſe Scriptures.

The Nations and people whom the Lord wil raiſe up to go *againſt* B*abel*, are ſuch as wil willingly obey the command of God, and that are ſanctified (prepared and appointed to execute his judgements) a mighty people, ſuch as wil rejoyce in the Glory of the Lord (that wil joyfully and cheerfully go about this work, wherein the Lord wil be glorified) *Iſa.* 13. 2, 3. From the North a great people ſhal be brought, a great Nation, and many Kings ſhal be raiſed up from the coaſts of the Earth; the Kings that gave their power to the Beaſt, ſhal *hate the Whore, and make her deſolate, and naked, and eat her fleſh, and burn her with fire*, Rev. 17. 16. The * *Leaſt* of the flock ſhal draw out B*abylon* (the people of God who were little in the Eyes of *Babylon*, eſpecially Chriſt their Leader, who was counted the *leaſt in the Kingdom of heaven*, Matth. 11. 11.) this Army of the Lord is called a *deſtroying wind*, Jer. 51. 1. (typified by the Armies of the *Medes* and *Perſians* who came againſt *Babylon*) and *Fanners*; becauſe they ſhal empty *Babylon*, and deſtroy her as the wind doth the chaffe. They that ſhal fight againſt *Babel*, ſhal be thoſe who have been perſecuted by her: they muſt reward her, as ſhe hath rewarded them, and give her double according to her works, and in the Cup that ſhe hath filled unto them, they ſhal fill her double, *Rev.* 18. 6. they who have been perſecuted by her, are both Jewes and Gentiles. For the Jewes have been afflicted under the Roman power ever ſince that *Monarchy* began to trample the power of the *Grecians* under foot; and the *Gentile* Saints have ſuffered afflictions in *Babylon*, by the power of *Rome* ever ſince the Primitive Perſecutions in the Apoſtles times. For *Jacob* (which is both *Jews* & *Elect Gentiles*) and *Iſrael* the *rod* of his Inheritance (Jeſus Chriſt) the Lord of Hoſts, with his Saints, ſhal be the *Almighties Hammer*, and weapons of war, with which the Lord will break

* Jer. 48. 20. 45.

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the Nations, and destroy Kingdoms, wherewith he will *break* Horses and Horse-men, the Chariot, and him that rideth therein; by which he will *break* man and woman, old and young; the shepherd and his flock: the husbandman and his yoke of oxen: by which the Lord wil *break Dukes* and *Princes*: and render unto *Babel*, and to all the Inhabitants of the *Caldeans* (to all the Inhabitants of the Roman Monarchy) all the evil that they have done in *Zion* (unto the people of God) *Ier.* 51. 20, 21, 22, 23. 24. For the Gentile Saints both raised up, taken up, and converted, shall be very assistant and helpful in this worke, even when the Lord shal lift up his hand to the Gentiles, and his Standard to the people; then they shal bring thy Sonnes (the *Iews*) in their armes, and upon their shoulders (they shall be very instrumental and serviceable unto them.) Then Kings shall be their *Nursing Fathers*, and Queens their *Nurses*, then they shall take the prey from the mighty, and deliver it from the Tyrant, even when the Lord wil contend with them that contended with his people, and save his *Children*, Isa. 49. and feed them that spoiled them with their own flesh, and make them drunken with their own blood, *v.* 22,23,24,25,26. so that they that come against *Babel* shal come from the *North*, Jer. 50. 3.9. & 51. 48. from the Lord, *v.* 53. even a great multitude, a great people, a tumultuous voice of the Kingdoms of the Nations gathered together: for the Lord of Hosts wil number the Hosts of the Battel. They shal come from a far Country, from the end of Heaven, *Isa.* 13. 4. 5. *Babylon* shal be filled with men, as with Catterpillers, they shal cry and shout against her: for many Nations shal come against her as the rough Catterpillers; the Sea (that is mighty Armies, and many people) shal come up against *Babel*, and she shal be covered with the waves thereof.

Then shal the Inhabitants of *Babylon* be stricken with great fear. All hands shal be weakened, and all mens hearts shal melt: they shall be afraid; anguish and sorrow shal take them, and they shal have pain as a woman that

that travaileth: every one ſhal be amazed at his neighbour, and their faces ſhal be like the flame of fire, (they ſhal be red or bluſh for ſhame, and burn for anger,) *Iſa.* 13.7, 8. The Land ſhal tremble and ſorrow: the ſtrong men of *Babel* ſhal ceaſe to fight: they ſhal remain in their holds: their ſtrength ſhal fail: they ſhal be like women. A *poſt* ſhal run to meet the poſt, and one meſſenger to meet another, to ſhew the King of *Babel*, that his City is taken on a ſide thereof; (to make known unto the Pope that his Kingdom doth begin to totter, and is in a falling Condition) and that the paſſages are ſtopt, and the Reeds burnt with fire (thoſe ſtrong Nations in which he truſted) and the men of war troubled. For the hearts of the Inhabitants of *Babylon* ſhal fear becauſe of the Rumour (of her deſtruction) that ſhal be heard in the Land: for the Rumour ſhal come this year; and after that in the other year ſhal come a Rumour, that is, *two years before the deſtruction of Babylon*, of the *Roman Monarchy* there ſhal be a *Rumour*, of preparations making againſt her, which ſhal cauſe the Inhabitants thereof to fear.

Ieſus Chriſt having ſet up his *Standard*, and gathered his Armies, and muſtered his Hoſts, ſhal give them a *Charge* or *Commiſſion*; by which they ſhal be directed how to proceed againſt *Babylon*. And leſt fooliſh pitty ſhould ſway with them on one hand, and covetouſneſſe ſhould byaſſe them on the other, they ſhal receive a ſtrict charge, and command, to ſtrike through every one that is found, to cauſe every one that joyneth himſelfe to fal by the Sword, to break their Children in pieces before their eyes, (nay the Lord wil permit ſome rude people in his Armies to ſpoil their houſes, and raviſh their wives,) and not to regard Silver, nor be deſirous of Gold, to deſtroy their Children and not to compaſſionate the fruit of the Womb, *Iſa.* 13.15,16,17,18. The Lord wil command thoſe that go againſt *Babel*, to put themſelves in array againſt her, to bend their Bows, to ſhoot at her, to ſpare no Arrows, to cry againſt her, to take *vengeance* upon her, to do to her as ſhe hath done to the Saints, and

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the Nations, and destroy Kingdoms, wherewith he will *break* Horses and Horse-men, the Chariot, and him that rideth therein; by which he will *break* man and woman, old and young; the shepherd and his flock: the husbandman and his yoke of oxen: by which the Lord wil *break* *Dukes* and *Princes*: and render unto *Babel*, and to all the Inhabitants of the *Caldeans* (to all the Inhabitants of the Roman Monarchy) all the evil that they have done in *Zion* (unto the people of God) *Ier.* 51. 20, 21, 22, 23. 24. For the Gentile Saints both raised up, taken up, and converted, shall be very assistant and helpful in this worke, even when the Lord shal lift up his hand to the Gentiles, and his Standard to the people; then they shal bring thy Sonnes (the *Iews*) in their armes, and upon their shoulders (they shall be very instrumental and serviceable unto them.) Then Kings shall be their *Nursing Fathers*, and Queens their *Nurses*, then they shall take the prey from the mighty, and deliver it from the Tyrant, even when the Lord wil contend with them that contended with his people, and save his *Children*, Isa. 49. and feed them that spoiled them with their own flesh, and make them drunken with their own blood, *v.* 22, 23, 24, 25, 26. so that they that come against *Babel* shal come from the *North*, Jer. 50. 3. 9. & 51. 48. from the Lord, *v.* 53. even a great multitude, a great people, a tumultuous voice of the Kingdoms of the Nations gathered together: for the Lord of Hosts wil number the Hosts of the Battel. They shal come from a far Country, from the end of Heaven, *Isa.* 13. 4. 5. *Babylon* shal be filled with men, as with Catterpillers, they shal cry and shout against her: for many Nations shal come against her as the rough Catterpillers; the Sea (that is mighty Armies, and many people) shal come up against *Babel*, and she shal be covered with the waves thereof.

Then shal the Inhabitants of *Babylon* be stricken with great fear. All hands shal be weakened, and all mens hearts shal melt: they shall be afraid; anguish and sorrow shal take them, and they shal have pain as a woman that

that travaileth: every one ſhal be amazed at his neighbour, and their faces ſhal be like the flame of fire, (they ſhal be red or bluſh for ſhame, and burn for anger,) *Iſa.* 13.7, 8. The Land ſhal tremble and ſorrow: the ſtrong men of *Babel* ſhal ceaſe to fight: they ſhal remain in their holds: their ſtrength ſhal fail: they ſhal be like women. A *poſt* ſhal run to meet the poſt, and one meſſenger to meet another, to ſhew the King of *Babel*, that his City is taken on a ſide thereof; (to make known unto the Pope that his Kingdom doth begin to totter, and is in a falling Condition) and that the paſſages are ſtopt, and the Reeds burnt with fire (thoſe ſtrong Nations in which he truſted) and the men of war troubled. For the hearts of the Inhabitants of *Babylon* ſhal fear becauſe of the Rumour (of her deſtruction) that ſhal be heard in the Land: for the Rumour ſhal come this year; and after that in the other year ſhal come a Rumour, that is, *two years before the deſtruction of Babylon*, of the *Roman Monarchy* there ſhal be a *Rumour*, of preparations making againſt her, which ſhal cauſe the Inhabitants thereof to fear.

Ieſus Chriſt having ſet up his *Standard*, and gathered his Armies, and muſtered his Hoſts, ſhal give them a *Charge* or *Commiſſion*; by which they ſhal be directed how to proceed againſt *Babylon*. And leſt fooliſh pitty ſhould ſway with them on one hand, and covetouſneſſe ſhould byaſſe them on the other, they ſhal receive a ſtrict charge, and command, to ſtrike through every one that is found, to cauſe every one that joyneth himſelfe to fal by the Sword, to break their Children in pieces before their eyes, (nay the Lord wil permit ſome rude people in his Armies to ſpoil their houſes, and raviſh their wives,) and not to regard Silver, nor be deſirous of Gold, to deſtroy their Children and not to compaſſionate the fruit of the Womb, *Iſa.* 13.15, 16, 17, 18. The Lord wil command thoſe that go againſt *Babel*, to put themſelves in array againſt her, to bend their Bows, to ſhoot at her, to ſpare no Arrows, to cry againſt her, to take *vengeance* upon her, to do to her as ſhe hath done to the Saints, and

to

to make her Land waſte without an Inhabitant, *Ier.* 50. 9, 14, 15, 16, 21, 26, 29. This is the third war mentioned in the twelfth Chapter of the ſecond Part of this Book.

The Lord having made this preparation againſt *Babylon*, wil draw up and lead his forces to the *Battel*; firſt, the Lord as their *General goeth before them ſitting upon a white Horſe*; (to ſit upon a white Horſe ſignifieth Victory and Conqueſt) *and he ſhall be called faithful and true, for he will judge and fight righteouſly. His eyes will be like a flame of fire*, (which doth ſignifie that he * *loveth* his people, and taketh notice of their wants; that he beholdeth all the wayes of his Adverſaries, *Iob.* 34. 21. that he wil deliver his people, 2 *Chron.* 16. 9. and be terrible to his Enemies, *Rev.* 6. 16. *On his head ſhall be many Crownes*, (which ſheweth that he wil conquer many Kingdoms, and that all the Kingdoms of the world wil be his, *Rev.* 11, 15.) *He will be clothed in a garment dipt in blood*, (as if his garments were dyed red in the blood of his enemies, *Iſa.* 63. 1, 2, 3.) *Out of his mouth ſhall go a ſharp ſword*, (which ſignifieth that he ſhal ſmite his Enemies, and rule them with a rod of Iron, *Pſal.* 2. 9.) thus he ſhal *tread* the *winepreſſe* of the fierceneſſe and wrath of God Almighty: & the name of this great *God of Hoſts*, ſhal be *THE WORD OF GOD*, (who is God, and took our Nature upon him, who is the *King of Kings*, and *Lord of Lords*.) And ſecondly, his *Hoſts which were in Heaven* (that is) the Saints that deſcended with him, the Saints that were raiſed up, and the living Saints that ſhal be taken up, and all his Angels *ſhall follow him upon white horſes* (as conquerers, ſuch as ſhal overcome their Enemies) *Cloathed with fine linnen white and pure* (which is the righteouſneſſe of the Saints) *Rev.* 19. 11, 12, 13, 14, 15, 16. And on the other ſide, the *Beaſt* and the *Kings* of the *Earth*, and their *Hoſts ſhall gather together to make battel againſt him that ſhall ſit upon the Horſe, and againſt his Army*, Rev. 19. 19. But the *Beaſt* ſhal not prevaile, but be overthrown with great and terrible deſtruction. Of which I will write in the following Chapter.

* Pſal 34. 16.

CHAP.

Chap. X.

Of the Ruine and Deſtruction of Babylon (of the Roman Monarchy.)

IN this Chapter I wil write of the particular miſeries of *Babylon*, which ſhall befal her when the time of her *viſitation* wil come.

In time of *War*, the mercileſſe Souldier doth uſually take pitty upon Children, and ſpareth the helpleſſe *Innocents*: but when the foundations of *Babel* ſhal be *razed*, they ſhal take the Children and daſh them againſt the ſtones, *Pſal.* 137. 7,8,9. for that day wil be a cruel day, a day of wrath, and fierce anger in which the Land ſhal be laid waſte, and the ſinners ſhal be deſtroyed out of it, then the Lord wil viſit the wickedneſſe upon the world, and cauſe the arrogancy of the proud to ceaſe, and caſt down the pride of Tyrants. Every one that is found ſhal be ſtricken through, *Iſa.* 13. 9, to 15. *Babel* ſhal be as the deſtruction of God in *Sodom* and *Gomorrah*, *Iſa.* 13. 19. the Lord ſhal break the *Rod* of the *wicked*, and the *Scepter* of the *Rulers*; he wil ſmite the people in Anger with a continual Plague, *Iſa.* 14. 5,6. *Babylon* ſhal bee brought down to the *grave*, to the ſides of the *pit*, v. 15. her Children ſhal be ſlaughtered for the iniquities of their Fathers: who ſhal not riſe up, nor poſſeſſe the Land: nor fill the face of the world with Enemies: for the Lord wil cut off from *Babel* the name and the *Remnant*, the *Sonne*, and the *Nephew*: it ſhal be a poſſeſſion for *Hedghogs*, and pooles of water, and ſwept with the *beſome of deſtruction*, v. 21,22,23. All the images of her gods ſhal be broken to the ground, *Iſa.* 21. 9. *Babylon* ſhall no more be called *tender* and *delicate*, *Iſa.* 47. 1. her deſolations ſhal come upon her in their perfection, *Iſa.* 47. 9. *Baby-*

lon ſhal be a ſpoile, all that ſpoil her ſhal be ſatisfied, the uttermoſt of her Nations ſhal be a deſart, a dry land, and a wilderneſſe: it ſhal not be inhabited, but be wholly *deſolate*, Jer. 50. 10, 12, 13. Her *young men ſhall* fal in her *ſtreets*, and all her *men of war* ſhal be deſtroyed in that day; the proud ſhal ſtumble and fall, and none ſhal raiſe them, for the Lord wil kindle a fire in her ſtreets, and burn all round about him. A ſword ſhal be upon the *Roman Monarchy*, and upon the inhabitants of *Rome* (upon the *Caldeans* and *Babel*) and upon her *Princes* and her *Wiſe men*: *A Sword* ſhal be upon her *Southſayers*, and they ſhal *dote*: upon her *Strong men*, and they ſhal be afraid: upon her *Horſes*, upon her *Chariots*, and upon all the multitude that are in the midſt of her, and they ſhal be like *Women*: upon her *Treaſures* and they ſhal be ſpoiled: a *drought* ſhal be upon her waters, and they ſhal be *dryed*, Jer. 50. 30, 32, 35, 36, 37, 38. The ſlain ſhall fal in the land of the *Caldeans* (in the *Roman Monarchy*) and they that are thruſt through in her *ſtreets*; for her end is come, even the end of her covetouſneſſe. The Lord wil ſtretch out his hand upon *Babel*, and roll her down from the Rocks (from her Caſtles of ſtrength, and ſtrong armies) and make her a *burnt mountain*; and ſhe ſhal be deſtroyed for ever; *Babel* (Rome) ſhal be like a *threſhing floore*: the Lord wil take *vengeance* upon her, and dry up her *Sea*, and her *Springs*: and ſhe ſhal be an *heap*, a dwelling place for *Dragons*, an *aſtoniſhment*, an *hiſſing*, without an *Inhabitant*; they (the Inhabitants of *Babel*) ſhal roar together like Lyons, and yel as the Lyons whelps; the Lord will bring them down like Lambs to the Slaughter, and like Rams and Goats: her Cities ſhall be deſolate and her Land dry as a wilderneſſe wherein no man dwelleth: the Lord wil viſit *Bell* in *Babel* (the Pope in *Rome*) and bring out of his mouth that which he hath ſwallowed up (the riches which he hath received, his idolatrous revenues) and the nations ſhal run no more unto him. And the wal of *Babel* (of *Rome*) ſhal be broken, and fal: and her whole Land ſhal be confounded, and all her ſlaine

ſhal

ſhal fal in the midſt of her : her graven images ſhal be viſited, and in her Land the wounded ſhal groan. The Lord wil make *Babel* (Rome) waſte : he wil deſtroy from her the great *voice*, and her *waves* ſhal *roar* like great *waters*, and a ſound ſhal be made by her noiſe : her ſtrong men ſhal be taken, and their bows broken, her *Princes* ſhal be made drunk, and her *Wiſe men*, and her *Dukes*, and her *Nobles*, and her *ſtrong men* : and they ſhal ſleep a perpetual ſleep, and not wake : the thick wal of *Babel* (of Rome) ſhal be broken, and her high Gates ſhal be burnt with fire, and her people ſhal labour in vain, and the folke in the fire, for they ſhal be * weary. The Lord wil viſit her with death, ſorrow and famine, and ſhe ſhal be burnt with fire. The voice of *Harpers*, *Muſitians*, and *Pipers*, and *Trumpeters* ſhal no more be heard in her, and no *Craftſmen* ſhal be found in her : the ſound of a Mil ſtone ſhal no more be heard in her : the light of a Candle ſhal no more ſhine in her : the voice of the bridegroom ſhal no more be heard in her, *Rev.* 18. 8, 21, 22, 23.

* Jer. 51. 4. to 64.

When this *deſtruction* ſhal come, her Inhabitants wil *howle*, Iſa. 13. 6. and at the winnowing of *Babel* (of Rome) the earth wil be moved, and the *cry* wil be heard among the *Nations*, Jer. 50. 46. And the Kings of the Earth ſhal bewail her (the *Roman Hierarchy*) and lament for her, which have lived in fornication, and lived in pleaſure with her, when they ſhal ſee the ſmoak of that her burning, and ſhal ſtand a far off, for fear of her torment, ſaying, *Alas, Alas, that great City* Babylon (not only *Rome*, but the Roman Hierarchy) *that mighty City, and the Merchants of the Earth* (her great Clergy men of all Orders) *ſhall weep and wail over her, for no man buyeth their ware any more.* The Ware of Gold, Silver, precious ſtones, Pearles, fine Linnen, Purple, Silk, Scarlet, all manner of Thyne wood, all veſſels of Ivory, all veſſels of precious Wood, of Braſſe, of Iron, of Marble, and of Cinnamon, and Odours, Oyntments, Frankincenſe, Wine, Oyl, fine Floure, Wheat, Beaſts, Sheep, Horſes, Charets, Servants, and Soules of men ; And the Apples which her

ſoule luſted after ſhal depart from her, & all thoſe things w hich were fat & excellent, ſhal depart from her, & ſhe the *Roman Hierarchy)* ſhal be no more found. The Merchants of theſe things who were waxed rich, ſhal ſtand a *far off from her*, for fear of her torment, weeping, and wailing, ſaying, *Alas, Alas, that great City that was clothed in fine Purple, and Linnen, and Scarlet, and gilded with Gold, and precious Stones, and Pearls! for in one hour ſo great riches are come to deſolation.* And every *Shipmaſter*, and whoſoever trafficks upon the Seas, ſhal ſtand a farre off, and cry when they ſee the ſmoak of her burning, and ſay, *what City was like unto this great City?* and they ſhal caſt duſt on their heads, and cry, weeping and wailing, and ſay *Alas, Alas, that great City, wherein were made rich all that had Ships on the Seas by her coſtlineſſe!*

But on the contrary, they which hate the *Whore* and forſake her, when they conſider her, wil laugh at her, and ſay, *Is this the man (the holy Pope) that made the earth to tremble, and that did ſhake the Kingdoms? that made the world as a wilderneſs, and deſtroyed the Cities thereof, and opened not the houſe of his Priſoners?* And thus the Lord by his Prophet *derideth* Babel (the Roman Monarchy) *Stand now among thy Inchanters, and in the multitude of thy Soothſayers; let the Aſtrologers, Stargazers, and Prognoſticators ſtand up and ſave thee*, Iſa. 47. 12, 13. Every one that goeth by *Babel* ſhal be aſtoniſhed, and *hiſſe* at all her *plagues*, and ſay in deriſion, *How is the Hammer of the whole world deſtroyed and broken? How is Babel become deſolate among the Nations?* Jer. 50. 13. 23. *Babel is ſuddenly fallen and deſtroyed; howle for her, bring balm for her ſore: wee would have cured Babel, but ſhe could not be healed.* Forſake her, and let us go every one into his own Country, for her judgement is come up into Heaven, and is lifted up to the Clouds. *How is the glory of the whole Earth taken? How is Babel become an aſtoniſhment among the Nations?* Ier. 51. 8, 9, 41.

This final deſtruction of *Babylon* was thus preſented to the Prophet in a Viſion. *He ſaw* (as it were) a *mighty Angel*

gel take a ſtone like a great Milſtone, and caſt it into the Sea, ſaying, *With ſuch violence ſhal that great City Babylon be caſt and never more be found,* Rev. 18.21. Jer. 51.63.

In the deſtruction of *Babylon*, all thoſe who worſhip the *Beaſt* and his *Image*, and receive his mark in their *Forehead* or in their *hand*, ſhal drink of the Wine of the wrath of God, of the pure Wine which is poured into the Cup of his wrath, and be tormented with Fire and Brimſtone, before the *Holy Angels*, and before the *Lamb*, and the ſmoke of their torment ſhal aſcend evermore, and they ſhal have no reſt day nor night, which worſhip the *Beaſt*, and his Image, and receive the print of his *Name*, Rev. 14. 9,10,11.

And the Beaſt (the Pope and all *Kings* and *Princes* exerciſing civil power in the Roman Monarchy) ſhal be taken; and with him the falſe *Prophet*, (all the Romane Clergy that ſhal joyn together againſt Chriſt:) that wrought miracles before him, (before the Beaſt) whereby he deceived them that worſhipped the *Beaſts* mark, and them that worſhipped his *Image* (the *Image* of the firſt Romane Emperours:) and theſe ſhall be caſt alive into a Lake of fire; and the remnant ſhall be ſlain with the ſword of Jeſus Chriſt.

The Romane Monarchy being thus ruined, and deſolated, ſhal not be inhabited for ever, neither ſhal men dwel there from generation to generation; the *Arabian* (the *Romaniſts*) ſhal not pitch their Tents there, neither ſhal the Shepheards make their Folds there; but *Ziim ſhal lodge there, and their houſes ſhal be ful of Ohim. Oſtriches ſhal dwel there, and the Satyrs ſhal daunce there; and Iim ſhal cry in their Palaces,* Iſa. 13.20,21,22. It ſhal be a poſſeſſion to the *Hedg-Hog*, and *Pools of Water*, *Iſa.* 14.23. As God deſtroyed *Sodom* and *Gomorrha* with the places thereof neer abouts: ſo ſhal no man dwel there, neither ſhal the ſon of man remain therein, *Ier.* 50.39,40. And *Babel* (*Rome*) ſhal be as heapes, a dwelling place for Dragons, an aſtoniſhment, an hiſſing, without an *Inhabitant*, *Ier.* 51. 37. *Iſa.* 33. & *Iſa.* 34.

But

But when these things shal come to passe, the *Church of God* shal rejoyce(all the holy Apostles and Prophets)even when God wil punish *Babylon*, and be *revenged* on her for ...rvants sakes, *Rev.*18 20. Then there shal be heard ...oyce of a great multitude in heaven(in the Church) ...ng, *Hallelujah, salvation, and glory, and honour, and ...er be to the Lord our God.* Then wil the 24 Elders and ...e four Beasts fal down and worship the Lord, that wil ...on the Trone, saying, *Amen, Hallelujah. Praise your ...od all ye his servants, and ye that feare him both smal and reat; for the Lord, the God, the Almighty one hath reigned,* ...ev.19.1,3,4,5,6. For now with the Lamb there shal be 44000. having his fathers *name* written in their Foreeads, and they shall sing a *new song* before the *Throne,* *Rev.*14.1. to 9.

This destruction of *Babylon* and the Inhabitants thereof, is the *Lambs supper*, and blessed shal all they be that shal be called thereunto; and all the Fowles of Heaven (the Angels and Saints, and those who shal take part with them) shal gather themselves together to the *supper* of the great *God; And they shal eate the flesh of Kings* (they shal be filled with the destruction of Kings) *and the flesh of high Captains and mighty men, and horses and of them that sit on them, and the flesh of free men, and bond men, and smal and great*; and unto this *Feast* the Birds of the Ayre shal also be gathered to fill themselves with the Flesh of these Enemies of Christ. And thus much shal suffice to have been written concerning the ruine and destruction of *Babylon*, and the *third great Battel.*

CHAP,

CHAP. XI.

Of the troubles and miſeries which will ariſe in the Eaſterne Parts of the Romane Monarchy before the Jewes be brought into their own Land, and what will happen when they ſhall be put into the poſſeſſion of Jeruſalem.

BEfore *Babylons utter deſtruction* great troubles wil be in her Land, and as it wil be thus in the Weſterne Parts of that Kingdome, ſo it wil be in the Eaſterne Parts thereof; for this muſt be laid down as a rule, that whatſoever the Prophets do propheſie againſt *Babylon*, wil be accompliſhed both in the Eaſt and Weſt thereof. In the Weſt thereof the Lord wil viſit the Inhabitants with Plague, Peſtilence, and Famine: and ſo he wil do likewiſe in the Eaſterne Parts thereof: he wil viſit the one with the Sword, and the other with the Sword: he wil lay the one waſte, and he wil lay the other waſte: the one ſhal never be inhabited, and the other ſhal never be inhabited: that is, by the *ſons of men*, by *wicked* and *ungodly men*: but by the *ſons of God*, by the *generations of the righteous*, who were eſteemed by the men of the World as Divels, Owles, Publicans, and the like.

In this Chapter I wil write of the miſeries of the Eaſterne parts of the Romane Monarchy before the utter ruine thereof.

In *Aſia* and the Eaſterne parts of the Romane Monarchy, the Lord wil mightily be ſeen; and with terrible Plagues wil he viſit thoſe Nations, for which (if they were ſenſible) they would have juſt cauſe to gird themſelves with Sackcloth and Hairecloth, and mourn their children. For the Lord wil ſend among them a mighty Plague:

Plague: the fire of his wrath wil conſume them: he wil thunder and caſt down Lightnings, which wil cauſe the Inhabitants of the Earth to feare: he wil break them in pieces: he wil ſhake the Earth and the foundations thereof, he wil cauſe the *Sea* to ariſe with the Waves, and trouble the *Fiſhes* thereof (he wil viſite the Nations with War) he wil bend his Bow and ſhoot his Arrowes, unto the ends of the Earth. Theſe things wil be but the beginnings of ſorrowes, and great mournings; the beginning of *Famine*, and great dearth; the beginnings of Warres, and the beginning of Evils. Yet for all theſe things they wil not turn from their wickedneſſe, nor be alwayes mindful of thoſe ſcourges. At this time Victuals ſhal be good cheap upon the Earth, but then ſuddenly ſhal evils bud forth, as the Sword, Famine, & great confuſion: many ſhal periſh with *Famine*, and thoſe that eſcape the famine, ſhal the Sword deſtroy: the dead ſhal be caſt out as dung; for the Earth ſhal be waſted, and the Citits caſt downe. There ſhal not be men left to Til the Earth and to Sow it. The Trees ſhal give fruit, but none ſhal gather it: the Grapes ſhal be ripe, but none ſhal tread them; for all places ſhal be ſo deſolate that one man ſhal deſire to ſee another, or to heare his voyce: of one City there ſhal be ten left, and two of the field, who ſhal hide themſelves in thick Woods, and in the clefts of the Rocks: as when there remaineth three or four Olives upon a place where Olives grow: or when a Vineyard is gathered there are left ſome Grapes; ſo in thoſe dayes ſhal there be three or four left by them that ſearch their houſes with the *Sword*; *So* that the Earth ſhal be left waſte, and the fields thereof ſhal wax old, the wayes and paths ſhal grow ful of Thornes, and no man ſhal Travel therethrough. The Virgins ſhal mourne having no Bridegrooms; the women ſhal lament having no husbands: their daughters ſhal mourn having no helpers: in the Warres their Bridegroomes ſhal be deſtroyed, and their husbands ſhal periſh with *Famine*. When theſe things come to paſſe, let the ſervants of the Lord (who ſhal live in thoſe times) mark them, for then they

they may be certaine that the Plagues of which the Lord hath ſpoken by his Prophets, wil haſten as pangs upon a travailing woman. Then I ſay, let the Saints make them ready to battel, and in thoſe troubles be as ſtrangers upon the Earth. Let him that ſelleth be as he that fleeth away: he that buyeth as one that wil looſe: he that exerciſeth Merchandiſe as he that winneth not: he that buildeth as he that ſhal not dwel therein: he that ſoweth as one that ſhal not reape: he that cutteth the Vine as he that ſhal not gather the Grapes: they that marry as they that ſhal get no children; and they that marry not as the Widdows. They that labour ſhal labour in vain; for ſtrangers ſhal reap their fruits, & ſpoyle their goods, and overthrow their houſes, and take their children: for in captivity and Famine they ſhal get their children. And they that merchandize with covetouſneſſe, the more they deck their Cities, their houſes, and their perſons, the more God wil be angry with them for their ſins. As an Whore hateth an honeſt woman, ſo righteouſneſſe ſhal hate iniquity when ſhe decketh her ſelf: and ſhal accuſe her openly when he ſhal come that ſhal bridle the Author of all ſin upon the Earth (when Chriſt ſhal binde up Satan.) In theſe dayes the godly ſhould not faſhion themſelves according to the works of ungodly men; for in a ſhort time Iniquity ſhal be taken out of the Earth, and Righteouſneſſe ſhal reigne in the world. Let not the ſinner then ſay I have not ſinned; for Coals of fire ſhal burn upon his head who ſhal ſay, I have not ſinned againſt God and his glory. For the Lord knoweth all the works of men; their imaginations and hearts, all their inventions, and what they imagine in their hearts when they ſin, and would hide their ſins. Therefoee the Lord will put the wicked to ſhame, and they ſhal be confounded: & their own ſins ſhal ſtand as their accuſers in that day: What wil the wicked do then? and how wil they hide their ſins from God and his Angels? at this time the heat of a great multitude ſhal be kindled againſt the Saints, and they (their enemies) ſhal take certain of them, and

ſlay them. But they that conſent unto them ſhal be had in deriſion and in reproach, and trodden under foot. For in every place there ſhal be great Inſurrections againſt thoſe that fear the Lord which remaine in *Babylon*. Their Enemies ſhal be like mad men, they ſhal ſpare none: they ſhal ſpoyle and waſte ſuch as feare the Lord: they ſhal waſte their goods, and caſt them out of their houſes. Then the people of the Lord ſhal appear as Gold is tried by the fire: But notwithſtanding theſe troubles, the Lord wil deliver his Saints: therefore let them not be afraid, for God wil be their Captaine, 2 *Eſdr.* 16. 1. to 67.

In the heat of theſe troubles, when the day of the Lord ſhal come, *all Nations* ſhal be brought againſt *Jeruſalem* to battel; for Wars wil be among the *Turks*, as wel as among thoſe who are called Chriſtians; and the ſpoile ſhal be divided in the midſt of *Jeruſalem*: and the City ſhal be taken, and the houſes ſpoiled, and the women defiled, and halfe the City ſhal go into Captivity: and the reſidue of the people ſhal not be cut off from the City.

But the *Heathen* ſhal not long poſſeſſe the *Holy City*: For now the *Lord* wil come to give his Saints poſſeſſion of their own Land: And he wil come with *All* his Saints (which doth clearly ſhew, that at this time the *twelve Tribes* ſhal meet at *Jeruſalem*.) For *Judah* which hath been for a long time diſperſed over all the known world, ſhal fight at, or againſt *Jeruſalem*. And hee (the Lord) will bee with them, in the ſiege againſt *Ieruſalem*, and deliver it into their hands.

Then ſhal all the Heathen round about gather together againſt the Saints and people of God, with Gold and Silver, and a great abundance of apparrel, (which doth ſhew that they wil not ſo much aſſault the Saints to get a prey, as to ſpil blood,) but the Lord wil fight againſt his enemies (even thoſe Nations that gathered together againſt his people) as when he fought in the day of battel; (that is, in the dayes of *Moſes*, when he deſtroyed the Enemies of his people.) Thus

Thus he wil bring them into their own *Land*, and into *Jeruſalem*; for now all the *Land* ſhal be turned as a plain from *Geba* to *Rimmon*, toward the *South* of *Jeruſalem*; and *it* (*Ieruſalem*) ſhal be lifted up, and inhabited in her place: (for *Ieruſalem* that now is, ſtandeth not in the ſame place where formerly *Ieruſalem* did, and thoſe nations that ſhal gather together againſt *Ieruſalem* (for it ſeemeth by the Text the *Heathen* wil do ſo) ſhal be deſtroyed. And this ſhal be the *plague* wherewith the Lord ſhal ſmite all the people that ſhal fight againſt *Ieruſalem*: their *fleſh ſhall conſume away, though they ſtand upon their feet; and their eyes ſhall conſume in their holes, and their tongues ſhall conſume in their mouthes.* For God wil now make *Ieruſalem* (inhabited by the poſterities of the twelve *Tribes*) a *cup of poyſon* unto all the people round about, and an *heavy ſtone* for all people. All that *lift* it up ſhal be torne, though *all* the people of the Earth ſhould be gathered againſt it. In *that day* the Lord will ſmite every horſe with aſtoniſhment, and his rider with madneſſe. And the *Princes* of *Iudah* ſhal ſay in their hearts, the Inhabitants of *Ieruſalem* ſhal be my ſtrength in the Lord of *Hoſts* their God: In that day the Lord wil make the *Princes* of *Iudah* like Coales of fire among the wood, and like a firebrand in the ſheafe, and they ſhal devour all the people round about, on the right hand and on the left: and * *Ieruſalem* ſhal be inhabited again in her own place, even in *Ieruſalem*:

* Zach. 14. 1, 2,3,5,10,11, 12. Zach. 14. 2,3,4,5,6.

And at this *time* the Lord wil ſhew a great wonder: for, as when he did ſuffer, the rocks did cleave aſunder; ſo at this *time* and in this day the feet of the Lord ſhal ſtand upon the mount of *Olives*, which is before *Ieruſalem* on the Eaſt ſide, and the mount of *Olives* ſhall cleave in the midſt thereof (it is probable by a great *Earthquake*.) So that towards the Eaſt, and towards the Weſt there ſhal be a very great *valley:* for half of the mountain ſhal remove toward the *North*, and halfe toward the *South:* and (ſo dreadful ſhal this *Earthquake* be, that) *they* the enemies of Chriſt ſhal *flee* unto the valley of the Mountains

tains (for the valley of the Mountains shal reach unto *Azal.*) Yea they shal flee as they fled from the *Earthquake* in the dayes of *Uzziah* King of *Iudah*, *Amos* 1. 1. *Zach.* 14. 4, 5. and if any be desirous to read those many *Promises* by which God hath engaged himselfe to bring the scattered and dispersed seed of *Abraham* into their own *Land*, let them peruse *Ier.* 16. 15. *Ezek.* 34. 27. & 39. 26. *Amos* 9. 15. *Jer.* 23. 8. & 42. 12. *Ezek.* 24. 13. & 36. 24. & 37. 14, 21. & 39. 28.

Thus when the Lord for fourty years time hath shewed his people wonders in the *wilderness* of the world, as was propheſied by the Prophets *Ezekiel* & *Michah*, he wil bring them into their own *Land*, which (I suppose) wil be about *Anno* 1701. ending, and *Anno* 1702. beginning. But for the Information of the Reader I will in the next Chapter produce a *Computation* of *Times*, from the *Creation* of the World until the *Jews* be brought into their *own Land*.

CHAP. XII.

An Accompt of Time from the Creation, until the Jewes be brought into their own Land.

		years	years	*An. Mundi.*
	From the Creation to the Flood.--		1656	1656
	Proved thus.			
Text.		years		
Gen. 5.	3. *Adam* begat *Seth* at	0130		
	6. *Seth* begat *Enos* at	0105		
	9. *Enos* begat *Kenan* at	0090		
	12. *Kenan* begat *Mahalaleel* at	0070		
	15. *Mahalaleel* begat *Iared* at	0065		
	18. *Iard* begat *Henoch* at	0162		

He-

Henoch begat *Methuſelah* at	0065	years	*An. Mundi*	*Gen.* 5. 21.
Methuſelah begat *Lamech* at	0187			25.
Lamech begat *Noah* at	0182			28.
The flood began when *Noah* was aged	0600			*Gen.* 7. 6.
	1656			
From the Flood to *Abraham*---		0352	2008	
Proved thus.				
Sem begat *Arphaxad* after the Flood-	0002			*Gen.* 11. 10.
Arphaxad begat *Selah* at	0035			12.
Selah begat *Eber* at	0030			14.
Eber begat *Peleg* at	0034			16.
Peleg begat *Reu* at	0030			18.
Reu begat *Serug* at	0032			20.
Serug begat *Nahor* at	0030			22.
Nahor begat *Terah* at	0029			24.
Terah begat *Abraham* at	0130			*Ge.* 11. 13. & 12. 4.
	0352			
From the birth of *Abraham* to the Promiſe		0075	2083	*Gen.* 12. 4.
From the Promiſe to the Law		0430	2513	*Gal.* 3. 17.
But if we account from the birth of *Iſaac*, there were from the Promiſe to the Law but 400. yeares, *Acts* 7. 6.				
From the Law until *Solomon* began to build the Temple		0480	2993	1 *Kings* 6. 1.
From the time that *Solomon* began to build the Temple, until the *Jewes* were carried away Captives in the reign of *Jeconiah*		0418	3411	
Proved thus.				
Solomon reigned after he began to build the Temple	0036			1 *Kings* 11. 42. & 6. 1.

Reu-

1 *Kin.* 14.22	*Rehoboam* reigned	0017	years	*An. Mundi*
15. 2.	*Abijah*	0003		
10.	*Asa*	0041		
22.42.	*Jehoshaphat*	0025		
2*King.*8.17.	*Jehoram*	008		
2 *Chr.* 22 2.	*Ahaziah*	0001		
2 *Ki.*11.1,2,3,4	*Athaliah*	0006		
12. 1.	*Joash*	0040		
14. 2.	*Amaziah*	0029		
15.2.	*Azariah al. Uzziah*	0052		
33.	*Jotham*	0016		
16. 2.	*Ahaz*	0016		
18. 2.	*Hezechiah*	0029		
21. 1.	*Manasseh*	0055		
19.	*Amon*	0002		
22. 1.	*Josiah*	0031		
23. 36.	*Jehoiakim*	0011		
	Jechoniah.	3 months		
		0418		
Dan. 8. 14.	From *Jechonias* Captivity (at which time the Sanctuary was trodden under foot) until the time that the *Jews* shal be brought into their own Land (at which time the Sanctuary wil be cleansed) wil be		2300	5711

Proved thus.

Ieconiah and *Zedechiah* reigned	0011		3422
Nebuchadnezzer	0025		3447
Evilmerodach	0002		3449
Neriglossooror	0003		3452
Cyrus ruleth over all *Persia* to the end of the Captivity	0029		3481
Cyrus afterwards over all *Asia*	0001		3482
From this time the seven weekes spoken of in *Daniel* to bring a-			

gain

	years	*An. Mundi*
gain the people, and to build *Ieruſalem* unto the Meſſiah, begin *Dan.* 9. 25. *Eſra.* 1. 1, 2, 3, 4.		
Cambyſes and the *Magi* ———	0008	3490
Darius Hyſtaſpes ———	0036	3526
Xerxes al. Ahaſſuerus ———	0021	3547
In the fourth yeare of his Reign, ending, the ſeven weekes in *Daniel* (before mentioned) were accompliſhed.		
Artaxerxes Longimanus ———	0040	3587
The ſeventy weeks ſpoken of in *Daniel*, which terminate when the moſt holy was anointed, *Dan.* 9. 24. do begin the third year of his reign, and end *Anno Dom.* 30.		
If they terminate when the wickedneſſe of the holy City is finiſhed; when their ſinnes were ſealed up, and when their Iniquities were reconciled, *Dan.* 9. 24. then they begin in the ſeventh year of *Artaxerxes*, and end *Anno Dom.* 33.		
Sogdianus and *Darius Nothus* ———	0019	3606
In the ſixth year of the reign of this *Darius*, the Temple was built, *Ezra* 6. 15.		
Artaxerxes Mnemon. ———	0043	3649
In the fourth year of his reign the 62. weekes mentioned in *Daniel*, *Dan.* 9. 26. begin, which ended when Meſſiah was ſlaine, which was *Anno Dom.* 33.		
The ſaid 62. weekes, if they ended when the Street and Wall was built, *Dan.* 9. 25. did begin the		

		years	*An. Mundi*
	31. year of his reign, and ended the 32. year, and thus the weekes contain 62. natural dayes.		
	Artaxerxes Ochus	0023	3672
	Arses	0004	3676
	Darius Codomannus	0023	3699
Gre. Mon.	About the sixth year of his reigne the Grecian Monarchy began --		
	Seleucus Nicanor	0030	3729
	Antiochus Soter	0021	3750
	Antiochus Theos	0015	3765
	Seleucus Calinecus	0020	3785
	Seleucus Ceraunus	0002	3787
	Antiochus Magnus	0037	3824
	Seleucus Philopater	0012	3836
	Antiochus Epiphanes	0011	3847
	Antiochus Eupator	0002	3849
	Demetrius Soter	0010	3859
	Alexander Bala al. Veles	0006	3865
	Demetrius Nicanor	0005	3870
	Antiochus Entheus	0002	3872
	Antiochus Sidetes	0010	3882
	Demetrius again	0003	3885
	Alexander Zebena	0002	3887
	Antiochus Grypus	0029	3916
	Seleucus the Son of *Grypus* raiseih intestine warres	0006	3922
	Philippus	0002	3924
	Tygranes	0018	3942
	From hence to *Cabineus* the President of *Syria*	0012	3954
	Cabineus the President	0003	3957
	Crassus	0002	3959
	Bubilus Cassius	0005	3964
Rom. Monar.	*Julius Cæsar*	0005	3969
	Augustus Cæsar to the birth of Christ -	0040	4009
	From the birth of Christ unto his Passion	0033	4042

In

In the thirtieth year of Christs Age he was baptized; and at this time he began to preach the Gospel (*viz.* 29. ending, and 30. beginning) and from thence the seven Ages, Seales, Trumpets, and Vials (which I have proved to be the same space of time) begin. So that

		An. Dom.			*An. Dom:*
The first Seale, Trumpet and Vial.	began	0029	and ended		0301
The Second.	began	0301	and ended		0573
The Third.	began	0573	and ended		0845
The Fourth.	began	0845	and ended		1117
The Fifth.	began	1117	and ended		1389
The Sixth.	began	1389	will end		1661
The Seventh will begin		1661			*An. Mundi*
An. Dom.				0366	4375

This year the 1290. daies mentioned, *Dan.* 12. 11. began, which will end, 1656.

This year the 1335. daies, *Dan.* 12. 12. began, which will end, *Anno* 1701. ending, and 1702. beginning.

An. Dom.				0381	4390

This year, the time, times, and half a time (which as I have shewed, is 1260. years) began: and ended *An.* 1641. *Rev.* 12. 14.

This year the 42. moneths mentioned, *Rev.* 11. 2. & 13. 5. began, and ended, *Anno* 1641.

This year the 1260. daies mentioned, *Rev.* 11. 3. & 12. 16. began, and ended *Anno* 1641.

An. Dom.				0401	4410

This year the time, times, and half a time, *Dan.* 12. 7. began, and will end *Anno*, 1661.

An. Dom.	0573	4582
This year the five moneths for the Locusts to hurt, *Rev.* 9. 5. 10. began, and ended 723:		
Anno dom.	1000	5009
This year the number of the Beast mentioned, *Rev.* 13: 18. began; for at this time the Popes of *Rome*, were Lords of the Western parts of the Roman Empire, and will end 1666.		
An. Dom.	1297	5306
This year the Turkish Empire began, mentioned, *Rev.* 9. 15. whose continuance is expressed by one hour, one day, one moneth, and one year, and will end, 1703.		
An. Dom,	1702	5711
This year the Jews wil be brought into their own Land.		

I thought good to insert here A Catalogue of the *Kings* of *Persia* mentioned in the Books of *Ester* and *Nehemiah*.

Cyrus.	*Ezra* 1. 1,
Cambyses called *Cyrus.*	4. 5.
Darius Hystaspis.	4. 5.
Xerxes called *Ahasuerus.*	4. 6.
Artaxerxes Longimanus called *Artashashte:*	4. 7.

Which was a name given to divers of the Kings of *Persia*, (and signified an excellent Warriour) as *Cesar* to the Emperours of *Rome*,

Darius Nothus.	4. 24. & 5. 5. & 6. 1.
Artaxerxes Mnemon called *Artashashte.*	*Ezra* 7. 1. *Neh.* 2. 1
Darius Codomannus.	*Neh.* 12. 22.

I have drawn this *Account* of *Time*, because the Reader may the more easily discern, and take notice of the several Dates of time mentioned in this *Book*, and likewise observe the harmony and Consent betweeen them: whereby the world may perceive that there is nothing which hath or will come to passe, but was known unto the Lord:

Lord: and the Lord for the benefit of his people hath declared it unto them, in ſome meaſure as to the time. For as the Lord diſcovered and made known the time when he would deliver the poſterities of *Abraham*, *Iſaach* and *Iacob* out of *Egypt*, ſo he hath made known unto his people, not onely that he will bring his choſen (both believing *Iews* and *Gentiles*) out of their *bondage* which they ſuffer under wicked and ungodly men: but alſo the time of their deliverance. And that when they are delivered they ſhall have no other King to reigne over them but *Jeſus Chriſt*, who will then take poſſeſſion for himſelfe, and his Saints, of all the Kingdomes of the world, *Rev.* 11. 15. *Dan.* 7. 27. Of whoſe *Kingdom*, *Rule*, and *Dominion*, I will write in a *general way*, in the following Chapter.

CHAP. XIII.

A general diſcourſe of the Kingdome, Power, *Rule, and Dominion of Jeſus Chriſt.*

THe great and mighty God by his eternal *Word* made ths World, *Ioh.* 1. 1, 2, 3. which *Word* was made fleſh, *v.* 14. and was manifeſted to be the *Sonne* of *God*, *Heb.* 1. 2, 5. to which *Word* and *Son*, he gave a *Throne*, a *Scepter*, and *Kingdom*, *v.* 8. This Word which became the Son, (in the beginning) laid the foundations of the Earth, and the Heavens were the works of *his* hands, *v.* 10. This is the Lord whoſe name is *Iehovah*; the moſt *high* over all the Earth, *Pſal.* 83. 16, 17, 18. This is the *Man* (even the *Man Ieſus Chriſt*) to whom the Lord (the Father) gave Dominion over the works of his hands, *Pſal.* 8. 5: *Heb.* 2. 7, 8. And this Dominion was not onely given to the *Son* when he was made *Man*, but he had this Dominion from *everlaſting*, his *Dominion is an everlaſting Dominion*, not

onely *to* Generations, but *from* Generations, *Dan.* 4. 31. As ſoon as the world was made by him, he began to exerciſe *Dominion*, and *rule* over all the workes of his hands, and his power did then appear, in that he gave a Law unto man, immediately after his Creation. For he who by right hath power to *make* and give a *Law*, is greater then he unto whom the Law is given, who is by duty obliged to keep it, and yeild obedience thereunto, *Rom.* 6. 16. Thus we plainly ſee what the *Kingdom* or *Dominion* of *Chriſts* is; and when he began to *rule*, *Pſal.* 22. 28. *For the Kingdom is the Lords, and he is the Governour among the Nations.* He hath ruled ever ſince man was created, and wil govern while there are any Nations upon tht Earth, until the appointed time doe come that hee is to give up the Kingdome to the Father, 1 *Cor.* 15. 24. 25.

For we are to conceive that although the *Lord* ſhall have a Kingdom at his next comming and reign as the Son of *David*, yet we muſt alſo know this, that he ever was, is, and wil be the *Lord* and *Governour* of all his Creatures; onely the manifeſtation of his *Power*, and the way by which he doth governe, and the Inſtruments by which he doth rule (as Powers ordained by him) have not alwaies been, are not, neither wil be the ſame, in all *Ages*, as wil appear in this diſcourſe.

When *Adam* was created, *God*, (even the *Lord Iehovah*, the Word, who afterwards was made *man*) gave unto him *Dominion* over all the Creatures, *Gen.* 1. 28. which ſheweth that the power which man hath over the Creatures is but given by another, and *derivative*; and that men are but the Lords *Subſtitutes*, and *Deputies*, or rather *Stewards*, Luk. 1. 2, 3. Thus *Adam* was made *Lord* over the creatures, but the *ſupream power* was ſtil in the *Lord Iehovah*.

But when man had faln, and men encreaſed upon the Earth, the generations of ungodly men uſurped authority over others, and became great in the world, men of *renoun*, Gen. 6. 4. yet ſtil the ſupream power and ſoveraignty was in the word who was the anointed of God, which

which did appear in this; that he had power to *destroy* that *World* of wicked and ungodly men, when they became ill *Stewards*, and did abuse that power which they did exercise.

Afterwards, when the world was repeopled, the mighty and such as had the greatest power, did *lord* it over the rest, as *Nimrod*, *Gen.* 10, 9. 1 *Chron.* 1. 10. and his successors: and so the mighty men did rule over the weaker until the time of *Moses*. Yet the *supream power* remained in the *Lord Iehovah*, because that nothing was then done in the world, but by his permission, order, and appointment. According to that in *Samuel*, the Lord weighed the Actions of men, 1 *Sam.* 2. 2, 3. he removeth Kings and setteth up Kings, *Dan.* 2. 21, and ordaineth the powers that are, *Rom.* 13. 1. but during this time *hee* (the Lord) gave no written Law unto them onely that which was written in their hearts by nature, which through sin and the transgression of all men in *Adam*, was so obliterated, and blotted out, standing them in such little stead, that it did not restrain them from becomming vaine in their imaginations; their foolish hearts being darkened, *Rom.* 1. 18, 19, 20, 21. So that death reigned from *Adam* until *Moses*, *Rom.* 13. 14. for where there is no *Law* to restrain, sin, and so consequently death must have *Dominion*.

But when the Lord did bring the *Seed of Abraham* out of *Egypt*, he chose them to be his people, out of all the Nations of the Earth: unto whom he gave a Law to guide them, and the *Land* of *Canaan* for a possession. Yet the soveraign power remained in the Lord, and appeared in this, in that he gave them the Land they were to inherit; he led them out of *Egypt*, and was their Captain or Leader, *Exod.* 13. 21. he ordered their battels, 1 *Kings* 20. 14. he fought their battels for them, *Ios.* 10. 14. he appointed their Leaders, *Exod.* 32. 34. and gave them a *Law*, *Psal.* 78. 5. These were then his onely *Subjects* (the rest of the world being his enemies) and while they obeyed the Lord, the Lord was an enemy unto those who

who were enemies unto them, *Exod.* 23. 22. So that ſtill the ſupream power was in Chriſt; therefore ſaid the Lord to *Samuel* (when the Iſraelites would no longer be governed by Judges and Governours which the Lord had ſet over them; but would needs have a King) *hearken unto the voice of the people, for they have not rejected thee, but they have rejected me, that I ſhould not reign over them,* 1 Sam. 8. 7.

Afterwards, the Iſraelites were governed by Kings. Yet ſtill the ſoveraigne power was in the *Lord Iehovah.* For he appointed their *King*, anointed him, and ſet him up; even *Saul*, the Son of *Cuſh* or *Kiſh.* And as he ſet him up, ſo he threw him down; that the world may know, it is onely by the Lord (who is infinitely wiſe and powerful) that *Kings* reign, and *Princes* decree juſtice, *Prov.* 8. 15, 16. *Saul* being dead, the Lord choſe *David* to be
2 Sam. 7. 8. King of *Iſrael*, and raiſed him from * keeping of his Fathers ſheep, to be the Leader of his people, with whom he did eſtabliſh an everlaſting *Covenant*; which was, that *he would ſet up his* S E E D *after him, which ſhould proceed out of his bowels, and eſtabliſh his Kingdom, that his Houſe and his Kingdom ſhould be eſtabliſhed for ever, and alſo his Throne*, 2 Sam. 7. 12, 13, 16. and thus ſaith the Prophet, *David ſhall never want a Man, to ſit upon the Throne of the Houſe of Iſrael*, Jer. 33. 17. Yet in the time of *Rehoboam*, grandchild to *David*, the Kingdom was divided, and the *Ten Tribes* of *Iſrael* were governed by *Ieroboam*, and his ſucceſſors; and afterwards carried Captive by *Salmanſar*, and to this day are broken off from the family of *David.* And from the time of *Rehoboam* the *ſeed of David* were Kings onely of the *Tribes* of *Iudah* and *Benjamin*, neither did that Kingdom, the Kingdom of *Iudah* remain very long; for in the reign of *Nebuchadnezzar* King of *Babylon*, the King of *Iudah* and all his *Princes* and people were carried Captives into *Babylon.* And from that time unto this, they have been without a King and without a Prince. For the families of the *Maccabees* were not abſolute Kings, as *David* and his poſterity

(*Kings*

(*Kings of Israel*) were. Yet this ſcattering of the kingdom of *Iſrael* did not fruſtrate the Promiſe made unto *David*, as will appear. *Firſt*, if we conſider the nature of the Promiſe, as it was confirmed unto *Solomon*; and that was conditional, *if thou wilt walk before me, as David thy Father did, in integrity of heart, I will eſtabliſh thy Kingdom for ever; but if you and your Children will not keep my Commandements, I will cut off Iſrael out of the Land*, 1 Kings 9. 4,5,6,7,8,9. But the Kings of *Iſrael* ſinned, and therefore the Lord *rent* the kingdom from them. Secondly, if we conſider the *time* that God did threaten to puniſh them and afflict them if they ſinned: and that was not for ever, but for a time. *If hee* (*Solomon*) *commit iniquity, I will chaſten him with rods of men, and with the ſtripes of the Children of men; but my mercy ſhall not depart from him, as I took it from Saul*, 2 Sam. 7. 14, 15. and as the Lord ſpake in another place, *I will for this afflict the ſeed of David, but not for ever*, 1 *Kings* 11.31,to 40. And Thirdly if we conſider the ſeed unto whom the promiſe was made, and that was to ſuch a ſeed as ſhould walk with an upright heart in *all the wayes of God*. Therefore (that the Lord might make good his promiſe unto *David*) it was requiſite and neceſſary for him to raiſe up unto *David* ſuch a ſeed: which he accordingly did.

For in the fulneſſe of time, that *everlaſting Word of God*, by whom the World was made, and by whom in all Ages it was governed, was made fleſh, *Ioh.*1.14. being born of the *Virgin Mary* who came of the *Linage of David*, *Math.*1. *Luke* 3. as the Evangeliſt doth teſtifie, *Chriſt commeth of the ſeed of David*, Joh.7.42. So the Apoſtle doth witneſſe, 2 *Tim.*2.4. and alſo Chriſt himſelf, ſaying, *I am the root and the off-ſpring of David*, Rev.22.16. This is he who was conceived in the wombe of the *Virgin Mary*, who was called Jeſus, who is great and called the ſon of the higheſt, unto whom the Lord wil give the Throne of his father *David*, and he ſhal reign over the houſe of *David* for ever, and of *his Kingdome there ſhall be no end*, Luke 1.31,32,33. Yet when he came into the World *he did*

not

not sit upon the Throne of David: he came in the forme of a servant, therefore his own knew him not: he was obedient unto the higher powers, and paid Tribute unto *Cesar*: the Jewes were not governed then by him, as their King (for they would not have him to reign over them) but were subject all his life time, unto the Romane power; and indeed some testimony was given of him, and of his right to his Kingdome, when he was entertained with acclamations of joy, when he rode into *Ierusalem* upon an Asse, to fulfil the words of the Lord spoken by the Prophet, *Zach.*9 9. *Ioh.*12.15. And when *Pilate* wrote over his head, *Iesus of Nazareth the King of the Iewes*, Joh.19.19. but at that time the Jewes would own no King but *Cæsar*, *Ioh.*19.15. for our Saviour himself did witnesse that his Kingdome was not of *that World* (the men of the world were not his servants or subjects,) *Ioh.*18.36. and therefore they did not believe in him, because his time was not yet come, *Ioh.*7.5,6. but he told his Disciples that he was to suffer many things, to be rejected of the Elders and Priests, to be *slaine* and *raised* up the *third day*, *Luke* 9.22. to *ascend* up into heaven; yet afterwards to *come* with *power* and great *glory*, *Math.*24.30. And this is the time appointed for Christ to *sit upon his Throne* (upon the *Throne* of his father *David*) in *glory*, and to execute his *Kingly office* on Earth.

But before I write of the Kingly office of Christ, I wil declare how the world was govern'd from the time of his ascension and wil be governed until his next comming.

As the Lord Jesus by executing of his Priestly office, he doth reconcile the Father unto those whom the Father had given unto him: so by his Prophetical office he doth take them out of the world from the power of Satan, and make them fit Subjects for his heavenly Kingdome; but Christ (when he was upon the Earth) had no sooner set up the Kingdome of God (which is righteousnesse, Joy, and Peace in the *Holy Ghost*, *Rom.*14.17. which is within the *Saints*, *Luke* 17.21.) but Power was given unto

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to Satan (as I have already shewn) to be the Prince of the world, *Iob.* 12.31, & 14,30, & 16,11. Prince of the Power of the *Ayre*, *Eph.* 2.2. and to rule in the hearts of the children of *disobedience*. Satan he giveth his Power to the Beast and false Prophet: and the Beast delivereth his Power to the mighty men of the world; for the Princes of the Earth receive power from the Beast (as is at large declared in this Book) and all these persecute the *Saints*, and must prevail until the ancient of dayes come to Judg the *World*, and to give it to the *Saints* for their *possession*, *Dan.* 7.21,22. Yet during this time Jesus Christ is the Supreame and Soveraigne Lord of Heaven and Earth, and all the creatures. For he (the Lord Christ) who sitteth in heaven is Lord, and laugheth at the folly of all wicked *men*, *Psal.* 2.4. For as he Created all things, so, being made *man*, and the head of the Church, he is before all things, and being the first Borne of the *dead*, hath in all things the *preheminence*, *Col.* 1.16,17,18. yet, for a time he hath appointed and doth permit the world thus to be governed, and his Elect to be trampled upon by the wicked and ungodly men, for many reasons. For hereby the propheſies must be accomplished concerning the Jews: the fulnesse of the Gentiles must be brought in: his Saints must glorifie him by their sufferings: the enmity between the two seeds must be manifest: the rage and malice of Satan must appear: the power of God must be declared in protecting and preserving his people, or enabling them by Faith and Patience to overcome all their enemies: the power of God must be likewise shewn in *overthrowing his enemies*, in discovering their most *secret practises*; in preventing their malice and wicked purposes: and in the *final destruction* of his *Adversaries*. For the heavens must receive him *until the time of the restitution of all things*, as God has spoken by the Prophets, *Acts* 3.21. to wit, the time in which God by *Jesus Christ* wil restore the preserved of *Israel*, *Isai.* 49.6. restore them out of *Babylon*, *Jer.* 27.22. restore to them the yeares that the Locust hath eaten, *Joel.* 2.25. and that he may so do, he (Jesus Christ)

shall come againe, even *so* as his *Disciples* saw him *ascend* into *Heaven*. That is, with the *same body* with which he ascended, with *Triumph*, or with a *shout* in a *Cloud*; with the *sound of the Trumpet*, and *with all his Saints*: and being thus *descended*, he shal *chaine up Satan*, *raise his Saints*, *raigne with them*, *Iudge the world*, *and sit upon his Throne*, as *David*, as the *seed of David*: which as yet on the Earth he never did. For, *Christ must sit upon the Throne of David*, Acts 2.30. and therefore the Prophet *David* propheticallly said, *the Lord hath sworne unto David*, *Of the fruit of thy body will I set upon thy Throne*, Psal.132.11. which Scripture the Apostle *Peter* thus opens: *David* (speaking of the Resurrection of Christ) *saith*, *God had sworne with an Oath unto him*, *that of the fruit of his Loynes*, *according to the flesh*, *he would raise up Christ to sit on his Throne*, Acts 2.25, to 37. So that it doth clearly appear that when the dispersed of *Israel* are to be restored from their *Captivity*, and to be brought into their own Land, *Iesus Christ* shal so descend as he ascended into heaven, *raise up his* dead Saints, *gather the dispersed of Israel*, *and sit upon the Throne of his father David*. But of these things more particularly in the three following Chapters: wherein I shal endeavour to prove, First, that Christ at his next comming (when he shal come to Judge the quick and the dead) shal have a *Kingdome*. Secondly, he shal not immediately surrender it up to the father, but have a long time to *reigne* in that *Kingdome*, And Thirdly, that his *reigne* in that *Kingdome*, wil not be in the *Heaven*, but *upon the Earth*.

CHAP.

CHAP. XIV.

Sheweth that at Christs next appearing, when he shall come to Judge the world, he shal then have a Kingdome.

I Have formerly proved by infallible Scriptures that the *Lord Jesus Christ* who is ascended into heaven, shal *so come* as he did ascend; and being *so come*, he shal *sit upon the Throne of David*, and have a *KINGDOME*. And this I wil endeavour to cleer by *a Cloud of Witnesses*, both Prophets and Apostles, who have lived in several Ages of the world.

1. When the *Lord* had overcome *Og* King of *Bashan*, and *Sihon* King of the *Amorites*, *Balak* the son of *Zippo* King of the *Moabites* was sore afraid, and he sent for the Prophet *Balaam* to *curse* the *Israelites*, but the *Prophet* (although a wicked covetous man) was commanded by the *Lord* to *blesse Israel*, which he accordingly did, and propheſying of the prosperity of *Israel*, he said, *A star shal come out of Iakob, and a Scepter shal rise out of Israel, and shal smite the house of Moab*, Num. 24.17. and in Ver. 7. Thus, *The Water dropped out of his Bucket, and his seed shal be in many waters, and his King shal be higher then Agag, and his KINGDOME shal be exalted.* This Propheſie hath a further reach then the *then* present condition of the Israelites: for unto this Prediction the *Prophet Jeremy* alludeth when he saith that *God wil restore health to Israel, and heal their wounds, and bring again the Captivity of Iakobs Tents, and have compassion on his dwelling place*, Jer. 30.17,18. which agreeth with that of *Balaam*, *How goodly are thy Tents O Iakob, and thy habitations O Israel!* Num. 24.5. And to this Propheſie of *Baalam*, that which is written

1. *Scripture*

written by the Prophet *Isaiah* accordeth, *O Israel inlarge the place of thy Tents, and spread out the Curtaines of thine habitation*, Isai.54.2. But to make this Text cleer, I wil first open the words, and then shew when this Prophesie shal be fulfilled.

The Water] The Nation. For, in Scripture very often by *Waters* we are to understand *People* and *Nations*, as *Ier.*46.7. & *Isai.*8.7,8. but by *Water* here we are to understand the *Nation of the Iewes*, as wil be cleered by the rest of the verse. [*Droppeth*] doth fal away: [*Out of his Bucket*] from the *Lord Jehovah* who was the son of God, for the Jewes were as branches ingrafted into him, until for their unbeliefe they were broken off, *Rom.*11.17,20. (*And his seed*) which before was called *Water*: Even the *Nation of the Iewes.* (The *Nation* of the Jewes being that *Seed* which God hath blessed, *Isai.*65.23.) [*Shal be in many Waters*] shal be dispersed in *many Countries*; or among *many Nations* as they are at this day [*And his King*] that is, *Gods King*, *Psal.*2.6. which is the *Son of God*, *Iesus Christ*, [*Shal be higher then Agag*] shal be higher then the *King of the Amalekites*, who was then the greatest Prince to those parts of the world and by a figure, the part being taken for the whole, *higher* then the *Kings* of the Earth, [*And his Kingdome shal be exalted*] That is, *Christs KINGDOME* shal be exalted. So that the words being opened, appeare to be a propheſie *of the fall of the Iewes: Of their Captivity: Of the reign of Christ, and the greatnesse of his KINGDOME.* Concerning the time of the fulfilling of this propheſie, it seemeth (by what is written in *Numb.*24.8.) that it will be fulfilled *When the children of Israel shal be brought out of* Bondage: (out of *Egypt*, not only Heathenish *Egypt*, but Spiritual *Egypt*) *When their strength shal be as an Unicorne: When they shall eate the Nations* (their enemies;) *and bruise their bones; and shoot them through with their Arrowes.* And according to this *David* propheſied, *I have found David my servant, I will make him* (*my first born*, which was Christ) *higher then the Kings of the Earth: I will destroy his foes before his face; for*

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our Sheild appertaineth unto the Lord, and our King to the holy one of Israel, Psal. 89. 18, to 27. So that when the Seed of *Israel* shal be released from their Captivity, when their Enemies shal be destroyed, when they shal inlarge their Tents, and possesse the habitation of the Heathen; then shal *David* their King (*Iesus Christ*) be higher then *Agag* (then the Kings of the Earth:) and have a *KINGDOME* which shal be exalted.

2. Many hundreds of yeares after *Baalam* propheſied, *David* (by the Spirit of God) spake of this *KINGDOME*, saying, *The KINGDOME is the Lords, and he ruleth among the Nations*, Psal. 22. 28. Which wil be when all the ends of the world *shal remember themselves, and turne to the Lord: When all the kindreds of the Nations shal worship before him, and when all they that go down into the dust shal bow before him*, ver. 27. 29. 2 *Scripture.*

3. Many hundreds of yeares after *David*, the Lord declared to the Prophet *Daniel* saying, *In the dayes of these Kings, shal the God of Heaven set up a KINGDOME which shal never be destroyed: and this KINGDOME shal not be given to another People, but it shal breake and destroy all these Kingdomes, and it shal stand for ever*, Dan. 2. 44. This wil be after the fourth Kingdome or Monarchy (the Romane Monarchy) hath for a long time broken and subdued all other Nations: and when the *Stone which shal be cut off the Mountaines without hands* (which *Stone* is *Jesus Christ* and his Kingdome) *shal break in pieces the Iron, the Brasse, the Clay, the Silver, and the Gold*: (that is all the power of that fourth *Kingdome*:) then the *Lord Christ* shal erect, and set up for himself a *KINGDOME*, which shal never be destroyed, but shal stand for Ever. 3 *Scripture.*

4. Againe the Lord by the same Prophet did foretel of this *Kingdome*, for thus the Prophet writeth: *I beheld in Visions by night, and behold one like the Son of man came in the Clouds of heaven, and approached unto the uncient of days, and they brought him before him: and he gave him Dominion and honour, and a KINGDOME, that all People, Nations, and Languages should serve him: his dominion is an everlasting* 4 *Scriptures.*

-verlasting Dominion, *which shall never be taken away*; *and his* KINGDOM *shall never be destroyed*, Dan. 7. 13, 14.

Thi *kingdom* cannot be that *kingdom* which men usually call the *kingdom* of *Glory:* for when that beginneth, they hold that Christ will surrender his *kingdom* to the *Father*. But when the *kingdom* here spoken of by the Prophet, beginneth, Christ will then receive it of the Father.

This *kingdom* cannot be that which men call the *spiritual kingdom* of Christ or *kingdom of grace*; for that *kingdom* or Dispensation hath been already above these 1600 years: but this *kingdom* here mentioned by *Daniel* will not be given unto Christ, until he come in the Clouds.

This *kingdom* cannot be that *kingdom* which men usually call the *kingdom* of *glory:* for then all things shal be swallowed up in Eternity; but this *kingdom* is said to be everlasting, that is to last as long as time shall endure. For these words *ever, ever and ever, evermore, and everlasting*, have respect unto time, and when time shall passe away, there shall be no more *ever and never.*

This *kingdom* cannot be that which men call the *spiritual kingdom* of Christ; for in that dispensation all Nations and all Languages do not serve him, as *Rom.* 16. 17, 18. *They that live contrary to the doctrine of the Gospel, serve not Christ but their own bellies*, and as it is, *Psal.* 2. 1, 2, 3. *The people assemble, and rage against the* Lord, *and his Christs.* But in this *kingdom* propheſied of by *Daniel, all people, Nations, and* Languages *shall serve him.*

And this cannot be the *Kingdom* (commonly) called the Kingdom of grace, in which we are carryed on through *Faith* unto *Salvation*, 1 Pet. 1. 5. and in which we walk by *Faith*, and not by *sight*, 2 Cor. 5. 7. for in this *Kingdom* propheſied of by *Daniel*, we shall walk more by *sight* then by *Faith*, in regard that then we shall actually enjoy those promises, which wee now posſesse onely by *Faith.*

So that this *Kingdom* is some other dispensation, and time,

time, even the time when Christ shal come in the Clouds, and when he shall be honoured by all Nations: then hee shall have a *KINGDOM* which shall never be destroyed. But

5 *Scripture.*

Fifthly, long before *Daniels* time, this *kingdom* was prophesied of by the Prophet *Obadiah*, who wrote thus, *They that shall save shall come up to mount Zion, to judge the mount of Esau, and the KINGDOM shall be the Lords*, Obad. 21. If any desire to know when the kingdom shall be the Lords, the Prophet in the foregoing part of the Chapter, tells them that it shall be when upon *mount Zion there shall be deliverance, when Zion shall be holy, when the house of Iakob shall possesse their possessions, when the house of Iacob shall be a fire, and the house of Ioseph a flame, and the house of Esau as stubble: when the Captivity of Israel shall possess Zarephath, and the Captivity of Ierusalem shall possess the Cities of the South*, v. 17, 18, 19, 20. For, [*when they that shall save*] or he that shall save: which is *Iesus Christ*, Luk. 2 11. besides whom there is no *Saviour*, Hosea 13. 4. [*Shall come up to mount Zion*] which shall be the place of the name of the Lord of Hosts, *Isa.* 18. 7. and where hee will accomplish all his work, *Isa.* 10 12. [*To judge the mount of Esau*] the place being put for the *Inhabitants*. To judge the house of *Esau*, for so they are called, *v.* 18. Then the *KINGDOM* shall be the *Lords*. And this expression [*They that shall save*] is very high and *significant*. For when Jesus Christ shall come to save his people (who are included in the word mount *Zion*, as the *Esauites* are in the words, the *mount of Esau.*) He shall come with his *Saints*, 1 *Thes.* 3. 13. and *Iude* saith, *The Lord cometh with thousands of Saints, to give judgement against all men, and to rebuke all the ungodly*, Jude 14, 15. For when Christ doth work salvation or deliverance for his people, not only he himself is called their *Saviour*, but they by whose hands he doth work deliverance are called *Saviours*, *Neh.* 9. 27. Thus this Scripture is clear, that when Jesus Christ, with All his Saints, shall come to judge the world, and to deliver and save his people, then the *KINGDOM*

DOM shall be the Lords; I say, then Jesus Christ wil have a KINGDOM.

6 Scripture. Sixthly, of this *Kingdom* the Prophet *Micah* prophesied thus; *O Towre of the flock, the strong hold of the Daughter Zion, unto thee shall it come; even the first Dominion, and KINGDOM shall come to the Daughter Ierusalem*, Mich. 4. 8. this Text cannot be onely applyed unto *Gospel dispensations*, and to the *first comming* of Christ; although I do not deny but in some sense this Scripture may be applyed unto those *times*, yet not altogether unto them. For this prophesie must be fulfilled in the *last daies*, v. 1. *when Christ shall judge among many people*, v. 3. *When the Nations shall break their Swords into Mattocks, and their Spears into Sithes; when one Nation shall not lift up a Sword against another, nor learn to fight any more; and when these things shall come to passe*, the KINGDOM shall come to the Daughter of *Ierusalem*; then the Lord shall be the *Ruler* of the *whole world*, v. 13.

7. Scripture. Seventhly, the Truth of this *Doctrine* will appear if we consider the Parable in the Gospel, *Luke* 19. 12. 15. *A certain Noble man went into a far Country, to receive for himself a* KINGDOM, *and (so) to come again. And it came to pass, when he had received his* KINGDOM, *he commanded his servants to be called unto him.* The meaning of the Parable is this, that *Iesus Christ*, whom the *Iewes* would not have to reign over them, having performed the will of the *Father*, having undergone the paines of death for the redemption of his *Electi*, went into a far *Country* (into Heaven) to receive for himselfe a *Kingdom* (to receive of the Father power to govern the *Kingdom*, to *sit upon the Throne of David*, as the *Son* and *Seed* of *David*, and to rule the *Scepter of Israel.*) And *so*, that is in like manner as he *ascended* to *come again.* And being come, to exercise Rule and Dominion in that *Kingdom*; to reward his Saints, and to destroy those Servants, who having received *gifts* of him, did not employ them to his glory, and advantage. So that the same Lord *Iesus Christ* who is gone up into Heaven, shall when he cometh again to judge the world, have a *KINGDOM.*

Eighthly

Eighthly, as all the Prophets prophelied of this *kingdom*, ſo *Jeſus Chriſt*, when he was upon the Earth, ſpake of it unto his Diſciples, ſaying, *Ye continued with me in my temptations, therefore I appoint unto you a* KINGDOM, *as my Father hath appointed unto me, that ye may eat and drink at my Table in my* KINGDOM, *and ſit on Seats, and judge the twelve Tribes of Iſrael*, Luke 22. 28, 29, 30. This cannot be before Chriſt come again. For until then they cannot eat and drink at his Table (They ſhall not be called to the * *Lambs Supper*, to behold the deſtruction of his Enemies.) They cannot ſit on *Seats and judg the World* (for the Saints are not to judge any thing, before *Ieſus Chriſt come to enlighten things that are hid in darkneſſe, and to make the counſels of Hearts manifeſt.*) And this *kingdom* which Chriſt hath appointed his Diſciples, cannot be in the *higheſt Heavens*, for there the world ſhal not be judged: neither ſhall Chriſt or his Saints eat or drink there, (that is, the *fleſh of kings and captains, and mighty men*, Rev. 19. 18.) Therefore here, even upon the Earth Jeſus Chriſt and his Saints ſhall have a KINGDOM, when he cometh to judge the world. 8 *Scripture.* * Rev. 19. 9

Ninthly, Of this *kingdom* we read in 1 *Cor.* 15. 14. which is that *kingdom* which Chriſt ſhall deliver up to the Father. *Then ſhall be the end, when he hath delivered up the* KINGDOM *unto God, even the Father.* By the former Scriptures it appeareth that Chriſt received this *kingdom* when he aſcended and was exalted at the right hand of God; and at his next comming, he ſhall begin to exerciſe his Kingly Office upon the Earth, as the Son of *David.* And by what is written in this Scripture we finde that there is a time for him to deliver up this Kingdom: but here an Objection may ariſe, and it may be demanded, *How can Chriſts Kingdom be for ever eſtabliſhed unto him*, 1 Cor. 17. 12. *if he muſt ſurrender it up to the Father?* I anſwer, theſe Scriptures do not in the leaſt contradict one another. It was eſtabliſhed for ever, that is, as long as time ſhall laſt. For in the beginning *Chriſt*, as the *Word of God*, made the Creatures, and began to reign over them; 9 *Scripture.*

and when he shall deliver it up unto the father, (which will be when he hath put downe all *Rule, authority, and Power*) then shall be the *End*, then there shall be no more *Ever* and *Never*. For before *Time* was, there was not *ever* and *never*: so when the *End* shall be, there shall be no more *ever* and *never*, for *Time* shall be swallowed up in *Eternity*. Untill the Surrender of his *Kingdom*, he shall *Reigne*; but afterwards, the *Son* himselfe shall be subject unto the father. Of this *Kingdom* we read.

10 *Scripture.* 10. In the 145 Psalme, *v.* 10. 11, 12, 13. *All thy works praise thee O Lord, and thy Saints bless thee, they shew the glory of thy* KINGDOM, *and speak of thy power; to cause his power to be shewen unto the Sons of men, and the glorious renowne of his* KINGDOM. *Thy* KINGDOM *is an everlasting* KINGDOM, *and thy Dominion indureth throughout all Ages.* By all which we see that the *Kingdom of Christ* wil be *upon the Earth, among his Saints*; and over all his works; over whom and unto whom Christ will manifest his power, for which they shall praise him and blesse him. For

11 *Scripture.* 11. Nothing can be more clear then that Christ shall yet have a time to execute his *kingly office* in the Earth; for he must *sit upon the Throne of David*, as the Son of *David*, according to that of the prophet *Isa. 9: 7. He shall sit upon the Throne of David to order it and to establish it with Judgement and with justice, from henceforth, even for ever.* As soone as Christ was borne the government was put upon his *shoulders*, that is, he was not then onely *wonderful, Counsellour*, the *everlasting father*, but the *Prince of peace.* The increase of whose Goverment shall have no End (for it shall continue as long as time shall last.) But, as hath been shewed, when he was upon the Earth, he did not exercise his power. Therefore he will assuredly come again, that the Scripture may be fulfilled which saith he must *sit upon the Throne of David, and his* KINGDOM, even here upon the Earth to *order it and establish it with Judgement, and with justice for ever.* This promise will be accomplished in Christ, the true *David*, (of whom

whom *David* the *Son of Jesse was* but a *Type*) who shall inherite his *Kingdome*, and not another *Kingdome* in these following respects.

1. By *right of inheritance*, and succession, in that he came of the *Seed of David* according to the flesh, for so the *Evangelelists Mathew* and *Luke* do witnesse.

2. By *right of Promise*, for *God* the *father* hath promised that he (that Christ) shall be a King for ever. *But unto the Son he saith*, O God *thy Throne is for ever, and ever. Heb.* 1. 8. of whom *Melchizedech* was a Type. Heb. 7. 3. (but this Right I shall more fully declare in the fifth part of this book.)

3. Christ shall have the same Subjects that *David* had, even the *children of Israel*, *Hos.* 3. 5. yet we must understand that where it is said, the *children of Israel* shall be his subjects, we are not to conceive onely Israel according to the flesh, but according to the faith and promise. Rom. 9. 7, 8.

4. He shall reigne in the same place where *David* reigned. in *Mount Zion* and *Jerusalem*. Not onely on *mystical Zion* and *Jerusalem* the *Church of God*, but in *that Zion* and *Jerusalem* which standeth in *Judea*. *Isa.* 24. 23. and 65. 18, 19, 20, 21. *Zech.* 12. 6. and

5. He shall *reigne* in the same *manner* that *David* did; which is, according to the *will of God*, or to do the *will of God*. For *as he did* the will of God when he came in the flesh: *Ioh.* 4. 34. so he shall do the will of his father when he *cometh in glory*.

And all this the holy Ghost witnesseth by what is written in S. *Lukes* Gospel, *Thou shalt conceive in they womb, and bear a Son, and shalt call his Name Jesus. He shall be great, and shall be called the Son of the most high: and the Lord God shall give unto him the Throne of his father David. And he shal reigne over the house of Jacob for ever. And of his KINGDOM shall be none end. Luke* 1. 31, 32, 33. No end; his KINGDOM shal not terminate, that way may be made for any *earthly monarch* to reign after him. His *Kingdom* shal have no *End*, that is, it shal *last* as long as *time shall*

last. It shal have *no End*, that is, the same *Kingdome* shal be continued in the fathers government. For when the end of time shal be, when the time appointed shal come, the Son shal surrender the *Kingdome* to the *father*, that God may be all in All. And then, it shal not be called the *Kingdome* of the Son, but the Kingdome of the father. *Math.* 13. 43. again it was not unknown unto Saint *Paul*, that Christ should have this *Kingdome*: for

12 Scripture. 12. The Apostle was very confident, that as the Lord would deliver him from every evil worke, so he would *preserve him unto his heavenly KINGDOME.* By this *KINGDOME* we cannot conceive that *Kingdome* which men usually call the *Kingdom* of *Grace.* For then the Apostle would not have said the Lord will preserve me unto his heavenly *Kingdome.* But he would have said, he will preserve me *in his heavenly Kingdome.* For by this word (*Unto*) it doth appeare that the Apostle did waite for and expect an other *Kingdome*, even the manifestation of *Christs kingly office*, unto which he was confident he should be preserved. Neither by the word *Kingdome* here, can the Apostle mean the *Kingdome* which men usually call the *Kingdome* of glory, or the glorious state and condition of the Church, when Christ shal give up the *Kingdome* to the father. For that *Kingdome* is not in any place in the Scripture, called the *Lords Kingdome*, or Christs, or the *Sons Kingdome.* And indeed at this time the *Lord Christ* shal be so far from bearing Rule, that he himselfe shal be subject unto the father. 1 *Cor.* 15. 18. Then of necessity this *Kingdom* spoken of by the Apostle, wil be governed by Christ in a Time between *Gospel dispensations* and the surrendering of the *Kingdom* to the father. Which *Kingdom* Christ wil have at his *next appearing* when he shal come to Judge the Quick and the dead: As is evident by this insuing and last Scripture which I wil make use on at this time. for

13 Scripture. 13. In the first verse of this 4. chapter of the Apostles second Epistle unto *Timothy*, the Apostle chargeth *Timothy* to preach the Gospel, as he would answer it *Before the Lord*

Lord Jesus Christ who (saith the Apostle) *shall judge the Quick and the dead, at his appearing, and in his* KINGDOM. What can be more plain then this? *that Jesus Christ, when he shall next appeare, and come to judge the Quick and the dead, shall have a* KINGDOM? Certainly if we had hearts to look into the Scriptures, if we had understanding to discerne the things contained in the Scriptures: or if we had *Faith* to beleeve them, we could not be ignorant of this *Truth*, And by this *Cloud* of witnesses which I have collected, and produced, it is undeniably evident, *That when Israel shall possess the habitations of the heathen: when Israel shall be gathered from all the Coasts of the World, when Christ will subdue all earthly Power and Glory: when Christ shall come in the Clouds: when Christ with his Saints shall Judge the World: when Christ shall call all People to an Account for their misdeeds: when he shall next come, for the full and perfect redemption of his People, then he shall have a KINGDOM.*

Yet this we must understand that during all the *time* that Christ shall continue in the heavens even unto his next comming he shall Rule the World: Although not in, or upon the Earth: *governing* all the Inhabitants thereof; who may be divided into two sorts of men; *elect Saints*, or wicked men, children of disobedience. In reference unto ungodly men (untill Christs next comming) the *Kingdoms* of the World are called

The KINGDOM of the Beast. Rev. 17. 17.

Which *Kingdom* is made up and doth consist, of all those *Kingdoms* that do belong unto the *Kings*, *Princes* and other *Rulers*, who with one Consent have given their *Kingdoms* to the *Beast*. (the *Papall power of Rome*) for God put it into their hearts so to do, that they might fulfill his will; which *Kingdom* shal remaine under and subject unto the power of the *Beast*, until the words of God be fulfilled. Rev. 17. 17. This *Kingdom* of the Beast (the power and dominion, of the Popes) from the fifth

Age

Age (which I have declared in the Introduction, and twelfth Chapter of this fourth Part of this Book, begins *Anno* 1117.) shal until the utter ruine thereof *wax dark*: That is, First, Those principles which they for many yeares imposed upon men for sound Doctrines, wil appeare to be false and erroneous because that from the beginning of the fifth Age, unto the *comming of Christ*, the Lord hath promised to set up a Candle of Light and Understanding in some of his despised and persecuted Saints by which the darkenesse and falsenesse of the Romish Doctrines, formes, and wayes of worship shal be discovered and brought to Light. And Secondly, the *Beasts Kingdome* shal wax *Darke*, because God wil in many places of the World thrown down, and bring into Ignominy and Disgrace the Stars or Lights of that Heaven or papal Hierarchy; throwing them down from their honours, high places and preferments. Thus this *Kingdome* wil grow *Dark*, *Rev.*16.10. But during this time, that is, while the *Kingdome* of the *Beast* doth continue, we read in Scripture likewise of a *Kingdome* which relateth to the Saints; and this *Kingdome* is sometimes called

The Kingdome of God.

This *Kingdome* in Scripture is set in opposition unto all *transitory things*, *Math.*6.31,32,33. This *Kingdome* the Saints are earnestly to seek after as after an *hidden treasure*, *Luke* 15.8. and to encourage them hereunto there is a *promise* made unto them, that they that do seek it (according to the minde of God) shal finde it, *Math.*7.7. *Heb.*11:6. *The Kingdome of God is the Power, Rule, and Dominion which Jesus Christ doth exercise in the hearts of his Elect Saints, whose Mysteries are revealed by the publication of the Gospel, when it is faithfully declared and made effectual by the spirit of God*; and therefore the *Kingdome of God* is said to be taken away, when the Lord doth deprive a people of faithful *Ministers*, for their contemning of *Christ*, and of his *Messengers*, *Math.*21.33, to 43. The *Kingdome* of God is not, and

and consisteth not in *observation*, that is, in vain and superstitious observing of *Dayes*, *Months*, and *Times*, *Gal.* 4.10. but in the enjoyment of the Spirit of God, and bringing forth the fruits thereof. He that will be a servant and workman in this *Kingdome*, must not, when he hath begun his work and entered upon it, go back from it; when a man hath professed himselfe a follower of *Jesus Christ*, he must not return back to follow the *Pleasures* or *Vanities* of the *World*, *Luke* 9.62. No man can enter into this *Kingdome* unlesse he be Borne againe, Renewed, or Regenerated, not of *corruptible seed*, but of *incorruptible*, of the *Spirit of God*, *Joh.*3.3,4,5,6. As soon as a man is entered into this *Kingdome* he must look for afflictions, nay, he cannot enter into it but through many *Tribulations*, *Acts* 14.22. And if it be so as the Apostle saith (as assuredly it is) that the *Kingdome of God* is not *meat* nor *drinke*, but *righteousnesse* and *peace*, and *joy* in the *Holy Ghost*, *Rom.*14.17. then we must not look for it in *outward enjoyments*; we cannot have *peace* with the World, and *peace* with God: for they they that follow the sins of the World, as *Extortion*, *Lust*, *Pride*, and such like, shal never *inherite the Kingdome of God*, 1 *Cor.*6.10. *Gal.*5,21. This *Kingdome* is likewise called

The KINGDOME of Heaven.

Which *John* told his Disciples was nigh at hand when he Preached unto them, *Math.*3.2. For these expressions, *the Kingdome of God, and the Kingdome of Heaven*, are often taken the one for the other; as *blessed* are the *poor*, for theirs is the *Kingdome of Heaven*, *Math.*5.3. For theirs is the *Kingdome of God*, *Luke* 6.20. and by the *Kingdome of Heaven* we are sometimes to understand the *place of rest*, where *Abraham* and the *Saints* departed are, *Math.*8.11. The Mysteries which belong to the *Kingdome of Heaven* are not known unto the men of the World, but unto the *Disciples* of *Christ*, *Math.* 13.11. The Keyes of this *Kingdome*, that is, power to declare the *mercies* and *promises* of

God

God, or the wrath of God, is given unto the Disciples of Jesus Christ, *Math.*16.19. Although the mysteries of this *Kingdome* are revealed unto the *Saints*, yet they are hidden from the men of the World; and that the Jewes might be hardned, Christ spake unto them in Parables, in which the *Kingdome of Heaven* is likened unto a *Seedsman*, *Math.*13.24. unto *a grain of Mustardseed*, *v.*31. unto *Leaven hid in meal*, *v.*33. unto *Treasure hid in a Field*, *v.*44. unto *a merchant-man seeking Pearles*, *v.*45. unto a *Net cast into the Sea*, *v.*47. unto a *King taking account of his servants*, *Math.*18.23. unto *ten Virgins*, *Math.*25.1. and unto *a man going into a far Country*. This *Kingdome* is also called

The Kingdome of the Son, or of our Lord.

Into which the *Saints* are translated, being delivered from the *power of darkness*, *Col.*1.12,13. this is that *Kingdome* which cannot be shaken, in which the Saints should serve *God* with *reverence* and *feare*, *Heb.*12.28. And that they may have an Entrance hereunto, believers should use all diligence to make their calling and election sure, 2 *Pet.* 1.10,11. In this *Kingdom* the Saints (by the good hand of God) are armed with Patience against *Tribulations*, *Rev.*1.9. In this *Kingdome*, *Whore-mongers*, *uncleane persons*, *covetous men*, and *Idolaters* have none *Inheritance*, *Eph.*5.5. And this *Kingdome* of the *Son* is not of this World: that is, of *Worldly men*, but of *Saints* and of such as are heavenly (so far as man may Judge) *Ioh.*18.36. Yet we must not imagine that the *Kingdome of God*, *of Heaven*, and of *the Son*, or *the Lord* is one *Kingdome*, and the *Kingdome* that Christ shal governe at his next comming another *Kingdome*: for they are the same under several wayes of administration. We must not think that because Christ is now in heaven, and ruleth his *Saints* by the Ministry of his Spirit, that therefore he wil not *come down from heaven* to rule and exercise his Kingly Office upon Earth: neither must we think that when Christ shal come to rule upon the Earth, that then he wil

wil ceaſe to rule by his *Spirit:* for the Spirit wil not during this diſpenſation, be poured out ſo abundantly as at his next comming. Goſpel-diſpenſations wil not then ceaſe, only the adminiſtration wil be altered; it wil not then be adminiſtred by ſuch hands and under ſuch formes as it is now. For the *kingdome of Chriſt* is the ſame, although as to temporal and ſpiritual wayes of government and worſhip, there may be alteration. As to government; *Firſt*, Maſters of *Families*: then *Judges:* afterwards *Kings:* then the Beaſt and the Kings of the Earth were the powers by which Chriſt ruled: and hereafter he wil governe by Judges as at firſt, that is, as the Jewes were governed when he firſt choſe them to be a people unto himſelf. Yet his Kingdome is ſtil the ſame; and although at firſt men had no forme of worſhip but what the *Lord* moved the hearts of holy men unto, as to offer Sacrifice unto him: although afterwards they were under legal formes until the comming of Chriſt: although when Chriſt came, the Goſpel was eſtabliſhed, and faith came by hearing, by the Miniſtry of Chriſt and his Apoſtles; after that although the Church was trodden under foot of the Gentiles, and remaineth ſtil in the Wilderneſs, where ſhe muſt continue until her *deliverer do come to gather her out of it:* and although hereafter the ſcattered people ſhal be brought into one Sheepfold, and worſhip the Lord in ſuch a way then, as the Prophets have foretold: notwithſtanding all theſe changes in government, & formes of worſhip, and ſeveral diſpenſations, the Church of God is ſtil the ſame, & the *Kingdome of God*, the *Kingdom of Heaven*, *and the Kingdome of the Son* is the ſame. I ſay, although Chriſt reigned from the Creation of the World to his Incarnation as the eternal *Word*, & mighty *Jehovah*, and ſince his exaltation or aſcenſion into Heaven, he hath ruled as the mighty *King* of *Kings*, and ruler of *Princes*, and ſo ſhall there continue to govern until his next comming: nay, although after his next comming he ſhal govern the Nations upon the Earth as the *ſon of David*; yet his *Kingdome* is the ſame. So that the *Kingdome*

which Christ shal have at his next comming is the same that he had in the beginning; only the manner of administration both as to temporal and spiritual matters wil be diverse from former formes of government and divine worship. And this also I would have the reader to consider that although the Gospel which is the publication of the glad tidings of good things, *Luke* 1.19, & 8,1. was Preached in the time of the Ministry of Christ and his Apostles in a more eminent manner then in any other Age; yet the Gospel hath been declared ever since the *Kingdome* of Christ began; and wil be published as long as his *Kingdome* shal continue, either by the Ministry of men, or of the Spirit of God, and therefore the Gospel is called *The Gospel of the* KINGDOME, *Math.*24.14.

The Extent of the KINGDOME of Christ or of his Dominion whith he shal govern when he shal next appear (as the *son of David*) as to Place, is over all the Kingdomes of the Earth, as *Hezekiah* said, *Thou art very God alone over all the Kingdoms of the Earth*, 2Kings 19.15,19. or as the Eternal Word made the Heaven and the Earth, so he is the *Lord* and *God*, and *sole Commander of Heaven* and *Earth*; for the *Kingdome* which Christ shal have at his next comming, and which he shal give unto his Saints then, *is the Kingdome and Dominion, and the greatnesse of the Kingdome under the whole heaven*, Dan.7.27. and therefore saith the Holy Ghost, when *the seventh Angel shal sound his Trumpet, the Kingdomes of the World shall be our Lords and his Christs*, Rev.11.15:

The Extent of this KINGDOME as to *Time* is everlasting, *Dan.*7.27: *And he shal reign for evermore*, Rev.11.14. For when Christ shal appeare againe to sit upon the Throne of *David*, and take the Scepter of Government into his own hand, the *Scepter* shal never be taken from him, but his Throne and *Scepter* shal be established unto him for ever, *Psal.*45.6. and the Kingdome which he shal govern upon the Earth as the son of *David*, shal never be taken from him; so the right thereon shal be continned from *Judah* until *Shiloh* come (that is) to possesse it.

Thus

Thus *Iakobs* Propheſie may be fulfilled, which was, that the *Scepter ſhould not depart from Judah, nor a Law-giver from between his feet until Shiloh come*, which was not a Propheſie that the *Scepter* ſhould at any time depart from *Iudah*, but that it ſhould alwayes be eſtabliſhed, and the Legiſlative power and right unto the *Seepter* ſhould alwayes be in *Iudah*, according to that in the Hebrews; *the Scepter of thy Kingdome is a Scepter of righteouſneſs, and thy Throne is for ever and ever*, Heb. 1. 8. So that by the *Scepter* mentioned in the Propheſie I underſtand not the forme of government, nor thoſe Magiſtrates of the Tribe of *Iudah*, who by Jeſus Chriſt were anoynted and appointed Kings of Iſrael, and afterwards of *Iudah*, but by the word *Scepter* I underſtand the Legal power and Soveraign Authority which reſided principally in Jeſus Chriſt who was to come of the Tribe of *Iudah*, and from him, (or from any unto whom the *Scepter* was eſtabliſhed by him) the right unto the *Scepter* could not be taken away; for who could take away that which he had eſtabliſhed, or how could any King of *Iſrael* or *Iudah* ſurrender unto any that which the Father has eſtabliſhed in Chriſt? therfore although the Jewes were many times carried Captives, although they have been without a King or Prince theſe many hundreds of years, and although they ſubmitted themſelves unto the Romane power, yet the right unto the *Scepter*, the Legal or Legiſlative Power remained ſtil in *Iudah* unto the comming of Chriſt in the fleſh; and when he came in the fleſh it was inveſted in him by the father who gave all power unto the *Son*; and if all power, then the power and right unto the *Scepter* of *Iudah*: and the power to be their Law-giver according to that of the Pſalmiſt, *Gilead is mine, Iudah it my Lawgiver*, *Pſal.* 60. 7, & 108. 8. or as the Lord ſpake by the Prophet *Iſaiah*, who propheſying of Chriſt, ſaid, *The Lord is our Iudge, the Lord is our Lawgiver, the Lord is our King*, *Iſai.* 33. 22, Here the *Scepter* was continued unto Chriſt, and inveſted in him. Which *Lawgiver* is only able to ſave or deſtroy, *Iam.* 4. 12. and his Soveraign power doth

tinue ſtill in Chriſt. That the words of the Lord might
* 2 Sam 7.16. be fulfilled, who promiſed *David*, ſaying, * *Thy houſe ſhal be eſtabliſhed* (there were alwayes ſome of the houſe of *David*) *and thy Kingdom for ever before thee* (this was the right unto the Scepter or Kingdom) and *thy Throne ſhall be eſtabliſhed for ever.* For when Chriſt was born, *he* was the *ſeed* to whom this Promiſe was made, and in him the right unto the Scepter, and power to governe the Kingdom was inveſted; in him it doth remaine, and with him it will be found at his next comming; at which time he ſhall reigne, and *rule the Scepter in righteouſneſſe unto the end of time* (*until he give up the Kingdome unto the Father*) as *David* propheſied, ſaying *Thy Throne O God is for ever, and ever: the Scepter of thy Kingdom is a Scepter of Righteouſneſs*, Pſal. 45. 6. And now having ſhewed that Chriſt at his next appearing, when he ſhall come to judge the Quick and the Dead, ſhall have a Kingdom, having declared what this Kingdom is, and the extent of it, both as unto *Place* and *Time*, I will in the next Chapter ſhew, that *Ieſus Chriſt* when he ſhal come to judge the World, will not immediately ſurrender up this Kingdom to the Father, but will for *a long time* Reign *in it.*

CHAP. XV.

Shevveth, that when Chriſt ſhall come to judge the World, he ſhall not onely have a KINGDOM, *but ſhall for a long time Reign in that Kingdome, (even for ever) before he give it up to the Father.*

IF the Lord Jeſus did permit wicked men to uſurp the Government of the world, almoſt from the time of the Crea-

Creation until *Moses*: if he permitted his people to be governed by *Judges* for about the space of 450. years: if the Kings of *Israel* reigned above 420 years: if the Lord hath permitted the four great *Beasts* (the four *Monarchies* of the World) to *Lord* it over the Nations of the Earth, already, more then 2200. years, do we think that the Sonne himselfe, who made all things, and for whom all things were created, shall have no *time* given him to govern the World, when he *cometh out of Heaven to set up the Throne of David, and judge the World?* can any imagine that the World was created to be governed as long as it should continue and have a being, onely by wicked and ungodly men? if (when Christ shall next come) the world in one day shall be dissolved with fire, the finall sentence passe upon all men, and Christ and his Saints ascend up into heaven: how shall those Scriptures be fulfilled which declare many things to be done at his next comming? must not the *Deliverer* when he commeth turn away ungodlinesse from *Iacob*, Rom. 11. 26. Isa. 59. 20. must he not gather the dispersed of *Iudah*? Isa. 11. 12. must not he raise up his dead *Saints*? Rev. 20, 4. must he not destroy *Babylon*? Jer. 51. 55. must he not fight against the *Beast*, and false *Prophet*? Rev. 19. 11 to 20. shal he not bring his people into their own Land, out of all Countries where they have been scattered? Ezek. 20. 34, 35. shall he not then go before them? Mich. 2. 13. when they are brought into their own land, shall they not build houses, and inhabit them? *Isa* 65. 21. shall not *Ieruſalem* be then reedified? Jer. 30. 18. shall not the *Temple* then be built again, Zach? 1. 16. & 6. 12. certainly these things will require more time then the space of a natural day. But having clearly shewed, in the former Chapter, that Christ shall come again, that when he doth come, he shall come as he did ascend, that is, with the same person and glory; and being so come, he shall have a *Kingdom*, I will now proceed to prove by many Scriptures, that when he shall come in that manner to judgement hee shall *REIGN* in that *Kingdom*, and that for ever. For,

1. *Moses*

Scripture. 1. *Moses* propheſied thus in his *Song*, which he ſung when *Pharaoh* and his hoſt were drowned in the red Sea, *The Lord ſhall reign for ever and ever*, Exod. 15.18.

ture 2. *David* propheſied, ſaying, the *Lord* ſhall *Reign* for ever, *Pſal.* 146. 10. So

ture. 3. The Prophet *Iſaiah* propheſied ſaying, *The Lord of Hoſts ſhall Reign in mount Zion*, Iſa. 24. 23. and if any deſire to know when this will be: it will be when the Moon ſhall be abaſhed, and the Sun aſhamed: when the Lord will viſit the Kings of the world, that are upon the Earth: when the Earth ſhall reel to and fro like a drunken man: and when the Iniquity thereof ſhall be heavy upon it, ſo that it ſhall fall and riſe no more, verſe 20. 21, 22.

ipture. 4. The ſame Prophet *Iſaiah* ſaith, *A King ſhall Reign in juſtice, or righteouſneſſe*, Iſa. 32. 1. and this ſhall be, when the Heart of the fooliſh ſhall underſtand knowledge, *v.* 4. when a *niggard* ſhall no more be called *liberal*, nor the *churle rich*, v. 5. when the ſpirit ſhall be poured out from above, and the *Wilderneſs* become a *fruitful field*, *v.* 15. when Judgement ſhall dwell in the *Deſart*, *v.* 16. when the work of juſtice ſhall be *Peace*, *v.* 17. and the people of God ſhall dwell in ſafe Tabernacles, in ſure dwelling places, and in ſafe reſting places, *v.* 18.

ure. 5. *Jeremiah* propheſieth thus, *I will raiſe unto David a righteous Branch, and a King ſhall reign and proſper*, Jer. 23. 5. This *Branch* is Chriſt, Iſa. 11.1. Jer. 33.15. Zach. 3.8. & 6. 13. and this *King* ſhall *reign*, when he ſhall gather the remnant of *Iſrael* out of all Countries and bring them into *one fold*, Jer. 23.3. when they ſhall dread no more, nor be afraid, and when none of them ſhall be *lacking*, *v.* 4. when *Judah* ſhall be ſaved, and *Iſrael* ſhal dwel ſafely, when they ſhal cal the Lord *The Lord our righteouſneſſe*, v. 6. and when the houſe of *Iſrael* ſhal dwel in their own Land, *v.* 8.

es. 6. *Micah* propheſieth thus; *The Lord ſhall reign over them* (his people, the inhabitants of *Jeruſalem*) *in mount Zion*, Mich. 4. 7. and this ſhal be in the laſt daies, *v.* 1. when

when the Lord ſhal judge among the people, when the Nations ſhall break their ſwords into Mattocks, and their ſpears into ſythes, when Nation ſhal not *lift up a ſword againſt Nation*, nor learn to fight any more: when they ſhal ſit under their *Vines*, and none ſhal make them afraid: when they ſhal walk in the name of the Lord God for *ever* and *ever*; and when the Lord ſhall make *her* that was caſt off a mighty Nation, *v.* 2,3,4,5,6,7. then the Lord ſhal *reign* in mount *Zion*.

7. Thus *David* alſo propheſied, *God reigneth over the Heathen*, *Pſal.* 47.8. and this will be when he ſhal be *King over all the Earth*, v. 7. and when he ſhall *ſit upon his Throne*, v. 8. 7. Scripture.

8. *David* likewiſe propheſied, ſaying, *The Lord reigneth*, *Pſal.* 93. 1. and this will be when he ſhall be cloathed with *Majeſty*, and girded with *Power*, when his Throne ſhall be eſtabliſhed, and when the Lord ſhal be more mighty then the floods and the waves of the Sea (then the mighty men of the world,) v. 2,3,4. Againe, 8. Script.

9. *David* propheſied, ſaying, *The Lord reigneth*, Pſal. 97. 1. and this ſhall be when the Earth ſhal rejoyce, and the multitude of the *Iſles* be glad, *v.* 1. when Clouds and darkneſſe ſhall be round about the Lord, when Righteouſneſſe and Judgement ſhal be the foundation of his Throne, *v.* 2. when a fire ſhall go before him, and burn his enemies round about, *v.* 3. when the mountains (the great men of the world) ſhall melt like wax at the preſence of the Lord of the whole Earth, *v.* 5. when the heavens ſhal declare his Righteouſneſſe, and all people ſhal ſee his Glory, *v.* 6. and when the Lord ſhal be exalted above all Gods, *v.* 9. 9

10. *Iſaiah* propheſied, ſaying, *Thy Lord reigneth*, Iſa. 52. 7. but ſome may ſay this is to be underſtood of the *reign of Chriſt* in the hearts of his Saints under Goſpel diſpenſations, and ought to be applied to the *time* in which he came in the fleſh, and preached the Goſpel by himſelfe and his Diſciples. I anſwer this Scripture may, and that not improperly be applied to thoſe times; Yet they are 10

a Pro-

a Prophetie of Christs reign in other times, to wit, he shal Reign when he shall bring againe *Zion* and be seen *eye to eye*, v. 8. when the desolate places of *Jerusalem* shal be glad and rejoyce: when the Lord shal comfort his people and redeem *Jerusalem*, *v.* 9. when the Lord shal make *bare* his *Arm* in the sight of all the Gentiles, and when *all the ends of the Earth shal see the salvation of God*, v. 10. then the Lord *shal reign.*

11. *Scripture,* 11. This Truth the Angel testified unto *Mary*, the *Mother of Christ*, saying. *Thou shalt conceive in thy womb, and bear a Son, and shalt call his name Jesus; he shall be great and shall be called the Son of the most high, and the* Lord God *shall give unto him the Throne of his Father David: and he shall reign over the house of Iacob.* Luke 1. 32, 33. When he was upon the Earth in the form of a Servant, *he did not then reign*, and therefore he must *reign* at his next comming, and *sit upon the Throne of his Father David.*

12. *Scripture.* 12. The Apostle *Paul* bearing testimony unto that which was written by the Prophet *Isaiah*, saith, *There shal be a root of Iesse, and he shall rise to reign over the Gentiles*, Rom. 15. 12. and this shal not be onely spiritually in the *Kingdome of Grace*, but it shal be when Christ shal judge the Nations, and destroy the wicked, *Isa.* 11. 4. when the Cow and the Beare shal feed: when the Lyon shall eat straw like the Bullock: when none shal destroy in all the holy Mountain: when the Earth shal be ful of the knowledge of the Lord, as the Waters cover the Sea, vers. 7 8 9.

13 *Scripture.* 13 This Truth was discovered unto Saint *Iohn* by the Lord *Iesus Christ*: for it is written, *Rev.* 11. 15. when the *seventh Angel shall blow the Trumpet, the Kingdoms of the world shall be the* Lords, *and his Christs* (his anointed ones) *and he shall reign for evermore.* This shal be when the Witnesses are slain; nay when they are raised, when fear shal come upon them who shal be Witnesses of their Resurrection: when the tenth part of the City (of *Babylon*) of *Rome* shal fal: and when the seventh Angel *shall blow the Trumpet*, *then the* Lord *shall reign*, vers. 9, 10, 11, 12. 13, 14, 15.

14. Also

14. Also Saint *Iohn* saith, *The Lord, that God, that Almighty one hath reigned*, Rev. 19. 6. it is the voice out of the *Throne*, v. 5. and this wil be, when the marriage of the Lamb shal come: when the Lambs Wife (the Saints) shal be arraied in pure, fine, linnen, which is the righteousnesse of the Saints, *v.* 8. And 14 Scripture.

15. In Rev. 20. 6. *Blessed are they that have part in the first Resurrection, for they shall be Priests of God and of Christ, And shall reign with him*, Rev. 20. 6. This wil be when Satan shal be chained up: and when the Saints shal be raised up, *v.* 1, 2, 3, 4, 5. Thus it is very clear that when *Christ shall next come, then he shal sit upon the Throne of David, and reign over all the Kingdoms of the World, and that not for a short space, but for a long time.* 15 Scripture.

He shal *reign for ever and ever*, Exod. 15. 18. *from generation to generation*, Psal. 146. 10. *for ever*, Mich. 4. 7. *Of his Kingdom there shall be no end*, Luk. 1. 33. *he must reign until he hath put all his enemies under his feet*, 1 Cor, 15. 25. *for evermore*, Rev. 11. 15. *a thousand years, before the destruction of Gog and Magog*, Rev. 20. 4. 7, 8, 9.

When we read in the Scriptures that Christ shal reign, we are not to conceive that he shal Reign as a private and particular Person: but as a Publick person (as I may so speak:) for whatsoever he as the Head of the body (of the Church, shal do all and every particular member, in some respects, may be said to do the same thing: when he came into the World, the *Word* was made *Flesh*; and in every believer at the time of Effectual calling, the *Word* is manifest in their *Flesh*. He died, and they must be buried with him in baptisme, or baptized into his death. He rose again, and the same power and Spirit shal raise them up: all the Kingdoms of the World shal be given unto Christ; and the Kingdome, Dominion, and greatnesse of the Kingdom under the whole Heaven, shal be given to the holy people of the *most high*; Christ shal reign at his next comming, and his Saints shal reign with him. He hath redeemed them with his blood, and they shal be unto God, Kings and Priests, and Reign with him, Rev.

5. 9, 10. And when the new *Ierusalem* is come down from God out of Heaven, when there shal be no night; when there needeth no Candle, nor light of the *Sun*, they, the *Saints* shal reign for evermore, *Rev.* 22. 5. but before that, when they shal first be raised up by Christ, they shal reign with him *a thousand years before the destruction of Gog and Magog*, Rev. 20. 4. before regeneration, death reigned through one, and the *Saints* after their Union with Christ, and engrafting into him, (through the abundance of his grace) shal reign in life through Jesus Christ, *Rom.* 5. 17. for it is a true saying, if we be dead together with him, we shal also live together with him: and if we suffer, we shal also Reign with him, 2 *Tim.* 2.12.

The *place* where Iesus Christ wil Reign, as the Seed and Sonne of *David*, wil be sometime in the Heavens, and sometime on the Earth. Where Kings, Princes and earthly Monarchs are, there their Court is: and whereſoever Christ is, there his Throne is: while he remaineth in Heaven, Heaven wil be his Throne, and the Earth his Footstoole; as *Acts.* 7. 49. *Isa.* 66. 1. *Psal.* 11. 4. But when he shal come from Heaven to judge the World, to restore his people, to execute his Kingly Office on the Earth, and to *sit upon the Throne of his Father David*: (which was upon the Earth and not in the Heavens) then his Throne will be upon the Earth, nay in some particular place upon the Earth. In what place soever he shal for any time remain to fulfil his wrath upon his Adversaries, there (during that time) his Throne wil be: as when he shal destroy *Elam* (which is supposed to be that Country which we now call *Persia*) there he will set his * Throne, as *Ier.* 48 47. *I will set my Throne in Elam, and destroy both the Kings and Princes from thence.* And to make it appear that this was not spoken of any former destruction of *ELAM*, the Prophet saith, it shal be in the *Latter times*, when the Lord wil bring againe her Captivity. But when the Lord Iesus shal come to Reign on Earth, and sit upon the Throne of his Father *David*, *Ierusalem* shal be the chiefest place of his residence, where his *Throne* shal be; according

* This I suppose will be before the Jewes be brought to *Ierusalem*.

ding to that of the Prophet *Ieremiah*, *They ſhall call Ieruſalem the* THRONE *of the Lord*, Ier. 3. 17. and then *Ieruſalem* ſhal be the *Throne* of the Lord, when he wil take of *Iſrael*, one of a City, and two of a Tribe, and bring them to *Zion*, v. 14. when he wil give them *Paſtours* according to his own heart, v. 15. when all Nations ſhal be gathered to *Ieruſalem*, when they ſhall follow no more the hardneſſe of their wicked heart, v. 17. and when the houſe of *Iudah* and the houſe of *Iſrael* ſhall be united, after the Lord hath gathered them out of the North and brought them into their own land, which he gave for an inheritance unto their Fathers, v. 18. at this time *I* ſay, *Ieruſalem* will be the *Throne of the Lord*. And in *Ieruſalem* the Temple, when it ſhal be built after the patteren ſhewed unto *Ezechiel*: according to that of Ezekiel, *He brought me to the Gate, the Gate that turneth towards the Eaſt, and behold the Glory of the Lord God of Iſrael, and the Earth was made light with his Glory, and the Glory of the Lord came into the houſe; (the Temple) and the glory of the Lord filled the houſe. And one ſpake out of the houſe, ſaying, Sonne of man, this place is my* THRONE, *and the Place of the ſoles of my feet, where I will dwell among the Children of Iſrael for ever, and the houſe of Iſrael ſhall no more defile my Name*, Ezek. 43. 1, 2, 3 4, 5, 6, 7.

But it may be objected thus; *If Chriſt deſcend from Heaven and Reign as a King upon the Earth, how ſhall that Scripture be fulfilled, which ſaith, that he muſt ſit at the right hand of God, until his Enemies be made his Footſtoole?* Pſal. 110. 1. Matth. 22. 44. Heb. 1. 13. I anſwer, In whatſoever *place Jeſus Chriſt*, as the *Son* of *David*, is, whether it be in the Heaven or on Earth, there he erects his *Throne*, and *ſitteth on the right hand of God*. For the clearing of this, I will endeavour to ſhew what we are to underſtand by the *right hand of God*, and what it is for Chriſt to *ſit at the right hand of God*.

Firſt, by this expreſſion, *The right hand of God*, wee are to underſtand theſe three things.

1. The *power* and *ſtrength* of Jeſus Chriſt, which he

received of the Father, as he was the Son of *David*, and took our nature upon him: which was All the Power of God; ſo ſaith our Saviour; *All Power is given unto me*: and that he might govern in Earth as well as in Heaven, he ſaith, *All Power is given unto me in Heaven and in Earth*, Matth. 28. 18. For the Father ſo loved the *Son*, that he gave *All power into his Hand*, Joh. 3. 35. Matth. 11. 27. which *power* and *ſtrength* of God, is called the *right hand of God*, as Exod. 15. 6. Thy *right hand*, O *Lord*, *is glorious in Power*, thy *right hand hath bruiſed the Enemy*: And *David* ſaith, the *Lord will help his anointed by the mighty help of his Right Hand*, Pſal. 20. 6. and thus in *Jeremies* propheſie we read that *the Lord made the Earth by his Power, and ſtretched forth the Heavens by his diſcretion*, (by the power of his wiſedom) *Ier.* 10. 12. And the Prophet *Iſaiah* ſaith, *Surely my hand hath laid the Foundation of the Earth, and my right hand hath ſpanned the Heavens*, Iſa. 48. 13. For when the Lord ſhall come to take vengeance on his Enemies, Ieſus Chriſt (as ſitting at the *right hand* of his Father) that is, as being enabled with Power from the Father will ſtrike thorow Kings, even thorow all Powers that ſhal oppoſe him in the *day* of his wrath, according to that of the Pſalmiſt; *The Lord at thy right hand, ſhall ſtrike thorow Kings in the day of thy wrath*, Pſal. 110. 5. When he ſhall *come* to judge among the Heathen, *v.* 6. And to make this clear, that is, that Chriſt when he ſhall deſcend, and come to judge the quick and the dead, will (when he cometh in the Clouds) ſtill ſit on the *Right hand of God*, I will obſerve that which he ſpake to the High Priſt, *hereafter ye ſhall ſee the Son of Man ſitting on the right hand of Power, and comming in the Clouds of Heaven*, Luke 22. 69.

2. By the *Right hand of God*, we are to underſtand the *Soveraignty, Authority, Dignity, Honour*, and *Preheminence which Ieſus Chriſt received of the Father, when he, being raiſed from the dead, was exalted into Heaven, to be an everlaſting King and high Prieſt*. While Chriſt remained upon the Earth, he received no honour from men: he made himſelfe of no *reputation*, but humbled himſelfe even unto

to the death of the Crosse, *Phil.* 2. 7, 8. And therefore the Father exalted him, and gave him a Name above every Name; that at the Name of *Iesus* every knee should *bow*, v. 9, 10. The *L*ord Iesus being thus exalted (as the *S*on of *David*) to this high honour; is from this time said to *sit at the Right hand of God.* For now he received from the *F*ather this Honour and Power, which was to send the Holy Ghost unto his Saints, *Eph.* 1 19, 20. and from this time became, and was made more excellent then the *Angels*, Heb. 1. 3. But by the Scriptures I will endeavour to prove that by the *Right hand of God, we are to understand the Soveraignty, Honour, and Dignity, of Iesus Christ.* Thus *David* saith, *The voice of Ioy and Deliverance shall be in the Tabernacles of the righteous, saying, the right hand of the Lord* (that is of *Iehovah*, the Soveraign Comander, and mighty Lord of Hosts, who ruleth over all the Creatures) *hath done valliantly, The Right hand of the Lord* (of the great and mighty King and Ruler of the World) *is exalted: the Right hand of the Lord hath done valiantly*, Psal. 118. 15, 16. And *Peter* speaking of the Honour and Power that Iesus Christ, being exalted, had to send the Holy Ghost, saith, *This Iesus hath God raised up since then that he by the Right hand of God hath been exalted, and hath received of his Father the Promise of the Holy Ghost, he hath shed forth this which ye now see and hear*, Acts 2. 32, 33. So that for *Iesus Christ* to sit at the *right hand* of God, is for him to receive from the *F*ather the Power and Honour to send the Holy Ghost Another end for which *Christ* was exalted, was, to be a *Prince* and *Saviour*: to be a *Prince*, to have above all the *Preheminence*; to be before all things; to be the head of his body; to be the beginning, and the first begotten of the dead, that in all things he might have the *Preheminence*, Col. 1. 17, 18. and also to be a *Saviour*, or deliver both from temporal enemies, from spiritual enemies, and from the wrath of God; as it is written, *Acts* 5. 31. *Him* (that is Jesus) *hath God lifted up with his Right hand, to be a Prince and a Saviour, to give Repentance to Israel, and forgiveneſſe of sins*, Acts 5. 31. and

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as Iesus Christ may be said to sit at the right hand of God, in regard of his Kingly Office; so in regard of his Priestly Office, whereby he maketh request for his *Elect*, as *Paul* witnesseth, *who shall condemn? It is Christ which is dead, yea or rather which is risen again: who is also at the right hand of God, and maketh request for us*, Rom. 8. 34. So likewise the Author of the Epistle to the *Hebrews*; *We have such an high Priest, that sitteth at the right hand of the Throne of God*, Heb. 8. 1. In a word, for Christ to sit at the Right hand of God, is for him to be advanced to so high a degree of Dignity and Honour, that he should have Power and Soveraignty over all Creatures, and that all Angels, and Powers should be subject unto him: as the Apostle *Peter* writeth, *Christ is at the Right hand of God gone into heaven, to whom the Angels, and Powers, and Might are subject*, 1 Pet. 3. 22. But

3. By the *Right hand of God*, we are to understand the *Exercise of that power* and *Soveraignty, which the Father hath given unto Christ*. A man may have right unto an Estate, yet may not manage that Estate for many causes, and a man may have right unto a Kingdom and a Crown, yet may not reigne in that Kingdome, and governe it. Jesus Christ had all power given him when he was upon the Earth, but he did not exercise all that power for he did not send the *Holy Ghost* until he ascended: he had right unto the *Throne of David* as soon as he was born (a right of Inheritance, as he was of the *seed of David*, the *Son* of *David*, yet he did not govern his Kingdom when he was upon the Earth. But when he shall descend from Heaven, then he shal exercise his Kingly Office, as the Son of *David*. And this our Savivor testifieth, saying, *he hath given the Son Power to execute judgement in that he is the Son of Man*, Joh. 5. 27. so that, so long as Iesus Christ hath the sole or alone power: so long as he hath the Preheminency above, and Soveraignty over All the Creatures: and so long as it is the will of the Father that he shall exercise that Power and Soveraignty, so long he may be said to *sit at the right hand*

of

of God, whether he be in Heaven, or upon the Earth, according to that in the *Hebrews*. *This man* (that is Jesus Christ) *sitteth at the right hand of God*; *and from HENCEFORTH tarrieth, until his enemies be made his footstoole*, that is, he must *exercise his Kingly power* in suppressing of his Enemies; or *Reign* until his enemies be subdued under him. So that it doth clearly appear, that for Christ to *sit at the right hand of God, and to reign* (as the Son of *David*) is the same thing; but this will more fully appear, if wee compare that which is written in the Psalmes, with that which is written by the Apostle. *Thus David* saith *the Lord* (which is the Father) *said unto my Lord* (unto Christ) *sit thou on my right hand, until I make thine* Enemies *thy footstoole*, Psal. 110: 1. And the Apostle writeth thus, *for he* (that is Christ) *must reign until he hath put All his enemies nnder his feet*; 1 Cor. 15. 25. So that for Christ to *Reign* or *to sit at the right hand of God* is the same thing. Then, while Christ *reigneth*, whether it be in the *Heaven* or upon the *Earth*, he still *sitteth at the right hand of God*; his descending out of Heaven to *reign upon the* Earth as the Son of *David*, will not prevent him, hinder him, or cause him to cease from *sitting at the right hand of God*.

Secondly, *sitting at the right hand of God*, noteth *reigning with continuance*; as I have shewed, out of the *Corinthians* and *Hebrews*. And that *Christ* (at the time of the Restitution of all things) shall descend out of Heaven and *reign upon the* Earth, I have already declared. But because it is denied by many, that Christ shall come out of Heaven, and reign upon the Earth as the Son of *David*. I will by many Scriptures endeavour to prove in the next, but last Chapter of this Book, that as *all the Kingdoms of the World are Christs: and as he hath received power from the Father to exercise Dominion and Rule in those Kingdoms: so he will not onely reign over them (sitting in the Heavens) but upon the Earth, at his next comming, when he shall come to judge the World.*

CHAP.

CHAP. XVI.

Christ at his next comming, when he shall come to Judge the world, will reign with his Saints over all the Kingdomes of the World, upon the Earth.

CHrist, as I have already declared, is the *God* of all the *Kingdoms* of the Earth, 2 *Kings* 19.15. not onely as he is the *Eternal word*, but as he is the begotten *Son* of God, and the son of *David*, Psa.2.8. which will appear when he shall come to *Reigne* over the Heathen, and *sit* upon the *Throne* of *David*. (Which was upon the *Earth* and not in the *Heavens*.) Unto whom the *Princes* of the People shall be gathered, *Psal*.47. 8,9. for when he *cometh* to consume the Nations, his Enemies, in his wrath, then they shall know, that he will *rule*, not onely *over Iacob*, but *in Iacob*, unto the utmost Ends of the world. Psa.59. 13. over all the *Kingdoms* of the *Earth*, *Isa*.37. 16.

The heavens must receive him and contain him unto the *time of the restitution* of all things, *Acts* 3.21. And then when *Israel* must be grafted into Christ; when the Lord wil restore his wonted favour unto them: when he wil restore them into their own Land: when he wil restore unto them the yeares of the Catterpiller, and Palmer-worme then the *DELIVERER* wil come out of *Zion* and turne away *ungodlineſs* from *Iakob*, *Rom*,11.26. When he wil work *deliverance* and rescue his servants: then *he will bow the heavens* and *come down*, *Psal*.144.5. to 11. When his *Dominion* shal be from *Sea* to *Sea*; when the righteous shal flouriſh and have abundance of *Peace* as long as the Moon endureth, when he shal *come to Iudge the poor*, to save the children of the needy, and to subdue the oppressor; then he shal *come down* (upon his people) like *raine* upon the mowen *grass*, *Psal*.72.2, to 9. As in the

the dayes when the Israelites came out of *Egypt*, the Lord was among them (in the *Cloud* and *Pillar* of *Fire*) working *salvation in the midst of the Earth*, *Psal.* 74.12. so the Lord wil be in the *midst of his people*, *Zeph.*3.5. *Shewing marvelous things*, *Mich.*7.15. When he shal deliver them out of *all Countries* wherein they have been scattered in the cloudy and dark day. By this it doth appear, that the Lord wil *reign* U P O N *the Earth*; because that when the Lord wil deliver his Saints from the hands of the wicked: *Psal.* 97. 10. when *light* shal be sowen for the *righteous*, and *joy* for the *upright* in *heart*, v.11. when a *Fire* shal go before *him* which shal burn up his enemies round about: then the *Mountaines shall melt at his presence*, at the *presence* of the Lord of the whole Earth; and *all people shall see his glory*, v.3.5,6. and when the poor shal eat and be satisfied, when all the ends of the world shal remember themselves and turne to the Lord; when all the Kindreds of the Nations shal worship before him; and when all they that go down into the dust shal bow before him, *then the Lord shall* RULE (not in the highest heavens but *AMONG the Nations*, *Psal.*22.26,27,28,29,30,31. *and his glory shal be before his ancient men*, Isai.24.23.

Yet I wil produce full *Scriptures* to prove this, that *Iesus Christ at his next appearing shall roign* U P O N *the Earth*, I N *the* Earth, *or* O N *the* Earth; which in effect or substance is the same. And because the Texts are very ful, I wil present the reader only with the *Scriptures* themselves without any large Observation upon them.

1. *Scripture.*

A King shall reign and prosper, and shall execute Iudgements *and* Iustice I N *the* Earth, Jer. 23.5. This wil be when the Lord wil gather the remnant of his Sheep out of all Countries whether they were driven, and bring them again unto their Folds: when they shal *dread no more*, nor be afraid; then the Lord wil raise unto *David* a righteous *Branch*, and then this *King* (even *Iesus Christ*) shal

Reign and *Prosper* and execute Judgement and Justice *IN the Earth*, v.3.4.

2. *Scripture.*

Doubtlesse there is a God that Iudgeth IN the Earth, Psal. 58.11. The Psalme is Prophetical, and then the Lord wil *Iudge IN the Earth*, when he wil *come* to break the teeth and jawes of the young *Lions:* when his enemies wil melt like water, when he wil shoot his Arrowes against them: when the righteous shal rejoyce at the vengeance which shal be poured upon the wicked, and wash their feet in their blood, then the Saints shal know that there is a *God* which *Iudgeth* I *N the Earth*, v.6.7,8,9,10.

3. *Scripture.*

Blessed is the man that feareth God (which was spoken of *David*) *his SEED shall be mighty VPON the Earth*, Psal. 112.1,2. This *Seed* is *Christ*, 2 Tim, 2.8.

4. *Scripture.*

It is true indeed that God will dwell VPON the Earth, 1 Kings 8.27. This wil be when the Lord wil performe his promise which he made to *David*, which was, that he should not want a man to sit upon the Throne of *Israel*; and this wil be verified when Christ who is God, wil dwel *VPON the Earth, and sit VPON the Throne of David*, v.25.26.

5. *Scripture.*

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And now for a cloſe unto this Book, I wil preſent the Reader with the Sum, Subſtance, or contents of the fourth Part thereof, and ſo I wil conclude.

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ble,

Reign and *Prosper* and execute Judgement and Justice *IN the Earth*, v.3.4.

2. *Scripture.*

Doubtlesse there is a God that Iudgeth IN the Earth, Psal. 58.11. The Psalme is Prophetical, and then the Lord wil *Iudge IN the Earth*, when he wil *come* to break the teeth and jawes of the young *Lions:* when his enemies wil melt like water, when he wil shoot his Arrowes against them: when the righteous shal rejoyce at the vengeance which shal be poured upon the wicked, and wash their feet in their blood, then the Saints shal know that there is a *God* which *Iudgeth IN the Earth*, v.6.7,8,9,10.

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Blessed is the man that feareth God (which was spoken of *David*) *his SEED shall be mighty UPON the Earth*, Psal. 112.1,2. This *Seed* is *Christ*, 2 Tim. 2.8.

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Chap 7. At this time the Lord Jesus according to his promises made by his Prophets unto his people wil gather them from all the corners of the Earth where he scattered them, and leave none of them behind; but bring them into their own Land with a strong Arme, in a wonderful manner, going before them as their guide and leader. *Forty yeares he will lead them through the Wilderness of the World before he bring them into the* Land *of Canaan*; in which time he wil destroy *all those that rebelliously will murmurre against him*, as the Israelites murmurred when he brought them out of the Land of *Egypt*. By this Tryal though many will perish; yet they which are obedient shal be brought into their own Land, puryfied and refined as the Gold and Silver is *tryed* and *puryfied in the Furnace*.

Chap. 8. At this time, at *Christs next comming* the Saints that shal be raised, shal be raised *Immortal* and *Incorruptible*, and be made *like unto the Angels*, but of *Gentile-Saints* there wil be but very few found alive, by reason of great *departing that then shall be from the Faith*: for all they shall be destroyed that then shal be found enemies unto Christ, Raging, Assembling, and Warring against him. But they who then Believe and shal be found *waiting for his comming* wil exceedingly rejoyce and give *Glory unto the God of Heaven*, and as I have shewed will be taken up to meet the Lord in the Ayre.

9. The Lord having raised his dead Saints, and taken up his

his living, and gathered the Converted, both *Iewes* and *Gentiles*; will go with them in a ſtrait courſe into *Babylon*, to pull down and deſtroy that *great and proud Whore*, the *fourth great Kingdom*, which *I* have proved to be the *Roman Monarchy*. But firſt, he will proceed againſt the *Weſterne part* thereof, which is under the juriſdiction of the *Pope*. This will be in the *ſeventh Age*; when the meaſure of her Covetouſneſſe and Abominations, and alſo when the Lords wrath is full, and *ſhee* (the *Great Whore*) is drunken with the blood of the Saints: when the *ten Hornes*, the *ten Kings*, that gave their power unto the *Beaſt*, ſhall forſake her: when ſhe ſhall boaſt of her *felicity* and *ſecurity*: and when ſhe is *ripe* for the *Harveſt* & ſickle of *Deſtruction*. But before the final *deſtruction* of *Babylon*, the *Cup* of the Lords wrath ſhal be put *into the hands of all thoſe Nations which will uphold the power of Babylon*, and they ſhall drink thereof. But afterwards *Babel ſhall ſuck up the dregs*, which are *perpetual deſolation and deſtruction*, for her Sinnes and Abominations. Now, all thoſe who fear the Lord, ſhall depart out of *Babylon*, and go forth out of her (but they that remain in her, ſhall partake of her *Plagues*) for the comming of the Lord will be evident, and manifeſt unto them. They that ſhall be inſtrumentall in the deſtruction of the *Great Whore*, are in the Scripture declared to be *The Lord Ieſus, his Saints raiſed and taken up, Angels, converted Iewes and Gentiles, with all thoſe that ſhal forſake her* (the Great Whore.) At the approach of Chriſt and his Army, the inhabitants of *Babylon* ſhall be ſtricken with great *fear*: for the Lord will ſpare none, but deſtroy man and beaſt, young and old with utter deſtruction.

Now all the *Saints*, and all others ſhal mock at their *Calamities*: no eye ſhal pitty them, but the whole Army of Heaven ſhall rejoyce thereat, and give praiſe and glory therefore unto God. Chap. 10.

When the Lord hath thus performed his will upon the *Great Idol* of the World, the *Scarlet Strumpet*, he will proceed Chap. 11.

proceed to destroy and lay waste th Eastern parts of that great *Kingdom*. First he will visit all those Nations with the Sword, Plague, Famine, Earthquake, Fire, and other Calamities; and afterwards he will bring the twelve Tribes into *Judea*, and give them possession of their own *Land*, and of the *City Jerusalem*. Against these Tribes the Nations shal not be able to resist; but the Lord will give his people possession of their *Inheritance*, with many signes and wonders, and glorious deliverances.

From this time forward the *Kingdoms* of the World do become the *Lords* and his *Christs*:

Of whose Kingdom all the Prophets have propheſied; which he shall possesse as *the Son of David*; unto whom it was preserved, and a *Right* thereof continued in the *Tribe of Judah*.

This *Kingdom* he shall not immediately surrender up unto the Father, as soon as *Babylon* is destroyed, and the *Jewes* are restored into their *own Land*: but he shall for a long time Reign in his Kingdom.

(Being *descended*, as he *went up into Heaven*) and that *IN, ON, or UPON the Earth.*

Having now in my *Discourse*, brought the *Iewes* into their own *Land* by the mighty *Power* and outstretched *Arm* of their *Messiah*, *Redeemer*, *Deliverer*, and *Captain*, *Iesus Christ*; and the *ministry of the Saints* raised up, blessed *Angels* and chosen *People*: (notwithstanding the opposition of the men of the world; of the whole power of *Babylon*, both in the Eastern and Western parts thereof) I should proceed to discourse of the *Prosperity* of the reign of *Christ*, of the bindind up of Satan, of the *Uniting* of the *Twelve Tribes*, of the *priviledges* that the *Iewes* shall have above the *Gentiles*, of the *building of Ierusalem*, and the *Temple*: of the *felicity*, *health*, *peace*, *plenty*, *and abundance of riches which the Saints shall then enjoy*, *of their freedome from fear*, *of the temperateness of their Seasons*, *of the fertilty of their Land*, *of their external holiness*: *of the abundance of the Spirit that shall be poured upon*

upon them: of their happineſs in having Chriſt viſibly preſent among them: of the Deſtruction of Gog and Magog: of the great fulneſſe of the Gentiles at that time; of the New Heavens and new Earth, and of the new Ieruſalem that ſhal come down from God out of Heaven. But of theſe things, and many other mercies which the *S*aints ſhall be partakers of, in the glorious time of *Chriſts reign upon Earth*, I will write hereafter, if the Lord permit, and *I* do finde that this Book be *advantagious* unto, and accepted by the *Saints.*

FINIS.

ERRATA.

Page 4. Line 25. Read, the true *Sun*.
p. 6. l. 35. r. *the* longſuffering.
p. 8. l. 4. r. the *Death* of Chr.
p. 11. l. 13. are *Burnt*. l. 35. r. *Jehojachin*
p. 13. l. 17. r. *Jehojachin* l. 38. r. *Jehojachins*.
p. 14. l. 11. r. that *is* there.
p. 16. l. 11. r. for *ſhame*.
p. 17, l. 32. r. and *then*. l. 36. r. *Captivity*.
p. 18. l. 2. r. *then* the Temple. l. 18. r. *when* the Jewes
p. 37. l. 2. r. *up on* high.
p. 41. l. 9. dele *to*.
p. 55. l. 33. r. ſome few *houres*.
p. 75. l. 24. r. *wake* up the mighty.
p. 76. l. 9. r. this *Purpoſe*.
p. 87. l. 33. *But* deſtroy.
p. 90. l. 11. r. *Soothſayers*.
p. 115. l. 13. r. *Zippor*.
p. 116. l. 21. r. *in* thoſe.
p. 126. l. 14. r. *throw* downe.
p. 127. l. 20. dele *they*.
p. 133. l. 9. to *Sit upon*.
p. 145. l. 23. r. *fuller*.
p. 151. l. 7. r. *their* Covetouſneſſe. l. 27. dele *and all others*.

The HISTORY of DIVINE VERITIES.

